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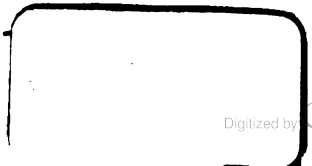

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THE RAINBOW:

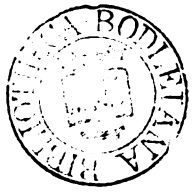
A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

VOLUME XVI.

BEING VOLUME VI. OF THE NEW SERIES.



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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY, 1879.

UNITED EFFORT IN A HOLY CAUSE.

CIRCUMSTANCES, which need not be explained, have prevented us from referring sooner to an event which took place in the ancient city of Lincoln during the last week of last September. There, almost under the shadow of its magnificent cathedral, and certainly within hearing of its famous bell, a few earnest Christian men formed the nucleus of an association which, we fondly hope, will in due time attract adherents from every part of the United Kingdom. If popularity were always in proportion to the importance of the object sought to be obtained by the union of numbers, we should unhesitatingly predict for this latest formed of our religious societies a very large constituency, and ample financial resources with which to carry on its exceedingly important work. Excellent reader! do not charge us with exaggeration. If you saw the matter as we do, you would not. That which involves the confidence of men in the government of God *must* take the first place in any estimate of the relative importance of societies, *must* be supreme in the judgment of the loyal and the wise, and *must* secure the earnest, ay, the passionate sympathy of those who lovingly call God "Father!"

Lincoln—the *Lindum Colonia* of the Romans—was for a long time a place of much ecclesiastical influence. It once had fifty churches, only eleven of which, not including the cathedral, remain; but we venture to say, and will hold to it until some authentic local history proves us wrong, that Lincoln never witnessed a more important conference than that which was held there, in a plain "upper room," on the 24th, 25th, and 26th of September, 1878. There was no noise, no trumpeter, no procession heralding this gathering of quiet earnest Christian men. They met simply as lovers and followers of the Saviour, leaving their denominationalisms out of doors that they might have fellowship in the pure truth of the Gospel, whilst prayerfully devising some mode of united action for the purpose of telling the people of these lands

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that natural immortality and eternal suffering are not taught in the word of God; that evil men and evil angels, death and the devil that has the power of it, together with all sin and sorrow are doomed to destruction; and that immortality, or eternal life, which is spoken of with such blessed frequency in the Bible, is exclusively in union with the Lord Jesus Christ, the Son of God.

It will be conceded at once by every man of common understanding that if these positions are true, they are of the UTMOST IMPORTANCE in relation to Christian faith and practice, the teaching of the pulpit, and the entire domain of Biblical theology. If man, as such, be only mortal, everlasting suffering—even if God could allow it, which He cannot, because it is in violent opposition to His character and the very essence of His being—is an absurdity and an impossibility. And if union with the Lord Jesus secures immortality—secures, that is to say, to the creature participation in the life of God, "who only hath immortality," then, by the clearest logic, the Lord Jesus, in addition to His perfect humanity, is also a partaker of perfect divinity—"God over all, blessed for ever." (Rom. ix. 5.)

Is it strange that men who see these truths are anxious to make them known to others? These truths very clearly point out man's nature and his place in creation, whilst they invest the redemption which is by Christ Jesus with a wondrous glory, a celestial brilliance upon which we cannot gaze without having the heart thrilled with adoring gratitude. And how transcendent is this love of God in Christ—a love which changes sinful mortals into holy immortals, and makes them heirs of His boundless wealth in conjunction with their adored Head and Life, the heir of all things!

It is just because we have had a somewhat vivid perception of these grand truths for many years that we have been constrained to teach them, whether under the cloud of frowns or the sunshine of smiles. One of the unexpected pleasures we experienced at the Lincoln meeting came from the spontaneous declaration of several brethren, whom we had never seen before, that they were under lasting obligation to the RAINBOW for the truth which had enlightened and gladdened them. When one and another of these brethren—themselves teachers—said this, and then came to grasp us lovingly by the hand, we felt that their testimony represented a blessed reality, whilst our gratitude to the Head of the Church was a holy luxury. We shall remember Lincoln as the locality of a pleasure not to be purchased with gold.

But it is now high time that the united effort—for which we have long hoped—to declare these truths by the living voice be earnestly and perseveringly made. The birth of the "Association for the Dissemination of the Truth of Life and Immortality through Christ alone," has given us pleasure. We shall watch its proceedings with deep interest, and speak of it freely according to its merits.

If the Association attracts many members, with their annual

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subscriptions, and the occasional donations of larger sums from well-to-do brethren, as we certainly believe it will, competent lecturers may be employed to visit our towns and cities; pastors, who know and love these truths, may occasionally leave their flocks for a short time to help the movement by their wisdom and experience; and the literature of the question may be so extensively diffused as to have thousands of readers where it has now only hundreds;—the combined result of all being light upon the Holy Scriptures, the proclamation of a joyous Gospel, the rejection of disastrous error, and the ever brightening prospect that the Divine King of our distracted world, "the Anointed of Jehovah," will shortly come to settle all our controversies and bless our race!

ED.

[The rules and objects of the Association may be had on application to the Secretary, Mr. Cyrus E. Brooks, Cheltenham. Henry J. Ward, Esq., Liverpool, is President; Mr. George A. Brown, Lincoln, Vice-President; and Mr. William Bausor, Lincoln, Treasurer.]

WHAT BECOMES OF DEPARTED SPIRITS?

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—ECCLES. xii. 7.

THE frequency and confidence in which the assertion is made that *Sheol* and its Greek equivalent *Hades* denote, in Scripture, the dwelling-place of separate or disembodied spirits, suggests the necessity of once more calling attention to the matter in these pages.

We care not to inquire, at present, whether these terms have been so used in other writings; what we are concerned with is the use made of them in the Holy Scriptures. And, notwithstanding all that the reader may have found to the contrary in books of the learned and unlearned, we affirm, without fear of successful contradiction, that not in its fifty-one occurrences in the Old Testament is *sheol* spoken of as the abode of "disembodied or separate spirits." The same is true of *hades* in the New Testament. So far are the sacred writings from speaking of *sheol* or *hades* as the place of the spirits of the dead, that, while the terms "spirit" and "spirits" occur about 350 times in the Bible, they are not *once* used regarding the dwellers in *hades*. These are rather startling facts, and they seem very unaccountable on the hypothesis that the spirits of the dead abide in *hades* till the resurrection. Not once in Scripture is the spirit of man said to go to, or to be in, *sheol* or *hades*. In presence of these facts we are certainly warranted to deny the accuracy of statements to the contrary by whomsoever made. An undeniable fact speaks for itself.

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Moreover, the Scripture does tell us what becomes of the spirit of man at death. This is what is said: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." (Eccles. xii. 7.) According to this testimony man's spirit, at death, returns to GOD—not *sheol*. It RETURNS to God—where it was before it was given, whatever man may say to the contrary. This result of death to man is in exact harmony with the account of his creation. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. ii. 7.) The dust-formed man was without life, thought, or sensation before his Maker inspired him with the breath of life; and so, when that God-imparted breath is withdrawn, or returns to God, the dust returns to the earth as it was, and THE MAN is dead. To this fact Job referred when he said, "If He set His heart upon man, if He gather unto Himself his spirit and his breath, all flesh shall perish together, and MAN shall turn again unto dust." (Job xxxiv. 14, 15.)

See how the sacred writings distinguish between man and that spirit which at death leaves him, and returns to God. "Hence we gather," says Mr. Constable, "that that spirit of man which God takes from man, is in reality God's own spirit brought back to its original source." "In death it only returned, went back where it was before God formed the dust of the earth into the figure and organisation of man. The spirit which went forth to animate that frame, was with God before it went forth." "Man is not the spirit; but only has the spirit of God within him. God may withdraw the loan, and at once sinks into nothingness that life of man which only depended for its being upon the presence of the spirit. This was a truth which the old philosopher, Job, well knew; and therefore he only pledges himself not to speak wickedness 'all the while my breath is in me, and the spirit of God is in my nostrils.'"* It was because the Apostle knew all this that he reasoned—"If the dead rise not, Let us eat and drink, for to-morrow we die." (1 Cor. xv. 32.) But, blessed be God—"As by man came death, by man came also the resurrection of the dead." God has made His Son Jesus "the resurrection and the life;" and those who have learned to trust Him can, in the hour of death, commit to Him the keeping of their lives as unto a faithful Creator.

So David, in prospect of death, confidingly exclaimed: "Into Thine hands I commit my spirit: Thou has redeemed me, O Lord God of truth!" (Psa. xxxi. 5.) Commenting on those words, Mr. Constable truly says: "It was because he was redeemed that he was able to commend his spirit into the hands of God, and to call it *his* at all. God first gave man his spirit in the covenant of creation. Man by sin forfeited his right to this spirit, and in con-

* Hades; or The Intermediate State of Man. By Henry Constable, A.M. 1st edition, pp. 21, 22.

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sequence it is at death rendered back by every man to the God to whom it belongs. Redemption restores to the believer his possession of this spirit for life eternal; hence the believer, even when he is rendering up his spirit to God as the forfeit of original transgression, still regards it as his, by the covenant of grace in Jesus Christ, and is able to use the very words that Christ used Himself —'Father, into Thy hands I commit *my* spirit.'"

Stephen, when dying, used these words: "Lord Jesus, receive my spirit." (Acts vii. 59.) It is worthy of notice that this faithful witness, the first to lay down his life for his Master's sake, commends his spirit to the Lord Jesus, not to the Father. The context furnishes a sufficient reason for this. Stephen saw Jesus looking on. "Behold, I see the heavens opened, and Jesus standing at the right hand of God," he exclaimed. What more natural, then, that the dying disciple should call his Lord, whom he knew to be "The Resurrection and the Life," to take his spirit into safe keeping till He returned to open the gates of hades, and set the prisoners free? Stephen was well aware that just "as the living Father had life in Himself, so hath He given to the Son to have life in Himself; and, that as the Father raiseth the dead, and maketh them alive, even so the Son maketh alive whom he will;" that He is the Prince of Life, and has the keys of hades and of death; therefore, *seeing* Jesus standing at the right hand of God, it is no wonder that he cried, "Lord Jesus, receive my spirit."

Let the reader observe that in the sacred narrative there is a clear distinction made between Stephen and Stephen's spirit, for the historian tells us that when Stephen had called on the Lord Jesus to receive his spirit, "he (Stephen) fell asleep;" and that devout men carried Stephen to his burial, and made great lamentation over him." (Acts vii. 60; viii. 2.) Who was stoned? Stephen. Who fell asleep? Stephen. Who was carried to his burial? Stephen. Not Stephen's spirit. It went to God, who gave it—to Jesus, who will keep it safely, and restore it when He calls His faithful witness from the dead.

These truths are further illustrated and confirmed by the language used by the Evangelists, describing the death of our Lord Himself. "When Jesus had cried with a loud voice, he said, Father, into Thy hands I commend my spirit; and, having said this, He gave up the ghost (i.e., spirit)." (Luke xxiii. 46.)

"Here Jesus,"—to quote once more from Mr. Constable's *Hades* —"as a man is distinguished from the spirit which was in Him. He gave it up; He was separated from it. He was therefore not that which was separable, and separated from Him. When the spirit had gone to God, Jesus, the man, was left without the spirit, yet still Himself. The spirit of Jesus was not Jesus Himself. Jesus is dead; His spirit is gone back to God; His lifeless body hangs upon the cross. Which of the two is Jesus? The dead body, according to the Word of God. 'When they came to Jesus

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and saw that He was dead.' The lifeless body is called Jesus by His Apostle John, and not the spirit which had left Him. In the very same way the angels speak of Jesus to the women who came to anoint the dead body. . . . . 'Why seek ye the living among the dead? He is not here, but is risen.'"

Jesus died. His spirit went to God. Jesus was taken down from the cross, laid in Joseph's sepulchre, and rose from it alive on the morning of the third day. Such is the language of Scripture. How very different that of theologians!

Perhaps it may be thought that the words of David, spoken, according to the Apostle Peter, concerning our Lord—"Thou wilt not leave my soul in sheol" (Greek, *hades*), support the idea that, at death, the spirit goes to hades. The supposition contradicts other Scriptures. Stephen saw Jesus standing at the right hand of God, and called on Him to receive his spirit. The supposition, moreover, is based on the thought that soul and spirit are synonymous. This is a mistake. The late Dr. Eadie, whose deliverance is beyond suspicion of bias in our favour, and whose learning will not be questioned, says:—"It is obvious that the argument based upon the idea that Christ's soul went to sheol, and His body to the grave, has no foundation. The Hebrew does not warrant this distinction. Christ's soul, in such an idiom, is His entire person. Now what is meant by *sheol* (Greek, *hades*)? It is explained in the second clause. It is the place where corruption is to be seen, the region of the dead; so the apostles understood it. Though Messiah was to die, death's power was to be very limited; He was not to be abandoned to his dark dominion."

This is confirmed by the Lord Himself: "As Jonah was three days and three nights in the belly of the fish, so the Son of Man shall be three days and three nights in the heart of the earth." (Matt. xii. 40.) To say that these words teach that only the body of Jesus, and not Jesus Himself, was to be buried is unwarranted, and destroys the propriety of the comparison. It was Jonah himself, and not something belonging to him, that was confined in the belly of the fish; and the Lord said, "*As Jonah* was, *so* shall the Son of Man be." The only difference is that Jonah was alive, and the Son of Man was dead. Yet it was He who was to be three days and three nights in the heart of the earth—not His spirit.

Nowhere in Scripture is *sheol* or *hades* said to be the abode of separate spirits. The Bible never speaks of the spirit of man going to hades at death, or being there between death and resurrection; but, on the contrary, that when the body returns to the earth, the spirit returns to God who gave it. The spirit of man is not the man, but a Divine gift by which his life is sustained.

These findings are not only true, but very important. They show the false character of prevailing religious sentiments, of the Romish doctrine of purgatory, and the invocation of departed saints. They show the unscriptural character of that wide-spread system of

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Spiritism which professes to hold converse with departed spirits. But more, and better far, our findings show our ground of confidence for the cheering hope of resurrection from the dead, faith in the promise of the faithful and all-powerful God. He is faithful that promised; and we commit the keeping of our lives unto Him as unto a faithful Creator.

Far mistaken are they who imagine that the Christian who believes that "the dead know not anything;" and that, but for a resurrection, there would be no future life for the dead, finds himself without hope, peace, and joy in the immediate prospect of death. During the last twenty-five years, within his own small range of observation, the writer has witnessed the expression of peace and hope in the hour of death in many cases of brethren and sisters—old and young and middle aged. The disciple of three score years and ten, and the tender youth of fourteen, consciously passing away from the sight of those who were to them the dearest of earth,—in full confidence and hope of meeting them on the resurrection morn; yet none of these then—some of them never—had any belief in "the survival of the soul." In every instance their only hope of living again was in the return of their Lord to make them alive. And surely that was enough. He is faithful. "He that believeth in Me, though he may die, yet shall he live." "I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of hades and of death!" Is it not much better to rest our hopes on the word of the Lord, than on the pleasing fancies of human imagination?

51, Buccleuch Street, Edinburgh. W. LAING.

THE SON OF MAN JUDGING THE NATIONS.

III.

(*Continued from vol.* XV. *page* 406.)

OUR purpose now is to substitute an interpretation of Matt. xxv., which shall be free from the difficulties of the ordinary view. We hope to show that the entire paragraph applies not to the *dead* but to the *living*.

There are three classes of persons before us: those whom Christ calls His brethren; those He calls sheep; and those He calls goats.

Those whom Christ calls His brethren. We first inquire into their state, position, and circumstances outwardly, at or just before the appearance of Christ upon the throne of His glory. All this is by fair implication denoted by their having been hungry, thirsty, naked, strangers, sick and in prison, representing a complication of unparalleled troubles, distresses, and tribulations. Can we find in Scripture any people represented to be in those very distressing

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circumstances in the latter days of the present dispensation? For to such days obviously the prophecy refers. In Jer. xxx. are the following words in relation to the Jews: Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great; so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out it." This last clause forbids the application of the prophecy to anything in past history relating to that people, and must therefore point to the future.

To the same time reference is made in Daniel: "And at that time shall Michael stand up, the great prince which standeth up for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that time; and at that time shall *thy people* be delivered; every one that shall be found written in the book." Now, every Christian knows that the prophet Daniel was a Jew—that at the time he wrote, the Scriptures only recognised two divisions of mankind, Jews and Gentiles, that by "his people" was meant the Jewish people, and that at the time when Jerusalem was destroyed by the Romans, though it was a time of great trouble, yet that they were not then *delivered*, but were (those of them who survived the destruction) enslaved, and scattered amongst the nations, and therefore that this prophecy remains to be fulfilled. The time of unparalleled trouble of Daniel's people is the time when they are to be delivered from the hands of all their enemies, and that by the coming and miraculous interposition of their long-rejected Messiah, leaving us to infer that the trouble will be the means of leading them to look for His appearing, and preparing them for saying: "Blessed is He that cometh in the name of the Lord."

Now, to this time the Saviour refers in Matthew xxiv., a chapter which ought not to have been separated from chapter xxv., as they are one continued discourse. What can be a fitter description of this time of trouble to these people than that which represents them as hungry, and having nothing to eat, as thirsty and having nothing to drink, as strangers, and having none to take them in, as naked, and having no clothing to put on, as sick, and having none to visit them, and in prison, and no one to come unto them? If this be not a description of a complication of calamities of a time and state of the unparalleled trouble, we know not what is. Here then is a prophetic description of a people looking, as to their outward state and circumstances, very much like those whom the Saviour calls "brethren." His brethren they are literally, according to the flesh.

The cause of this time of unequalled trouble to them will be their taking shelter under the power of one who will arrogantly assume the prerogatives of the Messiah. "I (said Christ, to the Jews) am come in My FATHER'S name, and ye receive Me not; if another shall come in his own name, him ye will receive." (John v. 43.) In this passage the Saviour speaks con-

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ditionally. He does not affirm that another will come in his own name, but if one should thus come he would be received by the Jews. From other parts of Scripture, however, we learn that there is one to come "in his own name," and who is described as a monster, or beast, with several heads and horns, energised by Satan, and upon pain of death claiming the homage which belongs to God only, by whose tyranny will be developed the great tribulation, through which the Jews as a body will have to pass. This is the last great "Antichrist," even as admitted by post-millennial commentators. Great allowance must be made for the old writers who supposed him to be the Pope of Rome. Antichrists in the sense of opposition to Christ's authority there have been in all ages; antichrists in this sense there now are, and many of them, and mixed up with all the professing Christian sects throughout Christendom, and in this sense most of the Popes of Rome have been antichrists for many centuries; but the antichrist is yet to come. How soon he may come or reveal himself it is impossible to say. But the present unsettled state of things all over the world seems to indicate the approach of the dreadful crisis called by the prophet Daniel "a time of trouble" to his people, such as they and their forefathers had never known before. And this we believe is the time referred to by the Saviour in the last paragraph of Matt. xxv., and that the people of whom whom Daniel wrote was the people whom He calls His brethren.

He says nothing here of the antichrist, or of the subordinate kings with him, or their armies, or of their doom. These matters are revealed in other parts of Scripture. They being guilty of direct acts of cruelty towards the brethren of Christ, will by His coming be cut down at one stroke. These the Lord shall consume by the Spirit of His mouth, and destroy by the brightness of His coming. We would however notice that the Lord makes mention of no place where the gathering of all nations shall be. But in the last chapter of the prophecy of Joel, the place of gathering is mentioned, and the object of it, and all in favour of Israel and Judah in the future. "For, behold, in those days and at that time. when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and I will bring them down into the valley of Jehosaphat, and will plead with them there for My people, and for My heritage, Israel, whom they have scattered among the nations, and parted My land." And if you attentively consider the remainder of the chapter, you will see that the whole scene, as to place, refers to Mount Zion and Jerusalem, which we understand literally, and as to persons, refers to Judah and Israel, which we also understand literally; and that this prophecy points to the future is obvious from the great moral change to be produced upon the minds and hearts of the Jews when they shall be again fully recognised as the people of God, and Christ will not be ashamed to call them His brethren.

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We do not say that the prophecy of Joel and that of the Saviour are identical, only in this that both relate to living nations, and not to the dead. The prophecy of Joel no doubt refers to the great Antichristian confederacy, and is identical with the slaughter of Gog as described in Ezek. xxxix., and the battle of Armageddon described in the Revelation, and which will end in the total defeat of the assembled hosts, and the casting of the Antichristian beast and false prophet alive into the lake of fire.

But in immediate connection with this, there are other nations to be dealt with, namely, those who in the time of Jacob's trouble sympathised with them, and those who withheld their sympathy. In Ezek. xxxix., after describing the great slaughter of the open enemies of Israel, it is added: "And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them." And in verse 27, the Lord, referring to Israel, speaks of being sanctified in them in the sight of many nations. And the same thing is said at the close of the preceding chapter: so that even after the great slaughter, there will be *many nations* still in existence. And these we submit are the persons referred to, and not the *dead*, by the Lord when He says of Himself; "Then shall He sit upon the throne of His glory, and before Him shall be gathered *all nations*, and He shall separate them, the one from the other, as a shepherd divideth his sheep from the goats," &c. This gathering it is fair to assume will be a *national* gathering, but whether the separation will be national is not stated. But as soon as the separation is made, those on the right are called "sheep," and those on the left are called "goats," to denote their conduct towards those whom Christ calls His "brethren."

To those on the right hand He says, as the King: "*Come*, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." A great deal might here be said about "the kingdom" in relation to which we are persuaded there are very great errors in the minds of millions of professing Christians. Here is a subject which would furnish matter for many articles. All we understand here by the expression "the kingdom," is what the disciples meant when they said to their Master; "Lord, wilt Thou at this time restore again the kingdom to Israel?" Mark the word "again," and you are carried back to the days of David and Solomon, when the kingdom of Israel was high above all other kingdoms, was in fact the head of all other kingdoms, and was as much an outward literal kingdom as are the kingdoms of England, France, and Russia in our day. That this kingdom of Israel will be restored, or again restored, ought to be no matter of doubt to any man who takes the Scriptures for his guide. The prophecies on this head are too numerous to be quoted or even referred to. And there never would have been any doubt on this subject had it not been for the practice of "spiritualising" the proper names of

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persons and places to answer sectarian and pre-conceived views on this head. We understand by the kingdom of which the Saviour speaks the kingdom of Israel restored, and that not in mystery but in open manifestation, as in the days of David and Solomon.

The disciples asked Jesus about the restoration of the kingdom; no one need be at any loss to understand what they meant. Unquestionably they meant the literal kingdom of Israel upon earth, as it existed in the days of David and Solomon, both of whom were illustrious types of Him who is destined to be the King of the restored kingdom, and at the same time the King of all the kingdoms of the earth. If such a restoration literally was never intended we are perfectly satisfied the Saviour would have told the disciples so. But such a restoration does not rest upon the silence of the Saviour; there are hosts of prophecies which prove that such will be the case. But the restoration of the kingdom implies something more than the restoration of the Jews to their own land, something more than the building of the City of Jerusalem, and the Temple. All this may be done in their own strength, or under the patronage of the Antichrist, whom, coming in his own name, they will receive. All this then is evidence from prophecy to show what they will do in a state of self-righteousness, and unbelief, and thereby bring upon themselves the trouble spoken of by Daniel, and alluded to by the Saviour Himself, through the instrumentality of which, under the mighty working of the Holy Spirit,—they will be enlightened as a people; and then comes the restoration of the kingdom with all the earthly blessings promised. Israel will again be recognised as the people of God, again he received into God's favour and friendship. And what will such a receiving of them be, but life from the dead, both to them and the Gentile nations who shall survive the great slaughter which shall introduce the millennial age?

A. B. C.

"THINGS WHICH MUST SHORTLY COME TO PASS."

REVELATION i. 1.

No. XI. (*continued from December.*)

THE REIGN AND RUIN OF ANTICHRIST, AND THE BINDING OF SATAN.

WHILE these have been the transactions in the heavenlies, the Antichrist has been maturing in the earthlies. Satan has brought forth *his man*. The Antichrist has become personified in some "*Napoleon*" of the time. If man at his best estate has all along the ages been altogether vanity, man at his worst estate has become at length altogether blasphemy. Concerning him, Daniel heard it said, "The king shall do according to his will, and he shall exalt himself and magnify himself above every God, and shall speak

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marvellous things against the God of gods, and shall prosper, till the indignation be accomplished, for that that is determined shall be done. Neither shall he regard the God of his fathers"—from this we incline to think he will be of Abrahamic descent—"nor the desire of women, nor regard any god, for he shall magnify himself above all." (Daniel xi. 36, 37.) And what then? "He shall come to his *end*, and none shall help him." (Ver. 45.) While his power lasts he "shall stand up a vile person"—vile in principle, and of vile or mean origin, the people's man, and therefore not a prince of royal blood—"to whom they shall *not* give the honour of the kingdom"—he shall not be crowned by the people, as once they offered the crown to Cromwell, nor shall he care to crown himself, as did Napoleon—"but he shall come in peaceably and obtain the kingdom by flatteries," promising to relieve the people oppressed by taxation, abolishing civil lists and national debts, and restoring down-trodden nationalities. Then, in all probability, Poland will be wrested from Russia, Hungary from Austria, Nice and Savoy from France, Alsace and Lorraine, and who shall say how much more? from the newly constituted Empire of Germany; and lastly, or perhaps before all other, Palestine from the Turk, and given to the Jew. The professed mission of this now dominant power will be to emancipate the people from the costly and oppressive yoke of emperors, kings, lords, and especially landlords, the proprietors of the soil, so that the right of private property and lineal descent will be no longer respected. Any appeal to the book that declares "the powers that be are ordained of God," or the New Testament coupling of "Fear God" with "honour the king," will be laughed to scorn. The fools that long have said in their heart, "No God," will now, with unfaltering lip, declare boldly, "There is no God," and "because they like not to retain God in their knowledge, God shall give them over to a reprobate mind, to become filled with all unrighteousness; and for this cause God shall send them strong delusion, that they should believe a lie,—*the liar*,—that they all may be condemned who believe not the truth, but have pleasure in unrighteousness." For, together with the Bible, has gone the Sabbath, and all religious fasts and festivals, and thus "he shall think to change times and laws, and they shall be given into his hand for a time, times, and the dividing of time," three years and a half.

But God who hath not forsaken the earth, nor forgotten His promise, has wisely and graciously decreed that the worst rule that ever the earth has seen shall be one of the briefest, for "the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." (Dan. vii. 25, 26.)

But prior to this consummation, and during the reign of the Antichrist, Palestine having become restored to the Jews, the political changes of the times shall be such as to induce their return in great numbers to the land of their fathers, not perhaps as a nation, but in such numbers and with such resources that Jeru-

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salem and its temple shall become restored to somewhat of its former estate. And after a brief season of prosperity wherein Jerusalem restored shall become a centre of political importance, the time must arise when, for some reason and by some means, that shall be fulfilled which is written, "Behold, I will make Jerusalem a cup of trembling (in the margin, *poison*, a deadly influence) unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day I will make Jerusalem a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." (Zech. xii. 2, 3.) What war and bloodshed has not the possession and protection of the so-called Holy Places already occasioned in the world's history! A century before Zechariah's day, Zephaniah had been inspired to say to the waiting ones of these times,—for devout Jews are still found, and will continue to be found, "waiting for the consolation of Israel" until it comes,—"Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy." (Zeph. iii. 8.) Now, in order that the judgments recorded in Rev. xvi. may be poured out upon the men that have the mark of the beast and that worship his image, "three unclean spirits, like frogs, shall come out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet,"—three mouths opened in blasphemy against the God of heaven; the devil, the Antichrist, and the harlot; a triunity of evil on earth, defying a triune Jehovah in heaven,—spirits of devils working miracles shall go forth unto the kings of the earth to gather them to the battle of the great day of God Almighty. And he gathered them together into a place called, in the Hebrew tongue, Armageddon (after Megiddo, where Deborah and Barak overthrew the Canaanitish kings. See Judges v. 19). From which we understand that rival powers will meet in deadly conflict in the valley of Jehoshaphat in close neighbourhood to Jerusalem,—possibly Great Britain in alliance with others, leagued against Russia in alliance with Germany and others,—the hollow pretence of the man of sin to institute and secure the universal brotherhood of nations having failed as completely as the dreams of better, even the best of men; for the mouth of the Lord hath declared it: "I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." (Joel iii. 2.)

Thus shall be brought about the "*coming struggle*" for supremacy in Europe and Asia Minor. What part, or whether any, the Eastern and Western Continents of America and Australia, allied as they are to us by various ties, may take in that struggle, does

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not appear revealed; but if the kingdom of the beast extends to them they must in some way share his destruction. For now must the prophecy, two thousand four hundred years old, be fulfilled, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle, and the city shall be taken and the houses rifled, and half of the city shall go forth into captivity. And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them, as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them; I will say, It is My people, and they shall say, The Lord is My God." For in their extremity "the Lord shall go forth and fight against those nations as when He fought in the day of battle. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness, and I will open Mine eyes upon the house of Judah, and I will smite every horse of the people with blindness. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold and silver and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague." (Zech. xii., xiii., xiv.) "And it shall come to pass in that day that I will give unto Gog"—a people from the North, possibly Russia and Germany in league—"a place there of graves in Israel, the valley of the passengers on the east of the sea, and it shall stop the noses of the passengers, and there shall they bury Gog and all his multitude, and they shall call it the valley of Hamon-Gog. And seven months shall the house of Israel be burying them that they may cleanse the land. And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it, after the end of seven months. Yea, all the people of the land shall bury them, and it shall be to them a renown, the day that I shall be glorified saith the Lord God. Thus shall they cleanse the land." (Ezek. xxxix. 11-16.)

Here also let us note how the language of the following verses, 17-20. agree almost word for word with Rev. xix. 17, 18. For this going forth of the Lord to fight against those nations in Zechariah is the selfsame going forth shown to John in Patmos. "I saw

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heaven opened, and behold, a white horse and He that sat upon him was called Faithful and True, and in righteousness doth He judge and make war. And He was clothed in a vesture dipped in blood, and His name is called the Word of God. And out of His mouth goeth a sharp sword, that with it He should smite the nations, and He shall rule them with a rod of iron; and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords." (Rev. xix. 11-16.) And this, let it be observed, follows immediately *after* the marriage supper of the Lamb, and *before* the binding of Satan.

For now shall Daniel's wonderful vision become a fact: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was as white as snow, and the hair of His head like pure wool, His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him, thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him"—the redeemed of all ages—"the judgment was set, and the books were opened." This judgment must neither be confounded with the judgment-seat of Christ already past, *nor* with the post-millennial judgment, which of course is yet to come. This is expressly the judgment of the living nations gathered in hostility to Jehovah and His people at Jerusalem, represented to Daniel as "a horn having eyes like the eyes of a man, and a mouth speaking great things." (Dan. vii. 8, 11, 12.) As to which he adds, "I beheld then because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." (See also Rev. xix. 19, 20.) "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time." And now that the judgment is set, its process reveals the terror of that day of the Lord, before which prophets and men that had understanding in the visions of God have quailed with very fear and wonder at the ideas suggested by the spirit of prophecy. Isaiah said, "A grievous vision is declared unto me, therefore are my loins filled with pain, pangs have taken hold upon me as the pangs of a woman that travaileth; I was bowed down at the hearing of it, I was dismayed at the seeing of it; my heart panted, fearfulness affrighted me, the night of my pleasure hath he turned into fear unto me." (Isa. xxi. 2-4.) Jeremiah said, "We have heard a voice of trembling, of fear, and not of peace. Ask ye now and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness. Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. xxx. 5, 6, 7.) Daniel said, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. As for me, Daniel, my cogitations

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much troubled me, and my countenance changed in me" (vii. 15, 28). Joel said, "Alas, for the day! for the day of the Lord is at hand, as a destruction from the Almighty shall it come" (i. 15). Habakkuk, at the sight of what he records in chapter iii. adds: "When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops." What would be the astonishment of these could they stand forth in our midst *now*, and witness the indifference of the religious bodies of our times, on the very eve of the fulfilment of their prophecies! For now at length—in the period under consideration, has come the day of the Lord described as "a day of darkness, and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains: a great people (pest), and a strong, there hath not been ever the like, neither shall be any more like it, even to the years of many generations." (See their description, Joel ii. 3-11, agreeing with the judgment under the sounding of the fifth trumpet in Rev. ix. 1-12.) "The earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter His voice before His army, for His camp is very great, for He is strong that executeth His word; for the day of the Lord is great and very terrible, and who can abide it?" Whereto agree the words of our Lord, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved, but for the elect's sake (the elect nation of Abraham's seed) those days shall be shortened." (Matt. xxiv. 21, 22.) And again, "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and *then shall they see* the Son of Man"—He has not been seen by the world hitherto—"coming in a cloud with power and great glory." (Luke xxi. 25, 26, 27.) And Paul to the Thessalonians: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence and from the glory of His power;—whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." Here and now must be the opening of the sixth seal; "And lo, there was a great earthquake, the sun became black, and the moon as blood, the stars of heaven fell unto the earth, the heaven departed as a scroll rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men,

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and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?" (Rev. vi. 12-17.) Whereof Isaiah also had visions. (See xiii. 6-13; xxiv. 1-6 and 19-23.) And finally, John "saw the beast and the kings of the earth, and their armies gathered together to make war against Him that sat on the horse, and against His army"—not that the kings of the earth and their armies will *know* that their war is against One in the heavenlies, but He comes forth to identify Himself with His people the Jews, against whom the nations are gathered, and to avenge Himself on the Antichrist. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Rev. xix. 19, 20.) Thus will Jehovah assert His right not only to *exist*, but to *rule* in that creation from which man's best attempt has been made to exclude him.

Thus we have attempted in this section to give our readers as much as possible the words of Scripture, by simply linking them together in that order which commends itself to our judgment, as we trust it will do to theirs.

And now that the works of the devil have been destroyed by the Son of God, in pursuance of the Father's purpose in manifesting Him, we shall find Him dealing with the devil in his own person, God's enemy and man's from the beginning. For we read, "I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil, and Satan"—four names denoting the same personality—"and bound him" for "a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled. (Rev. xx. 1, 2, 3.) He who came to our first parents in paradise, and in serpent-form assailed their innocence, and compassed their fall; after six thousand years of awful license, in which he has accomplished his infernal ends within the limit assigned him by Omnipotence, becomes at length by that same Omnipotence *bound*. We have already seen him conscious "that he had but a short time," and now that that time is concluded, we find him bound, bound and made a captive. The bottomless pit with its key and chain, its shutting up and sealing, are doubtless figures designed to convey the great fact, that the great enemy of God and man—and pre-eminently of the man Christ Jesus—will, with all his infernal allies, become so shut off from the earth, that their influence for evil will be withdrawn and withheld. We read elsewhere of "angels which

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kept not their first estate, reserved in everlasting chains, under darkness, unto the judgment of the great day (Jude 6); a part in the judgment of which Paul anticipated in 1 Cor. vi. 3. The beneficial effect upon the world of men of this binding of Satan it is impossible to estimate. But we have here the fact accomplished, and its effects we propose to consider in future pages. That such a power for evil exists, and exists in a person called by our Lord, "Beelzebub, the chief of devils," we need not insist upon, as this testimony of our Lord should settle the fact in all devout and reverent minds. What is meant by the personality of spirit, should be accepted as understood without a quibble of words; but we confess to having no more difficulty in understanding the existence of an infernal than of a heavenly hierarchy, each having its ruling head. And such a dread person as we conceive Apollyon to be we are right glad to find at length a prisoner, and leave him there while we proceed to consider Millennial Glory, and Millennial Times.

Hackney, London. E. N. STARKEY.

(*To be continued.*)

HOW WE LEARN.

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market, at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth,
Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance,
Nor wafted on the breath of summer-dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of royal diadems;

But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-ploughed field;
And the soul feels it has not wept in vain. H. BONAR.

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ISRAEL IN BRITAIN.

THE "BERWICK LECTURES," BY C. M.

I. *Interpretation of Holy Scripture anent Israel.*

THERE was a time when our fathers saw in all things, in everything that happened about them, in all the events of history, the hand of the Lord of Hosts. We have got past all that. In these advanced days of scientific enlightenment, we are content to remember the Lord of Hosts for an hour or two on *one* day of the week, and during every hour of the other six we bow our shoulders to Mammon, and set up another God—the god of *natural Evolution*, which our fathers knew not. To such extremity have we come in the pride of intellect, and the conceit of human self-sufficiency, that a man is set down as a dreamer and a mystic, if he declare that the very springs and sources of political movement during all ages, and the entire course of history from the beginning to the very last syllable of recorded time, are set forth and precisely defined beforehand in the Scriptures of the Lord God. Having come—all of us, church and no church alike—to this pass, that we have *not God in all our thoughts*, we have completely deleted the action of the Divine Providence from the current affairs of life.

Pilate, you remember, asked—"What is Truth?" The serious, sedate, and conscientious Roman had, no doubt, like the cultivated men of his time, sought amid the conflicting speculations of the philosophic schools of Athens and Alexandria for some satisfaction for the great yearning of mind and heart, which had overtaken the Gentile world on the decay of the ancient decrepit beliefs, before the coming of the Christ. And, doubtless, having found their speculations inane, and their conclusions futile, he had concluded that *Truth* was a chimæra, and a vain pursuit. So, having asked the question with ironic great contempt, he thought it folly to wait for an answer. There are many now, not only out of the church, but in the very bosom of it, who do likewise.

Nevertheless, there *is* the Word of Truth, living and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, potent to penetrate the manifold integuments of preconception, prejudice, self-sufficiency, and the false teaching of so-called "commentators," who have darkened counsel by words without knowledge, making the Word of God of none effect by their traditions.

The subject of our attention is not a matter to be met by doting about foolish and unlearned questions and strifes of words. This is not a matter of mere dilettante curiosity, of scholastic disquisition, of theologic casuistry, of fanatic phrensy conceived in folly and nursed in ignorance.

This is a matter big with the destiny of not only this empire of Britain, but of the whole earth. It is the key to unlock the oracles delivered to the fathers, the light that shineth in a dark place. It is the very means ordained by the Divine Providence, and set forth in the Holy Prophets, to show to the nations of the earth the glory of the Lord of Hosts and of His Christ. Hear Jeremiah (iii.) At the recovery of Israel,—

"They shall call Jerusalem the throne of the Lord; and *all the nations* shall be gathered unto it, *to the Name* of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In

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those days the House of *Judah* shall walk with the House of *Israel*, and they shall come *together* out of the land of the *north* to the land that I have given for an inheritance unto your fathers."

(xvi.) "Behold the days come that it shall no more be said, The Lord liveth, that brought up ISRAEL out of Egypt; but, The Lord liveth that brought up the children of ISRAEL from the land of the *north*, and from all the lands whither He had driven them, and I will bring them again into *their* land that I gave to their fathers."

"O Lord, my strength, and my fortress, and my refuge in the day of affliction, the *Gentiles* shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein is no profit." "Therefore I will this once cause them to know mine hand and my might, and they shall know that my Name is the Lord."

Hear Ezekiel (xxxix.): "I will set my glory among the heathen, and *all* the heathen shall see my judgment that I have executed, and my hand that I have laid upon them."

"And the heathen shall know that the House of Israel went into captivity for their iniquity."

"When I have brought them again from the people, and am sanctified in them in the sight of *many nations*, then shall they know that I am the Lord their God."

"When the Son of Man cometh shall He find *Faith* on the earth?" Why is the church divided, unsteady in gait, sects and schism rampant, the great mass of the commonalty left absolutely to the care of the Evil one, episcopal authority set at nought, one set of clerics toying with the Roman Harlot, another set playing fast-and-loose with the fundamental verities of the Faith of Christ;—the laity, meanwhile, picking their steps as best they may through these broken stones and mud?

Hear the word of the Lord by Ezekiel (xxxiv.):

"My sheep wandered through all the mountains, and upon every high hill, yea, my flock was scattered on all the face of the earth, and none did search or see after them. Therefore, ye shepherds, hear the word of the Lord, *As I live*, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock: therefore, O ye shepherds, hear the word of the Lord, Thus saith the Lord God, Behold I am *against* the shepherds."

While the entire Scriptures, Old and New, are full of minute predictions of what should befall the Ten Tribes during the ages in which they were to be unrecognized, hidden under another name and speech; full of reiterated description of the glory of their restoration, of the effect that event is to have in bringing the nations to acknowledge the Name of the Most High, and of the close connection of that event with the Second Advent of Christ the King, the appointed shepherds have taken no thought to search out the Israel of God; have left them a prey to whatever political or religious vicissitudes might betide, and uninstructed in their momentous destiny; and, finally, have sought to rob them of their heritage by perverting the plain words of the Scripture into a fantastic,

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metaphorical, so-called "spiritual" Israel—a thing in the clouds, which never having had a "land" given to its fathers can never re-inherit it. Let God be true, and every man a liar.

"Therefore, thus saith the Lord God, Behold I am *against* the shepherds, and I will require my flock at their hand." "Behold I, even I, will both search my sheep, and seek them out." "And I will bring them to their *own land*, and feed them upon the *mountains of Israel*." "Upon the high mountains of Israel shall their fold be." "In a fat pasture shall they feed upon the mountains of Israel." "I will seek that which was *lost*, bring again that which was driven away, bind up the broken, strengthen that which was sick."

What, then, is to be the *Canon of Interpretation* of this Book, this disputed, perverted, commentary-obscured Scripture? The *consensus* of the church?—where is the church? The deliverances of divines?—which divines? Private judgment?—that would be chaos come again. What, then, is to be the Canon of Interpretation? Why, the Book itself is the canon. It *means* what it *says;* not what somebody or anybody fancies it may or might mean; not what it may be twisted to mean, to dovetail with preconceptions that are *imported into* the Book, and what nobody whose mind was not possessed by such preconceptions would ever find in it, Nor is there any single Scripture, however apparently obscure and incomprehensible, which may not be made bright and clear by collation with other corresponding Scriptures;—but in humility, in submission, in seeking the "understanding *heart*," not human wisdom of the head, but the "understanding heart" which is the gift of God.

Let us see, then, how the canon of interpretation is provided in the Book itself.

Hear the Apostle Peter,—"We have also a more *sure word* of prophecy, whereunto ye do well that ye *take heed*, as unto a *light that shineth in a dark place*, until the day dawn, and the daystar arise in your hearts. Knowing this *first*, that no prophecy of the Scripture is of any *private* interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake, moved by the Holy Ghost." (2 Peter i. 19, 20, 21.)

Our way of obeying this injunction to "take heed to the sure word of prophecy" is by taking not the least heed. Our way of deferring to the declaration that "no prophecy is of any private interpretation," is for each one to have his own private interpretation. Our way of understanding that the holy prophets were inspired by the Holy Ghost, is to explain away, or even deny, the inspiration of the Holy Ghost.

But hear what the risen Christ Himself said to the two who "talked together of all the things that *had happened* and were sad,"—

"O fools, and slow of heart to believe *all* that the prophets *have spoken*. *Ought not* Christ to have suffered these things?" "And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself."

Let us see, then, in the Scripture itself, how the Scriptures concerning Him were fulfilled, by "all the things which had happened." Let us see precisely if they were *pretended to be* fulfilled after some fantastic, metaphorical, so-called "spiritual" fashion; or if they were actually in

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truth and fact literally fulfilled, to the jot and tittle. And remember that this is the only sort of fulfilment which is of the least account as *evidence* that the prophets were of old time moved by the Holy Ghost. We cannot wonder that, in these days of free thought and curious questioning, men should reject the Scripture as a foolish fable, when they are taught that the fulfilment of prophecy is by some equivocation of the plain meaning of words, something after the manner of fulfilment of the oracles of Dodona or Delphi. We cannot wonder that, now when the spirit of free inquiry is happily fully awakened, and determined to be satisfied, men revolt from mere traditional and mechanical acceptance of dogma. That men now-a-days refuse to feed off the husks which the swine did eat, is the first sign of their longing and hankering after the festival of Truth which day and night is spread on the Father's table. The days of effete scholastic theology are numbered. Now near the end of this Dispensation, as at its beginning, the hearts of men yearn for a living Faith which shall be a concrete reality, not a quibble, which shall come home to them and dwell with them, as the very Christ came and dwelt with our fathers, and as He will come again and bring our fathers with Him.

How did He come? He came precisely and literally as the holy prophets moved by the Holy Ghost foretold that He would come, and "all the things that happened," happened precisely and expressly "that *it might be fulfilled which was spoken* by the prophets."

He was born in Bethlehem, "for thus it was written by the prophet" Micah (v. 2), "Out of thee shall He come forth that is to be Ruler in Israel."

He was taken into Egypt "that it might be fulfilled which was spoken of the Lord by the prophet" Hosea (xi. 1), "Out of Egypt have I called my Son."

When Herod slew all the children of two years and under in Bethlehem, "then was fulfilled that which was spoken by Jeremiah (xxxi. 15) the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children."

He came and dwelt in Nazareth "that it might be fulfilled which was spoken by the prophets," (*passim*, the Branch, poor and despised, yet the crown of beauty,) "He shall be called a Nazarene."

At the same time came John preaching in the wilderness. "This is he that was spoken of by the prophet Isaiah (xl. 3), saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord."

Jesus "left Nazareth, and came and dwelt in the borders of Zabulon and Nephthalim, that it might be fulfilled which was spoken by the prophet Isaiah (ix. 1, 2), saying, "The land of Zabulon and the land of Nephthalim,—the people which sat in darkness saw great light."

"He cast out the spirits by His word, and healed all that were sick, that it might be fulfilled which was spoken by Isaiah (liii. 4) the prophet, saying, Himself took our infirmities and bare our sicknesses."

"Great multitudes followed him, and He healed them all; and charged them that they should not make Him known, that it might be fulfilled which was spoken by Isaiah (xlii. 2) the prophet, saying, He shall not strive nor cry, neither shall any man hear His voice in the streets."

"Jesus spake unto the people in parables, and without a parable spake

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He not unto them, that it might be fulfilled which was spoken by the prophet" Asaph in the 78th psalm, saying, "I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world."

Jesus made His kingly entry into the Holy City on the oriental royal beast, an ass;—but also on an ass having a colt with her. "*All this* was done that it might be fulfilled which was spoken by the prophet" Zechariah (ix. 9), saying, "Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

The priests took the thirty pieces of silver which Judas cast on the floor of the temple, "and bought with them the potter's field, to bury strangers in." "Then was fulfilled that which was spoken by Jeremiah (handed down through Zech. xi. 13) the prophet, saying, They took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field."

Jesus wore a robe "without seam, woven from the top throughout:" and, at the crucifixion, the Roman guard parted his other garments among them, but for this robe they cast lots; "that the scripture," by the hand of David in the 22nd Psalm, "might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things *therefore* the soldiers did."

"After this, Jesus knowing that all things were now accomplished, that the Scripture," by the hand of David in the 69th Psalm, "*might be fulfilled*, saith, *I thirst*." "And they gave Him vinegar to drink, mingled with gall."

Then came the soldiers, and brake the legs of the two who were crucified with Him; "but when they saw that He was dead already, they brake not His legs, but one of them pierced His side, and forthwith there came out blood and water. And he that saw it bare record, and his record *is true*, and he knoweth that he saith true, that ye *might believe*. For these things were done that the scripture should be fulfilled, A bone of Him shall not be broken" (by the hand of David in the 34th Psalm). "And again another scripture," by the hand of Zechariah (xii. 10), "saith, They shall look on Him whom they pierced."

Yet, with all this crushing accumulation of evidence, every jot and tittle, full measure and running over, the Jews "believed not on Him, that the saying of Isaiah the prophet (vi. 10) might be fulfilled, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted and healed."

In like manner, for the House of Israel, the Ten Tribes (as distinct from the Jews, the Two Tribes), the memory of their origin and destiny was hidden in the night of time, and for ages they have been unconscious of their heritage, that the *words* of the prophets might be fulfilled. As Paul sets forth—"Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in;" that is, until the "times of the Gentiles be fulfilled."

But how is it, then, having this very "sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a *dark* place," and having, as we see we have, in the very Book itself the

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simple and irrefragable canon of interpretation, that the "*words* of the prophets" are to be fulfilled,—how is it that, until now, for one hundred commentators there are one hundred different, and mutually contradictory, interpretations? Why? That the *words* of the Lord by the prophet Daniel might be fulfilled—"The words are *closed up and sealed* until the time of the *End*." "None of the wicked" (and in this category are the perverse, self-sufficient, "good" people) "shall understand. But the *wise*" (that is, they to whom God shall give the *understanding heart*) "shall understand."

Again, it is set forth by the prophets that the House of Israel was to be divorced from the God of Israel for its iniquity, and lost, dropped out of recognizable history. This purpose was fulfilled by the record of their descent and migrations being obscured by the cataclysm which destroyed the Roman empire, and the subsequent vicissitudes of ages.

Observe, that with the Jews the reverse is the case. They have never ceased to cling to the God of Israel; nor have they ever been lost.

Again, in order that Israel (as distinct from the Jews) should come to be recognised as the Elect People whom, for His glory, and that His Name should be sanctified among the Gentiles, He is about to restore to their heritage, it was necessary first that they should be brought, by the providential ordering of the events of history, into the precise condition set forth by the prophets as that which they should occupy at the time of their recognition and restoration.

But, again, how is this seeming contradiction to be reconciled, that we have a "sure word of prophecy whereto we do well to take heed, as unto a light that shineth in a *dark* place," and yet that "the words are closed up and sealed until the time of the end"? The two conditions are reconciled in the fulfilment, again, of the words of the Lord, by the prophet Jeremiah (xxviii. 9, 10, 11), "Whom shall He teach knowlege? And whom shall He make to understand doctrine?" "For precept shall be upon precept, line upon line, *here a little, and there a little*. For with *stammering lips and another tongue* will He speak to this people."

Observe, that every Jew is still taught to read the old Scripture in the original Hebrew. The prophecy cannot, therefore, apply to the Jews, that is, the House of Judah, the two tribes of Judah and Levi. As matter of fact, it is not by the prophet applied to them, but to the House of Israel as represented by Ephraim, the head of the Ten Tribes.

Now, if it be shown that the British Folk are the House of Israel, there is manifestly no need to prove that the word of the Lord is delivered to us in "another tongue." But, then, how in our case is fulfilled the prophecy that the word should be delivered "with stammering lips?" It is fulfilled—as all the "sure word of prophecy" must be fulfilled—clearly, precisely, and literally.

It is notorious on all hands that our "authorized version" of the Scripture, while amply accurate on all the cardinal points of the Faith, is nevertheless in very many subordinate matters most imperfect and inadequate. This is the very reason why now, on the verge of the final fulfilment of the whole course of prophecy, the two companies of learned men are sitting in the *Jerusalem Chamber* at Westminster to revise the

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version, and purge it, as far as may be, of its manifold errors and shortcomings. Nor until now was the accomplishment of this task possible. Only within the past few years have the necessary favourable conditions come into existence, to wit, the enormous advantage of the full light of modern scholarly criticism, the checks of a complete recension of the various codices of the text, and, for the Old Testament, the mechanical aids of the Masorah, or Masoritic tabulation of the text.

We may expect the completion of the revision about 1881-2, that memorable date which is written on every *numerical* prophecy we read as the *end* of this Dispensation. The revision itself, and the fact of its being in progress at this supreme crisis, are a proof that the *end* is at hand, that no longer will the "words be closed up and sealed," no longer will the God of Israel speak to this people "with stammering lips."

Moreover, it is to be specially noted that many of the most important cases of imperfect or inaccurate rendering in the "authorized version" relate precisely to this matter of the identification of the Lost Israel. Let us briefly consider some of the most crucial of these cases. (As I must necessarily recur to the actual words of the Hebrew and Greek texts, those who cannot be expected to be familiar with those languages will be patient if they remember that we have to justify this matter to the "ignorant learned" as well as to the unlearned).

If the dense obscurity in which the official interpreters have left the prophets has not entirely sickened you of reading them, you must have been continually struck by the remarkable reiteration, especially throughout Isaiah, of glowing exhortations and declarations addressed to The Isles, and Islands.

"In that day" (that is, at the end of the Dispensation) "the Lord shall set His face again the *second* time to recover the remnant of His people from the Islands of the *sea*." (Isaiah xi. 11.)

"Keep silence before Me, O Islands." (Isaiah xli. 1.)

"The Isles saw, and feared. The *ends* of the earth were afraid, drew near, and came." (Isaiah xli. 5.)

"The Isles shall wait for His law." (Isaiah xlii. 4.)

"Sing unto the Lord, the Isles, and the inhabitants thereof." (Isaiah xlii. 10.)

"Declare His praise in the Islands." (Isaiah xlii. 12.)

"Listen, O Isles, unto me, and hearken, ye people, from *far*." (Isaiah xlix. 1.)

"The Isles shall wait upon me, and on mine arm shall they trust." (Isaiah li. 5.)

Again, there is the constant iteration of the WEST, either by itself, or coupled with the NORTH. Observe this attentively.

"It is a light thing that thou shouldest be my servant, to raise up the Tribes of Jacob, and to restore the preserved of Israel." (Isaiah xlix. 6, 12.) "Behold, these shall come from *far;* and, lo, these from the *North* and from the *West*, and these from the land of *Sinim*."

"They shall walk after the Lord. He shall roar like a lion. When He shall roar, then the children" (that is, Israel) "shall tremble from the *West*." "And I will place them in *their houses*, saith the Lord." (Hosea xi. 10, 11.)

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Nothing can be more distinct than these declarations that Lost Israel is to be recovered from Islands in the North-West.

But, in the controversy anent this matter, we have been told that the word for Islands means also "coasts." First of all, if that were true, it would not materially affect the argument. But, secondly, and briefly, it is *not* true. The Hebrew word אי does not mean "coast." The word for "coast" is altogether different. The word is the only one for Island; and it is rendered in the LXX. throughout by νησος, Island.

Again, there is in our version the frequent phrase "isles of the *sea*." Manifestly, if a place be an island to contain a large multitude, it must be in the sea. It cannot be elsewhere. The pleonasm "isles of the sea" is not conformable with the habit of the Hebrew language; and a phrase meaningless in itself most unlikely to be used by so finished and classic a writer as the prophet Isaiah. The Hebrew ים the *sea*, means also the *West*. The Hebrews reckoned the cardinal points from the East, which they therefore called by the word meaning *before* (*coram*, קדים). The Mediterranean, or Great Sea, being then behind them, they called the West by the same word as the *sea*. Now, as there is the general consensus of the text of the prophets, to indicate specially the North and West as the locality in which Israel should be in the "Wilderness," and whence they were to be restored to their heritage, it is evident that this phrase of "stammering lips"—"isles of the sea"—should be rendered "isles of the West."

Grammatically, there is no reason why איי הים should not be so rendered, when רוח ים is rendered "West wind" (Exod. x. 19); and נבול ים is rendered "Western border" (Numb. xxxiv. 6).

Now let us take an instance to see the effect of this, and the great flood of light it throws on the meaning of the Scripture. In Isaiah xxiv. 14, 15, we read in our version,—"They shall sing for the majesty of the Lord, they shall cry aloud from the *sea*." "Wherefore glorify ye the Lord in the *fires*, the name of the Lord God of Israel in the isles of the *sea*."

The passage as it stands is incomprehensible. What can be the meaning of giving glory in the *fires?* The word *urim* might be so rendered if the context required it; but the only reason which appears for the rendering in this case is, that the translators having rendered *yâm* by "sea" imagined that "fires" must be a likely apposition for *the waters*. Now the one word *Urim* is sometimes used for the whole expression *Urim and Thummim*. Hence the passage becomes,—

"They shall cry aloud from the *West*. Wherefore glorify ye the Lord by Urim and Thummim, the name of the God of Israel in the isles of the *West*."

In one of the passages cited, we read,—"These shall come from far, these from the North and from the West, and *these from the land of Sinim*. The versionists being apparently unable to explain *Sinim* have happily let it alone. The phrase means "the land of bushes," or, as we should say, The Bush. Now, observe how the Divine Providence guides the hand of His servants in every detail of this business. Jerome made his Latin Vulgate version twelve hundred years before the discovery of Australia, and knew nothing of that land of the South which we call The Bush. But he translates the phrase (ארץ סינים) by *Terra Australis*, the Australian, or Southern land.

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There is another remarkable rendering in the Vulgate which deserves attention. In the prophet Obadiah, the 20th verse is given in our version thus:—

"The capitivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in *Sepharad*, shall possess the cities of the South."

The rendering of the LXX. is altogether different,—Israel shall possess that of the Canaanites, "and the captivity of Jerusalem up to *Ephratha*, and they shall possess the cities of Nagéb, or the South."

The word which is rendered in our version "in *Sepharad*," and in the LXX. *Ephratha*, is in the Hebrew בספרד, *Besepharad*. Our translators have taken the initial of this word to be the dialectic particle, or preposition "in." But Jerome has boldly taken the word as it stands, and simply translated the Hebrew *Besepharad* by the Latin *Bosporus*. Whether the prophecy refer to the Kimmerian Bosphorus, the Straits of Kertch at the Sea of Azov, or to the Bosphorus over which the navy of Britain is now keeping close watch and ward, we will not now stay to inquire.

We are often told that, in the expositions of this matter of "Israel in Britain," we confine ourselves to the citation of passages from the Old Testament. Undoubtedly, we must in the first instance have recourse to the Old Testament, because in that are contained the prophetic writings which set forth the elaborated panorama of the whole fortunes of Israel from the beginning of history to the end of Time. But as the New Testament and the Old are one and indivisible, as the New is the systematic continuation and completion of the Old, so the deliverances on this matter are no less explicit and confirmatory in the New Testament than in the Old. But more than this,—however clearly and firmly we may apprehend the fundamental verities of the Faith of Christ, and realize through Him our *individual* participation in the gift of Everlasting Life, it is not possible to comprehend the wider purpose and scope of the message of peace for the Church and the *World*, until we have found the solution of this "mystery" of Israel.

Peter, you remember, writing of Paul's epistles, says that in them "are some things hard to be understood, which the unlearned and unstable *wrest*, as they do the *other Scriptures*." To many, no doubt to most, Paul is a writer of paradoxes. Necessarily, in the nature of the case, he is; because he was divinely appointed to expound the esoteric mysteries of the Faith, which only they can understand who have passed, like Paul, through the discipline of *suffering*.

Now, when we expound the "mystery" of Israel recovered, some of the "unlearned and unstable" answer by wresting the Scripture given through Paul, where it is written, "There is no difference between Jew and Greek" (Rom. x. 12); and, again, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all." (Col. iii. 11.) Of course, there is no difference. Nobody supposes, or says, that there is any difference in the gift of Everlasting Life through Christ for the *individual* of whatever tribe or nation. But what has this to do with the appointment of the Ancient People for the fulfilment of the Divine purposes in secular his-

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tory, and as the means for bringing the Gentiles to acknowledge the Name of the Lord of Hosts? Paul does not mean that the secular distinctions of nationality are abolished, any more than that sex in the concrete is abolished when, speaking of individual faith, he goes on to say, "there is neither male nor female; for ye are all one in Christ." (Gal. iii. 28.)

It so happens that it is precisely Paul who sets forth the momentous import and consequences of the loss and recovery of Israel. You will do well to study his epistle to the Romans by this light. He is not writing of a fantastic, metaphorical, so-called "spiritual" Israel. He is discoursing to the Gentiles of his "kinsmen according to the *flesh*, who are Israelites, to whom belong the adoption, the covenants, the promises."

"I speak to you Gentiles (inasmuch as I am the apostle of the Gentiles), if by any means I may provoke to emulation them of my *flesh*. For if the *casting-away* of them be the reconciling of the world, what shall the recovery of them be, but *life from the dead?*" (Rom. xi. 13-15.)

Now mark what follows; how he applies to this matter the momentous word "mystery," which elsewhere he applies to the incarnation of the Messias, and to the resurrection.

"For I would not that you should be ignorant of this *Mystery*, that *blindness in part* is happened to Israel, until the fulness of the Gentiles be come in;" that is, until the "times of the Gentiles be fulfilled."

We see, then, how grave is this matter. It is a "mystery," of which we are not to be ignorant. For as the casting away of Israel was the reconciling of the world to God, so the recovery of Israel is to be "life from the dead" for the world. Take heed, then, that ye be of them to whom it is "given to know the mysteries of the kingdom."

Read the New Testament by this light. Read, for example, the parable of the Prodigal Son. He is the House of Israel, returned from their wanderings in Assyrian, Roman, Norse Pagandom. The elder brother is the House of Judah, who has held fast by the God of his fathers. On the other hand, read the parable of the Rich Man, the House of Judah, rich in the coming of Messias to them "first," but who believed not the prophets, though He rose from the dead; and Lazarus, the House of Israel, outcast, full of the sores of hapless idolatry, but who, having then taken the name of Christ, are recovered into Abraham's bosom, and the heritage of the promises.

Let us now look at two instances in which this matter is further obscured by the "stammering lips" of our authorized version. The two epistles of Peter are headed "Epistle *general*," or catholic, *epistola catholica*. On the very face of the Scripture, that description is not true. All the epistles are, of course, œcumenic, in the sense of being intended for the eventual edification of the church catholic. But the question here is as to the particular persons to whom the epistle was addressed in the first instance. These are, for example, the epistles to the Romans, to the Galatians, to Timothy, and so on, to whom they are specifically addressed, although their ultimate purpose was "general" or œcumenic. Now, the first epistle of Peter in our version begins,—"Peter, an apostle of Jesus Christ, to the *strangers scattered* throughout Pontus, Galatia,

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Cappadocia, Asia" (that is Asia Minor), "and Bithynia, *elect* according to the foreknowledge of God." But in the Greek original we find a very different statement. Instead of "scattered," the participle of a verb, we find the genitive case of a noun, and the plain, straitforward rendering of the whole is, "Peter to the elect wanderers, or pilgrims, of the *Dispersion*, of Pontus, Galatia," &c. Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, κ. τ. λ.

Jerome in the Vulgate so renders it literally, word for word, *electis advenis Dispersionis Ponti*, &c. The epistles of Peter, then, are not properly entitled "epistles general," but are epistles to *Israel* of the Dispersion, as the epistle of Paul to the *Hebrews* is primarily addressed to Israel; though not to Judah. (Heb. iv. 2-6.)

The same criticism applies to the epistle of James, manifestly miscalled "general," inasmuch as it opens with the superscription,—"James, to the *twelve* tribes which are scattered abroad." But in this case also our version has misrepresented the original, which reads,—"James, to the twelve tribes which are in The Dispersion." Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

But how is this—"James, to the *twelve* tribes in *The Dispersion?*" A very striking explanation is afforded by a critical analysis which appeared in the *Academy*, 23rd March, showing that in this epistle occur a number of phrases peculiar to the Apocalypse of John; from which is inferred that the writer of the epistle had read the Apocalypse. But, as we know that this book was written late in the first century, it follows that the epistle of James was written some time after the destruction of Jerusalem in A.D. 70, when the *Jews* also, the two tribes, were in dispersion.

To return to Peter. The provinces in which, by his epistle, we learn that the Dispersion, the Ten Tribes, were situated at the beginning of the Christian æra, Pontus and Cappadocia, are about the *head waters* of the Euphrates; on the border of the territory in Asia which was lately the scene of conflict between the *Russ* and the *Turk*. This is precisely the locality indicated by Josephus, who says (Antiq. xi. 5, 2), "The Ten Tribes are above" (Whiston translates "beyond," which cannot be) Euphrates, that is, about the *head waters* of Euphrates, "until now, an *immense multitude*, not to be estimated in numbers." Again, in his record of the speech of Titus the Roman general (Wars, vi. 6, 2) to the Jews, they are accused of having sent for help to Israel of the Dispersion,—"You sent embassies to them of your nation that are above Euphrates, to assist you in your revolt."

In the face of this decisive evidence, what becomes of the preposterous story, that the mass of the Ten Tribes returned with the Jews under Zerubbabel and Ezra? What becomes of it, in face of the records of Ezra himself, and Nehemiah, from which we learn that the whole number who returned was only about 50,000? Besides, Ezra throughout specifies Judah, or the Jews, and Benjamin, who at that time were with Judah and Levi.

Now the territory spoken of in the Scripture by Peter, and in the history by Josephus, as the abode at that time of the Ten Tribes (not yet "lost"), is precisely the territory to which Sharon Turner, on quite inde-

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pendent grounds, and in an essentially different line of research, (though I cannot pretend to endorse all that he says,) has traced the migrations of the Anglo-Saxon tribes at the same epoch. And remember that Turner had nothing in his mind about "Israel." He was writing an unbiassed history of the Anglo-Saxons.

But also, it is perfectly well-established that the Normans were of the same original stock as the Anglo-Saxons, and that they all began their migration from Western Asia into Europe together.

Again, from the ancient writers it appears that these tribes which, already before the Christian æra, were slowly moving in mass towards the European continent, were generically known as "Scythians," *Scuths*, as if they were called by the name of a leading tribe. But *Scoths* is a Hebrew name (סכות) for tents of branches and grass, hence nomadic dwellers in tents, wanderers. (Was there ever a Scot that was not a wanderer, if he could get the chance?) If these were the Hebrews, the tribe which gave its new name to the rest must have been the leading tribe, Ephraim, which was always the head and front of the offence of Israel; and, for that very reason, chosen as the special exemplar for the long-suffering and merciful patience of the God of Israel. (Was there ever a Scot that was not stiff-necked and obdurate?—I speak as a Scot.) Paul, writing of the common unity in Christ (Coloss. iii. 11) says—"Neither Greek nor Jew; circumcision nor uncircumcision; Barbarian, Scuth; bond nor free." Here the Scuths are put in apposition with the barbarians, as the Jews with the Greeks.

For our present purpose, it would be too long a story how the first Scots came from Ireland, bringing with them the Royal Blood which has been traced to the House of David, and now rules the empire of Britain; and the Stone of Destiny which ages ago was known as "Jacob's stone," and which carried with it to Westminster Abbey the fulfilment of the ancient tradition, that where the Stone was there should the Sceptre be. And whether the Scots be the tribe of Ephraim or not, it is certain that for a long time past they have been everywhere in the front rank, in the service of the state in peace and war, in the enterprise of commerce, in the adventure of colonization, in the advances of science, in the higher order of literature. It is equally certain that, as in the days of Jephthah, the Ephraim said "Sibboleth" for *Shibboleth*, for they "could not frame to pronounce rightly,"—by which it came that forty and two thousand of them were slain at the fords of Jordan—so to this day the Scots have a congenital tendency to the avoidance of the thick sibilant,—saying, for example, "buss" for *bush*, "busky" for *bushy*, &c.

Let us return for a moment to the "immense multitude not to be estimated in numbers" of the Ten Tribes said by Josephus to be in his time "above Euphrates." By modern researches we know that there were in the same territory, at the same epoch, the immense multitude of the *Scuthic* ancestors of the Anglo-Saxons, Normans, and other tribes, now forming the reunited British Folk. Now, I ask such as have the gift and training to realize in the mind the actual concrete conditions of historical events and epochs,—how is it conceivable that in that same defined territory, there could exist at the same time *two* such masses of peoples, as the "immense multitude" of Israel, and the Scuthic multi-

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tude, each nomadic, and requiring immense breadth of territory for their subsistence? Is it not far more likely, and much more conformable with the nature of the case, that these two sets of multitudes were, in fact, not two, but one and the same, under the common, Hebrew, ethnic name of Scuths, or Scots? *

The interpretation of the Scriptures anent Israel has by nothing been so much obscured, as by the fact that the term "Jews" has come to be applied to the whole Twelve Tribes, instead of being confined to its proper application to the House of Judah only—the Two Tribes of Judah and Levi (with whom for a time was the tribe of Benjamin). The prevalent confusion of Judah with Israel is entirely incomprehensible, in the face of the clear and systematic distinction between them on every page of the prophetic writings. But "blindness in part is happened to Israel." A Jew is a Hebrew and Israelite, as a Scotsman is a Briton. But all Israelites are not Jews, any more than all Britons are Scotsmen. Why, the distinction between Israel and Judah was already set up in the time of Saul, when "he numbered them in Bezek, and the children of *Israel* were 300,000, and the men of *Judah* 30,000." (1 Sam. xi. 8.)

Already before the formal, final separation under Rehoboam, David reigned over the House of Judah for seven and a half years, while Ish-Bosheth reigned over Israel. (2 Sam. ii.)

Observe here, that at the final separation under Rehoboam, the tribe of Benjamin remained with Judah; as we read (1 Kings xi. 32), "He shall have one tribe (viz., of "Israel") for my servant David's sake, and for Jerusalem's sake" (because Jerusalem was in the territory of Benjamin.) Again (xii. 21), "Rehoboam assembled all the *House* of Judah with the *tribe* of Benjamin to fight against the *House* of Israel."

But the tribe escaped, it appears, from Palestine before the siege of Jerusalem by Titus in A.D. 70. (See Jerem. vi. 1. "Benjamin, gather yourselves to flee out of Jerusalem, for evil, and great destruction, appeareth out of the *north*.")

The separation between Israel and Judah was final and absolute, until the restoration of both houses together in the "last days." This is manifest from all the Scriptures. For example,—

"He shall assemble the *outcasts of Israel*, and gather together the *dispersed* of *Judah*, from the four corners of the earth." (Isaiah xi. 12.) "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

"At that time, *all the nations* shall be gathered unto Jerusalem, to the Name of the Lord, to Jerusalem; neither shall *they* walk any more after the imagination of *their* evil heart. In those days the House of *Judah* shall walk with the House of *Israel*, and they shall come *together* out of the land of the *north*, to the land that I have given for an inheritance to your fathers." (Jerem. iv. 16, 18.) It is manifest to all men that these Scriptures have not yet been fulfilled. But, if the Scriptures be true, they must certainly come to pass. We read, further (Jerem. l. 20), "In those days, and at *that time*, saith the Lord, the iniquity of *Israel*

* The word *Scythian* is a modern barbarism, which hides away the significance of the original *Skuth*.

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shall be sought for, and there be none; and the sins of *Judah*, and they shall not be found; for I will pardon them whom I *reserve*."

And in Ezekiel (xxxvii. 19-22). "I will take the stick of Joseph, which is in the hand of *Ephraim*, and the tribes of *Israel* his fellows, and will put them with him, even with the stick of *Judah*, and make them one in mine hand." "And I will make them *one* nation in the land, upon the mountains of Israel, and one king shall be king to them all; and they shall be *no more two* nations, neither shall they be divided into *two* kingdoms *any more at all*." Also, Hosea says (i. 11), "Then shall the children of *Judah* and the children of *Israel* be gathered together, and appoint themselves one head."

The fortunes of Israel, the Ten Tribes, are in the strongest manner contrasted throughout the prophets with what we know has been for 1800 years the lot of Judah, or the Jews. These are scattered the world over, without a head, without cohesion, shunned by every race and creed, their name an opprobrium, their physiognomy a byword; in Eastern Europe still denied the rights of citizenship, persecuted and harried. Instead of being as the dust of the earth, or as the stars of heaven, for multitude, it is doubtful if they number more than seven millions all told. True enough, "the sin of Judah," the rejection and doing to death of Messias, "is written with a pen of iron, and with the point of a diamond." (Jerem. xvii. 1.) "Jerusalem is ruined, Judah is fallen." "The *shew of their countenance* doth witness against them." (Isaiah iii. 8, 9.) Whilst holding fast by the Law and the Prophets, they deny the Christ who fulfilled them. "Israel's treacherous sister, Judah, hath not turned unto me with her *whole* heart, but *feignedly*, saith the Lord." (Jerem. iii. 10.)

Hear the Scriptures anent Israel, and note the solemnity of the utterances. "Thus saith the Lord, which giveth the sun for a light by day, the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar,—The Lord of Hosts in His Name,—If these ordinances depart from before me, saith the Lord, the seed of Israel also shall cease from being a *nation* before me for ever." (Jerem. xxxi. 35, 36.)

Israel never has ceased to be a nation. The very appointment and commission of Jeremiah was, that he was "set over the *nations and the kingdoms*," not only "to root out, and to pull down, and to destroy, and to throw down," as happened at the captivity to Babylon, but also "*to build and to plant*," as happened when he brought to Ireland, to the tribe, or part of the tribe of Dan, already settled there, the Stone of Destiny, the stone that the Lord has laid before Joshua (Zech. iii. 9) and the royal princess of the House of David, whose descendants have been crowned on that stone, from that day to this, at Iona, at Scone, or Westminster.

Festus cried out, "Paul, thou art beside thyself. Much learning doth make thee mad.—No, I am not mad, most noble Festus, but speak forth the words of truth and soberness;" things new, yet old, things that are proven to the letter, and will presently be known to all men. The words are closed up and sealed until the time of the end; but the wise shall understand.

Hear the Scriptures anent Israel. "Ephraim shall be like a mighty

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one, their heart shall rejoice as through wine, their children shall see and be glad, their heart shall rejoice in the Lord. I will hiss for them and gather them, for I have *redeemed* them; and they shall increase as they have increased. I will sow them among the people; and they shall remember me in *far countries*, and they shall live with their children, and *turn again*." (Zech. xi. 7, 8, 9.)

Again, "I will sift the House of Israel among all nations, like sifting in a sieve, yet shall not the *least grain fall upon the earth*." (Amos ix. 9.)

And, "The portion of Jacob is not like them." "He is the rod of His inheritance,—the Lord of Hosts is His Name. Thou art my *battle-axe, and weapons of war;* for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, and with thee will I break in pieces the horse and his rider—captains and rulers. (Jerem. li. 19-23.)

Lastly, when shall these things be? When is the time for the complete fulfilment of the sure word of prophecy, the recognition and restoration of Israel, and the then not far distant coming again of the Lord Christ, the King, to reign on the earth, and rule the nations with a *rod of iron?*

To Israel, the centre of the catholic church, thus writes Peter (2 Pet. iii.): "I stir up your pure minds by way of *remembrance*, that ye be *mindful* of the *words* which were spoken of old time by the holy prophets;—knowing this *first*, that there shall come in the *last days*, scoffers, walking after their own lusts, and saying, Where is the promise of His Coming? for since the fathers fell asleep *all things continue as from the beginning* of the creation. For this they are wilfully ignorant of, that by the word of God the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, are by the same word kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But be ye not ignorant of this one thing, that *one day* is with the Lord as a *thousand years*, and a *thousand years* as *one day*. The Lord is not slack concerning His promise, as some men *count* slackness." "But the day of the Lord *will* come, as a thief in the night." Wherefore ye are to "*count* that the long-suffering of the Lord is *salvation*."

Messias Himself before His departure warned us in specific terms of the signs of the end of the Dispensation. "Jerusalem shall be trodden down of the Gentiles, until the *times of the Gentiles* be fulfilled; and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress of nations*, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." "When these things *begin* to come to pass, then look up, and lift up your heads, for your *redemption*" (your recognition and restoration to your heritage) "draweth nigh." "When ye see these things come to pass, know ye that the *kingdom of God* is nigh at hand." (Luke xxi. 24-31.) Do you see the signs?

Again, He saith, "Ye shall *hear of* wars and rumours of wars (see that *ye* be not troubled—the end is not yet). For nation shall rise against nation, and kingdom against kingdom; and there shall be

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famines, and pestilences, and earthquakes, in divers places." (Matt. xxiv. 6, 7.) Do you read the "daily papers ?" Do you see the signs ?

Nevertheless, "as in the days of Noah that were before the Flood they were eating and drinking, marrying and giving in marriage, *until the day* that Noah entered the ark," so is it, and will be, now. When the Son of Man cometh, shall He find FAITH on the earth ? Think ye, then, that the arm of the Lord of Hosts is *shortened* that He *cannot* save ? Or is He a man, that He should lie ? For how many centuries longer, think you, is Satan to be the world's master ; and the very Name of Jesus, at which every knee should bow, the butt of contumely and blasphemy ?

As for this kingdom in general, we are, temporally and spiritually, on the very edge of an abyss ;—political controversy reduced to fanatic folly and personal abuse ; commerce at a dead stand ; the agricultural yield of the land sensibly decreasing ; * the population so outgrown (for example, in the London district alone there are four millions packed together) that one half the people hardly know how to get bread from day to day. Do you not see that this is one of those crises in history when, in the nature of the case, a huge migration becomes a forced necessity ? But, whither ? Not to the colonies ; their power of absorption is limited, and for the present exhausted. Then, whither ? In Asia Minor, from Caucasus to Sókotra, from Euphrates to Khittim, which is Cyprus, upon the "mountains of Israel," the heritage given to our fathers, will the God of our fathers "feed us in a good pasture." "Turn you to the strong hold, ye prisoners of hope ; when I have bent *Judah*" (Benjamin of Israel) "for me, filled the bow with *Ephraim*, and raised up thy sons, O Zion, against thy sons, O Ivan (the Russ), and made thee as the sword of a mighty man ; and the Lord shall be seen over them, and His arrow shall go forth as the lightning, and shall go with whirlwinds of the *South*, and shall save them in that day as the flock of His people, the gems of a crown, lifted up as an ensign upon *His land*. Corn shall make the young men cheerful, and new wine the maids." (Zech. ix. 12-17.)

As for this kingdom in general, we are on the very edge of an abyss also spiritually and morally. Good manners have gone their way, and good morals have gone the same gait. A rampant tide of scepticism, whose only logical outcome is pure atheism, has saturated the intellect of the country, and is invading all classes. To stem this torrent, what have we ? Seemingly little more than the lithographed commonplaces of an inane and fatuous theology ; which is as the apples of the Dead Sea shore, turning to dust between the lips, and choking us with their pestilent rottenness.

For near 2,000 years now the long-suffering of the Most High has borne with the nations. Think you a *third* thousand will open with "all things continuing as from the beginning of the creation ?" No ! no ! no ! We have a more sure word of prophecy, a light shining in a dark place. Shall we crouch in a corner, then, and go on muttering and pattering the dark sayings of This Book by the glimmer of a rushlight ? Nay, come into the free air of heaven. See the bright sun already rising above

* See the *Times* of 5th November, 1878.

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Mount Zion and the tops of Libanus, pouring floods of light on these pages; from the election of Shem-Melchizedek, the great type of the Christ, down to the final consummation when the Mount of Olives shall cleave in the midst under the feet of the redescended Christ Himself. See how the story of Israel unravels the tangled skein of history, the rise and fall of empires, the steady but tremendous growth of the British dominion and influence; still extending month by month, until it become the Fifth Monarchy, to overshadow all the kingdoms of the earth. See how the election of Israel is the clue to the Divine purposes for the government of human affairs; and how the recovery of Israel is the event set forth in the Scripture which, by its startling and overwhelming magnitude, is to be the means to bring the outer nations to the foot of the cross of Christ, that all may know Him, from the least to the greatest. For Isaiah saith (lxvi. 8), "Who hath heard such a thing? Who hath seen such things? The earth shall bring forth in *one* day. A nation shall be born *at once*." And Micah (iv. 1), "In the *last days*, many nations shall come, and say, Let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths. For the Law shall go forth from Zion, and the word of the Lord from Jerusalem." And, again, Isaiah (xliii. 8-12.) "Bring forth the *blind* people that have eyes, and the *deaf* that have ears. Let all the nations be gathered together. Let *them* bring forth *their* witnesses. *Ye* are *my* witnesses, saith the Lord. Beside me there is no Saviour. I have saved, and I have showed. Therefore *ye* are my *witnesses*, that I am God." And (xliv. 5-8), "One shall say, I am the Lord's, and another shall call himself by the *name of Jacob*; and another shall subscribe with his hand unto the Lord, and surname himself by the *name of Israel*." And who, as I, shall call, and declare it, and *set it in order* for me, *since I appointed the Ancient People?* And the things that are coming, and shall come, let them *show* unto them." "Have not I told thee from that time, and declared? Even *ye* are my *Witnesses*." And (xlix. 1-6), "Listen, O isles, and hearken from far. It is a light thing that Thou (the Messias) shouldst be my servant to raise up the tribes of Jacob, and to *restore the preserved* of Israel. I will also give Thee to be a light to the Gentiles, that Thou mayest be my salvation to the end of the earth."

Again (lxi. 4-6), "Ye shall repair the waste cities, the desolations of many generations. Strangers shall feed your flocks, and the sons of the alien be your plowmen. But *ye* shall be named the Priests of the Lord, the Ministers of our God." And (lxii. 2-4), "The Gentiles shall see thy righteousness, and all kings thy glory. Thou shalt be a royal diadem in the hand of thy God. No more be termed Forsaken, no more thy land be called Desolate; but thou shalt be called Hephzi-bah (my delight is in her), and thy land Beulah (married), for the Lord delighteth in thee, and thy land shall be married." But Ezekiel saith (xxxvi 22), "I do not this for *your* sakes, O House of Israel, but for mine holy Name's sake, which ye profaned among the heathen whither ye went." And Paul (Rom. xi. 11-29), "If the casting-away of them was the reconciling of the world, what shall the recovery of them be but Life from the Dead?" "For the gifts and calling of God are without repentance," on His part.

When shall these things be? "The gospel of the Kingdom shall be

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preached in all the world, for a *witness* unto all nations. *Then* shall the End come" (Matt. xxiv. 14). This Scripture is fulfilled. Then the End *is* come.

Where shall these things be? The disciples asked the question (Luke xvii. 37). He answered, "Where the carcase is, thither the *Eagles* will be gathered together." This Scripture also is fulfilled. The eagle, single or double, is the cognizance of Russia, Austria, Germany, Roumania, France, Servia. Then the End is come.

When shall these things be? When shall Israel be raised up? Hear what Hosea spake, as he was moved by the Holy Ghost:—"After two days will He revive us; *in the third day* He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord." And note by what follows how the *separateness of the Jews* is accentuated,—"*Also*, O Judah, He hath set an harvest for *thee*, when I returned the captivity of *my people*." (Hos. vi. 2-11.)

Now, Peter tells us, with express reference to the time of the End, that with the Lord a thousand years are as one day, and one day is as a thousand years. It is now two thousand and six hundred years since Israel went into captivity. We are, therefore, past the noontide of the *third* day in which, we know by the sure word of prophecy, the God of our fathers will revive and restore Israel. The time of the Scripture is fulfilled.

Doubtless, you will be as the Bereans, who "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *searched the Scriptures daily* whether these things were so." They are worth searching. I have read as many books, in one language or another, as most men, but I know none to compare with This Book, if only for the intellectual appetite; for majesty of diction, refinement of style, poetic fervour, dramatic force. The more closely it is read, the clearer it becomes that the Old Scripture and the New are one and indivisible, that the one cannot be interpreted without the other.

So now, read the sublime description by the hand of Ezekiel (xxxvii. 1-22) of the Resurrection of Israel, how Saxon was brought to Kelt, Norman to Saxon, Scoth to Norman, how the Stars and Stripes have to be quartered with the "young lions," and how Judah is to be reunited with them all. The vision of Ezekiel,—one hundred commentators, one hundred interpretations. The vision of Ezekiel,—this is the interpretation thereof. Let us read it.

Pray for the peace of Jerusalem, They shall prosper that love her. For Christ His sake.*

A GLORIOUS WORK.

AN able correspondent writes:—"Thinking and guessing must give way to literal and lexical teaching upon the most momentous points of man's nature and future. You must brace yourself and friends up to the conflict, and develop the whole theology of Scripture upon the basis

* The subject of the next lecture is—*Fulfilment in the British Folk of the Scriptures anent Israel.*

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and in harmony with man's true nature and God's revealed character. It is a glorious work, casting that of Luther into the shade."

It is perfectly obvious to all who have escaped from the bondage of brainless prejudice that the work in which we are engaged is profoundly important. Sometimes, in musing mood, we have had a vivid conception of the startling possibilities of its issues. Is it too much to imagine the theology of Christendom purged of its dread paganism, which makes man an immortal rebel and God an omnipotent tyrant, and brought back to the apostolic platform with its exquisite picture of God in Christ reconciling the world unto Himself, not imputing their trespasses unto them? If Christian men were "braced up" to the enormous dishonour done to the Divine character and government by the pagan dogmas which theology mixes with the doctrines of revelation, neither man, nor money, nor mental energy would be wanting to do battle with the evil and drive it out of the church and the world with all possible speed. The teachers of Judea crucified Christ; the teachers of Christendom have crucified Christianity. O that those Christians who understand the truth would come to the rescue and redeem their Father's character and government from calumny!

The vital force of Luther's reformation was a weapon chosen from the Divine arsenal—*justification by faith in Christ*. With this he bravely fought for God and men against a gigantic system of fraud and falsehood which had oppressed the nations for ages in the insulted name of Truth. But that potent weapon had been in the Book ever since the days of the apostles. The false church concealed the Book from which it pretended to draw its authority for inquisition, purgatory, saint worship, Mariolatry, and all the other impostures with which it deluded the world. And we who are to-day pleading for a thorough doctrinal reformation also find that our chief weapon—*immortality by faith in Christ*—has always been in the Book. Luther's master-doctrine was part of the faith delivered to the saints, and so is ours. The one doctrine is as clear as the other. Justification is by grace through faith in Christ. Eternal life is the gift of God in Christ. Both divine gifts are expressed in the same words.

But now let us think of the momentous fact that the Romish purgatory, if the Divine doctrine of life only in Christ were *universally* believed, would no longer be treated by Protestants as an error, but would be rejected both by them and Roman Catholics as an impossibility. This ghastly ghostly underworld of purgation through fire supposes a population of conscious, immortal, disembodied "souls." That is to say, it supposes that which has no possible existence and never had. If those to whom immortality is given by union to Christ, nevertheless "fall asleep" until His second coming—which the Scriptures *most clearly* teach,—it is very certain that those who die out of Christ, the unholy dead, who have no immortality, either inherent or bestowed, must be entirely and utterly unconscious. That is to say, they are DEAD, literally and absolutely; a fact upon which it would not have been needful to insist, in our efforts to restore apostolic doctrines respecting man, had not false doctrine, invented to fill the coffers of covetous priests, corrupted even language itself, and given to words a meaning the very opposite of that which they naturally and lexically

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bear. It makes one mourn with very shame over the perversity of those who professed themselves divinely appointed teachers that they have actually compelled language to wear chains of slavery and to say that death means life, and many similar absurdities, by which truth is concealed, and the good news turned into a message of terror. This non-natural use of words has "crept" into the theological vocabulary, as the ungodly men of whom Jude speaks crept into the church, vitiating the blessed truths of the Gospel, making God say what "never came into his mind," * and thus driving the inquirer into a labyrinth of subtilties where he cannot find the salvation and peace for which he yearns. Nothing can be plainer and simpler than the teachings of Scripture about sin and salvation, death and life, if we will accept the words as exactly representing the things of which they speak; but commentators and theologians have found in each term such a multiplicity of "senses" that *the* sense is difficult to discover. While professing to shed light upon the language of Christ and His apostles, they have covered it with a cloud of metaphysical speculations understood neither by themselves nor any one else. We are not bearing false witness, but stating sad truth. We are protesting against the doctrinal errors which have been invented and supported by the arbitrary attachment of a meaning to words which they do not bear, for the support of theological systems of which the Bible knows nothing.

Probably it is altogether hopeless to expect harmony of belief until the Lord comes, but some ground in this direction would be gained if Christian men would do a very simple thing, namely, give up in religious thought that which they would scorn as absurd in secular or commercial thought,—the non-natural, or mystical use of words. Common sense and the practical experience of every-day unite in teaching us the necessity of giving the right name to the article we wish to purchase from the shopkeeper or merchant. Common sense likewise guides our understanding in reading a book of history or travels, or the editorial commentary in a newspaper on the events of the day. The author or editor says what he means, and we understand him to mean what he says. It is only—mournful perversity of our boasted intelligence!—when we come to that book which, with Divine authority and infallibility, speaks of the nature and destiny of man, that we lose common sense and teach that punishment means probation, destruction means preservation, and death means life! In the history of the race, with all its astounding mistakes, blunders, and delusions, there is nothing to equal this amazing folly. When God says "They are *dead*," how dare we say, "They are *alive?*" This "speaking against God" has for some time been, and is increasingly becoming, a habit among men whose piety is unquestionable, but who are, without knowing it, swayed by a theory of human nature for which there is no evidence whatever in any region of testimony, physical, mental, or supernatural.

And it is here that the theory of a church, or school, or evangelistic system in *Hades* comes in. As a theory it is absolutely without Scriptural foundation. There is not a word in the Bible to give it the shadow of support. The Bible teaches us that we are mortals, that when we

* Jer. xix. 5; xxxii. 35.

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die our being ceases, and that without resurrection we can never live again. And, of course, a theory which is contrary to Scripture must be dangerous to men. Tell the man who will not yield his heart and mind to the loving Redeemer that there will be a scheme of probation, evangelisation, and restoration in the underworld after "the death of the body"—error is fertile in the invention of phrases!—and he will roll his sweet morsel of sin under his tongue, and thank you for the delightful gospel which assures him of ultimate safety though he revel in present iniquity.

This doctrine *cannot* be true. It is self-condemned by the terms which define it. Its lawlessness thunders its doom. Its immorality declares it rotten at the heart. That poor noisy empty thing, Antinomianism, the remnants of which still linger in a few dark corners of the island, is a sweet child of heaven compared with this Protestant delusion of reformation in *Hades*. We understand the nonsense of "indulgences" in Popish regions. The thing is profitable as an article of merchandise to the holy men who sell, whatever it may be to the simpletons that buy. But we do not understand the modern Protestant purgatory which proclaims deliverance after death to men who rejected salvation whilst in life. It appears to us irrational, and unphilosophical, whilst we are certain that it is antiscriptural and glaringly immoral. Preach a post-mortem salvation, and if the Spirit of God do not graciously counteract the delusion, your hearers will adopt *Hades* as the most agreeable road to *Heaven*. Alas! that we should be compelled to write thus, but fidelity to God and conscience, and love to men, make it imperative. We have narrowly noticed the doctrine of Universalism, and its younger sister partial restoration, in England and America, and the result is—*Let the servants of Christ denounce both with holy vehemence!*

We may not dismiss this part of our subject without an expression of unfeigned surprise that some writers who have rejected the error of man's natural immortality, nevertheless teach evangelisation and recovery in Hades. Terribly delusive as this subterranean gospel is, there is no difficulty in seeing how it commends itself to the humanity of men who believe that every human creature possesses a "never-dying soul." We sympathise earnestly with the humane feeling that recoils—and which, we boldly say, God Himself has taught to recoil—from the idea—we do not say conception, because the thing is altogether inconceivable—of suffering protracted through endless cycles of time, for which we generally use the awful word "eternity." If we believed the dogma of immortal souls we should—under the pressure of moral and mental necessity, under the impression that justice would be outraged by endless woe as the penalty of, say, seventy years of sin, and, above all, under the holy conviction that our heavenly Father's character must be vindicated from the terrible aspersion of implacable tyranny—we should, I say, cry aloud, pray earnestly, and call the intelligent universe to join us in the agonising petition for universal restoration! But there is no need for this distress in relation to men, for they are all mortal by nature, or for the loyal anxiety for the Divine reputation, for that is safe in the estimation of those who know the truth, and will continue to gather fresh lustre and glory through all the ages, "for ever and ever!"

But how writers who see clearly that man is destitute of inherent

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immortality, and that "eternal life is the gift of God in Christ," can plead for the Protestant purgatory, this "evangelisation in Hades," is to me altogether inexplicable. What does it, what *can* it mean? There is no mystery about a "never dying" or "immortal soul" existing after "the death of the body;" in other words, if this imaginary entity be deathless, it can and must exist, although we are altogether ignorant of the mode or conditions of its existence; but the survival of a *mortal* soul after "the death of the body" is a thought for which we have no mental lodging, It may be possible, it may be true, but to us it is neither. So far as we are concerned, it is simply an intellectual blank. We affirm fearlessly, and logically, that if "disembodied souls" *can* live any where for even the short period that we, dwellers on the world's surface, call a day, they can live for ever. Men who teach that all souls are by nature immortal, and that therefore God, who is Love, will redeem them all through the fires of purgatory or of hell, are consistent with themselves, though in error on both sides of their doctrine; and men who teach that all souls are by nature mortal, and that salvation in the intermediate state will reach those of them who were not saved whilst in the body, are inconsistent with themselves as well as in error regarding "the intermediate state."

But what a cloud of thick darkness all this time hangs over the work of our blessed Redeemer! LIFE ETERNAL ONLY IN HIM! Understand these words, and the fog vanishes from the theological region as it does from hill and dale when the sun ascends the heavens. But it is here that our grand difficulty confronts us, the very citadel of orthodoxy with its troops and cannon. In Luther's day the nations were sick at heart from the immorality and tyranny of holy church, and myriads who durst not whisper their convictions prayed in their hearts for victory to the reformer. The Church was so shamefully and notoriously corrupt that the world was ashamed of it. All this silent influence helped the reformation. 'But we are Protestant and reformed. We are clean escaped from the errors and corruptions of the days of Tetzel. You cannot bring any charge against us of concealing truth or teaching unscriptural doctrine. The Bible, open to every man, is our text-book and standard, and our honesty and morality are unimpeachable, the world being witness.'

Just so. It is the old cry, "The temple of the Lord are these," that makes it so extremely difficult to awaken the Church at large to the fact, that she *may* be wrong on one or two matters of extreme importance, casting suspicion upon the rectitude of the Divine Ruler, both in relation to justice and mercy, and obscuring the good news with a cloud which makes the multitude shrink from it as any thing but a message of unmixed mercy. It is this assumed doctrinal perfection of the orthodox churches that makes so painfully difficult the task of convincing them that natural immortality and endless suffering are twin falsehoods grievously dishonouring to God, and a stumbling block to men. But, the Lord graciously upholding, we do not mean to shrink from duty notwithstanding the obloquy and ostracism which it involves, for this work has been assigned to us by the beloved Master, in whom alone is eternal life, whose approbation is splendid wages, and, in the words of our correspondent, it is indeed "A GLORIOUS WORK." ED.

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THE RAINBOW AND 1879.

We welcome with gladness the new coming year,
And rejoice that the Rainbow is still to appear
To scatter yet further the doctrine of heaven,
That only in Christ is a future life given.

Precious truths as of yore will its pages adorn,
Directing our hearts to the long-promised morn,
When the true Sun of Righteousness, now hid to view,
Will arise with bright beams this earth to renew,
And the "King in his beauty" be welcomed by all
Who are watching and waiting for His loving call.

No false figment of Plato will find entrance there,
And of Origen's doctrine we need not beware;
The accepted in Christ life eternal enjoy,
And rejectors of Him He will surely destroy.

One new feature will heighten its value still more,
It is Israel's God that we seek to adore;
For the promise to Ephraim, descended to us,
As a nation we claim, and the charter runs thus:—

Not a nation alone, but a multitude thou*
Shalt hereafter become, as a choice "fruitful bough,"
Which will "blossom and bud, fill the world with its fruit," †
And thus prove that it springs forth from Jacob its root.

As a host of rich talent the work will engage
From the Editor's pen to the hoariest sage,
So to writers and readers to whom it is dear,
I do heartily wish them a happy New Year.

L. L. Wadeson.

Dalston, 10th Dec., '78.

CORRESPONDENCE.

A WORD ON TWO POINTS.

Dear Sir,—Two articles in the present month's issue of the Rainbow appear to invite comment.

First, I would like to suggest to our esteemed contributor of "The Scripture Doctrine of Regeneration" that there are three worlds; the world of nature, the world of grace, and the world of glory; that entrance into each is a new birth in some sense or sort; and that our Lord's words "Ye must be born again" were spoken of new birth into the world of grace, if Paul to the saints at Ephesus said rightly, "You *hath* He quickened who were dead;" and Peter wrote truly "to the strangers scattered" as "*being* born again." Here they spoke of something past and present, but not prospective. Regeneration as a Scripture doctrine must not be con-

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* Gen. xl. viii. 19. † Isa. xxvii. 6.

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founded with resurrection. Herein Hymeneus and Philetus went wrong, with this difference, that they made regeneration resurrection, while our friend wants to make resurrection regeneration ; but neither will do.

Next, I would like to say to Mr. Carter, at whatever period or periods Zechariah and Jude were translated into Greek, his thought about an erratic copyist confusing Moses with Joshua is more than doubtful. The ninth verse of Jude is the *one* link in the chain of revealed truth needful to account for Moses being found upon the Mount of Transfiguration, in a body like Elijah. Had not Michael been sent for it, 'tis certain he never would have gone upon such an errand, and that it was something unprecedented is evident by Satan standing upon his right to detain it and disputing Michael's mission to fetch it. My reverent thought is, and I only suggest it for devout consideration, that our indulgent God, who never withholds what his people ask without giving them something better, was so moved by Moses' plea, "I pray Thee let me go over and see the good land that is beyond Jordan," that, having bound himself by His word, "Thou shalt not go over thither," God could not deny himself, but as soon as Moses died and was buried—and ere his flesh saw corruption, as ours will not who are alive and remain at the coming —God sent Michael for the body, that Moses, forbidden the earthly Canaan, might see the heavenly. This, God—with whom all things are possible—could do without affecting the decree that the Son should be the first begotten from the dead, since the quickening of Moses' body would be the necessary result of coming into a presence from which death would flee.—I am yours faithfully, N. STARKEY.

THE PENALTY OF SIN.

DEAR SIR, — In "Notes and Comments" of December number of the RAINBOW, Mr. William Maude has criticised a paper of mine which appeared in your October issue, page 475, in which he thinks he detects a difficulty that he would like to see explained; a second reference to this paper will, I think, correct this impression. The sentence reads thus: "Well, we are assured by divines that the penalty incurred by Adam through his disobedience was death temporal, death spiritual, death eternal, and by death eternal *we are told we must understand* eternal torment." My argument is this: assuming the truth of the general theory that the penalty is eternal death and eternal death an equivalent for eternal torment, then it follows that there is no provision made to meet the penalty in the atonement of Christ, inasmuch as our blessed Lord did not endure that penalty, and consequently this general assumption must be false. Of course the converse of the proposition is what I maintain, viz., that the penalty is simply death, and *death accompanied with the Divine displeasure*, and that this penalty was literally and fully endured by Christ, and that from this penalty the believer in Christ obtains complete deliverance, inasmuch as he is raised from the dead: "Christ has abolished death, and brought life and immortality to light." Eternal death, or (to use Scriptural language) the destruction of soul and body in Gehenna, is the punishment of rejecting the Gospel, and for this penalty no atonement is provided. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more (no other) sacrifice for sins, but a *certain* fear-

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ful looking for of judgment and fiery indignation, which shall devour the adversaries." Perseverance in unbelief is the unpardonable sin, and unpardonable because the atonement of Christ does not meet it and was not intended to meet it. I trust these supplemental remarks may make my reasoning plain.

Yours very truly

CHAS. UNDERHILL.

Woodbridge Lodge, Oxford.

LITERATURE.

Eternal Life By Death: A Testimony on Ritualism, Vicarious Substitution, and Immortalism. By W. Griffith, Author of "The Atoning Lamb," "The Entire Evidence of Evangelists and Apostles on Future Punishment," "Man's State in Nature," etc. London: John Snow and Co.

MR. GRIFFITH, in this valuable work, "puts some of the Scripture facts and truths into unwonted prominence, and adjusts them in natural relations which lend new support and certainty to the whole of revelation." This is his own account of the book, modestly expressed, as becomes a man of genius and a Christian philosopher. The fact is, the work is one of extraordinary value in relation to the great question which this Magazine had the supreme honour of bringing prominently before the Church. Pressure of matter compels us to devote only a few lines to an essay that deserves a long review. The book consists of three leading parts, with their subordinate sections, namely, "The Great Memorial," "Meaning of the Death," "Final Destruction." Under the first we have the Man, the Lord's Supper, Holy Communion. Under the second, Substitution, Atonement, Vicarious Death, Life Feeds on Life, Is Life Worth Having? Reconciliation. Under the third, Annihilation, Immortalism, Destruction. These headings are, of course, sufficient to attract the attention of thoughtful men who wish to see what can be said for the great theological reformation for which we labour. Mr. Griffith is a Protestant, and assuredly he tells you why! Any thing more conclusive on this old controversy it is impossible to conceive. The second division of the book is profoundly interesting. The holy reason of Christ's death is treated with holy reverence; and the bearing of the whole on the gift of immortality to believers through His death and resurrection is clearly and eloquently described.

The Biblical Museum. By James Comper Gray. Old Testament, Vol. IV. Containing the Books of Kings and Chronicles. London: Elliot Stock.

MR. GRAY continues his indefatigable research, like a hungry bookworm, among all sorts of volumes for illustrations of the text of the great Book. These "Notes Explanatory, Homiletic, and Illustrative" must be very useful to students and teachers, as they are full of valuable information; and even for private reading they furnish a rich repast.

Plain Sermons on a Topic of Present Interest. By William R. Huntington, D.D., Rector of All Saints, Worcester, Massachusetts, U.S.A. Reprinted in England by Elliot Stock.

THE preliminary motto is a preg-

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nant passage from Isaac Taylor:—"When once this weighty question of the after-life has been opened, a controversy will ensue, in the progress of which it will be discovered that, with unobservant eyes, we and our predecessors have been so walking up and down and running hither and thither among dim notices and indications of the future destinies of the human family, as to have failed to gather up or to regard much that has lain upon the pages of the Bible open and free to our use."

Starting from this nebulous point, Mr. Huntington has reached a stage where he is able to declare that "Charles Frederick Hudson's 'Debt and Grace' and Edward White's 'Life in Christ' are likely long to remain, what they are at present, the classical authorities on the subject of Conditional Immortality." Still, as regards his own mental attitude, he prefers to rest "satisfied with likelihood where they seem to find certitude," and "hopes that his sermons, slight and sketchy as they are, may serve to win a hearing for voices better worth listening to." From this unambitious platform Mr. Huntington, we are happy to see, is none the less energetic in exposing the heresy and false doctrine so long triumphant; and though he traverses ground too familiar to our readers to require rehearsal, the book is not without touches of originality. How indeed can any man of thought and feeling when embarked on such a voyage, fail to make it a voyage of discovery? There is a note, for instance, touching "the bearing of the Apostle Paul's polemical training as a Pharisee upon his use of the expression *zoe aionios* and kindred phrases," which could well afford amplification. Paul had expanded into a Pharisee of the Pharisees, but on grounds which the Pharisees scorned. Formerly he had maintained the doctrine of the Resurrection on abstract grounds of theological reasoning. Now he linked it closely to the person of Christ the first begotten of the dead, and preached not simply the Resurrection, but Jesus and the Resurrection. He now preached through Christ a life which cannot perish; apart from Christ no everlasting life at all. And then Mr. Huntington goes on to argue that "Paul would scarcely have expressed himself in the way he did about the future, had he meant to be understood as teaching the everlasting survival in conscious wretchedness of them that perish."

Our own minds have long reposed in the fact that there exists neither necessity, warrant, nor excuse, why "certitude" as to Paul's meaning should any longer stand cap in hand, waiting on "likelihood." We have all been waiting on one another too long.

We have lastly to say about Mr. Huntington's book that he has an essay showing the happy accordance of the Book of Common Prayer with the doctrine of Life in Christ, which would be highly acceptable to Mr. Warleigh, and to many others likewise.

Shams and Realities in Dress, Manners, and Religion. By Thomas Cheshire. London: Elliot Stock.

QUAINT, sarcastic, amusing, healthy.

Will Nicholls. A Tale. By Uncle Infirmity. London: Publishing Company, Friar-street, Broadway.

AN unpretending story, full of good sense. The circulation of this modest shilling volume among mechanics, labourers, and farm servants would do much good. The misery of drink and the blessing of

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temperance are forcibly depicted in the language of the people. The earnest writer of this clever little book ought to see that his labour is rewarded.

Biblical Things Not Generally Known. London: Stock.

THIS book is the "first series" of a collection of facts, notes, and information concerning much that is rare, quaint, curious, obscure, and little known in relation to biblical subjects. It is a treasure both for its facts and its illustrations of Scripture. A bit of history, an extract from a traveller's note-book, or an anecdote, throws unexpected light upon an obscure passage, and brings it home to the mind. Such a book furnishes, as it were, a set of tools to the hands of the teacher, which he will find very useful.

The Four Gardens. A Solemn Imagery in Seven parts. London: Elliot Stock.

THE four gardens "imaged" in this singular book are "the Garden of Eden, Garden of Gethsemane, Garden of Christ's burial and resurrection, and the Garden of the Paradise of God." The material part of the book, its paper and type, are of the finest quality; the printing is splendid; the manual labour of the author in collecting and arranging such a prodigious number of notes and references must have been something appalling; and the literary part, a blank verse epic, or "solemn imagery," of some 7,300 lines, shows the writer to be a devout and earnest man, whose heart is in his work, although the poetry is not likely to wreathe his brow with laurels.

Nellie. By Lizzie Joyce Tomlinson. Marlborough and Co.

A SMALL story for small people, pleasantly told.

Edith Vivian's Experience of the World. By Mrs. Woodward. London: James Clarke and Co.

MRS. WOODWARD has established a fine reputation for graceful and wise writing, and "Edith Vivian's Experience" will add to that reputation and place a fresh laurel on the fair writer's brow. The characters, the incidents, the reflections, and the design of this book are all worthy of Mrs. Woodward's previous literary labours; and we need not say more to those who know the tone of her mind.

London Preachers. (First series.) Articles Descriptive and Critical. By T. Williams. London: Stock.

SIXTEEN preachers, some of whom have died since these descriptive sketches were taken, are briefly described in this volume. The highest praise we can bestow upon Mr. Williams is to say that he is thoroughly honest in his pen and ink pictures of our clerical celebrities. He wants you to see the men just as they are, without any starch or official millinery, and by the aid of quick powers of perception and a neat way of saying what he thinks, he succeeds admirably. The congregations of Hall, Spurgeon, Cumming, Parker, Brown, and others, should purchase the little book that speaks about their pastors, and thus so reward the author for his trouble, that his "first series" may not be his last.

"*Sound in Charity;*" or the Power and Beauty of Christian Love. By the Rev. Samuel Minton, M.A. London: Stock.

THIS small volume contains five sermons on 1 Cor. xiii. We need not say that they are excellent in sentiment and clear and forcible in style.

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NOTICES.

"A. D. V."—Thanks for the lines, although we cannot use them. This is not the first time good poetry has been wasted by singing of "Death as an angel of light." He is *not that*, but the "King of terrors," the dreadful scourge of mankind, "the last enemy" to be destroyed. It is this that makes the promise of resurrection so precious. The destruction of death will be the crowning triumph of our Redeemer's work. Until that is done, His joy cannot be full. The Holy One that poured out His life for us will not be satisfied until death is no more.

"F. R. S."—You may tell our friend the enemy, when next he sits in judgment upon us, that the RAINBOW teaches the true doctrine of everlasting punishment, but that it abhors and denies the false doctrine of everlasting torment. Its regard for the Divine Ruler is too profound to allow it to advocate that infamous libel. If our censor cannot understand the difference between the death punishment, whose *result* is "everlasting," and the horror of life in everlasting agony—which is not death at all—we are sorry for his intellect.

"THETA."—The consciousness of our Saviour's love is the very joy of existence:

> "How sweet our daily comforts prove
> When they are seasoned with His love!"

Ay, and how blessed our daily trials when He overrules them for our good!

"A. B."—One of the most precious statements that ever cheered us came from a clergyman of the established church the other day. His treasured words are: "You have delivered men from a frightful delusion, and taught them how to love God with all their heart."

"J. W." asks, What were the greater works than those of Christ that his disciples were to do? (John xiv. 12.) We shall be pleased to receive replies to this interesting question.

A LADY writes: "Your hands *must* be upheld. The RAINBOW has been a great blessing to me, and I wish it to be so to many others. It ought to have a much wider circulation than it has."

"W." writes: "I thank you most sincerely for that grand and spirit-stirring article on the first step in Jewish restoration. That paper has been to me a delightful study.

"S. B." writes: "As a long subscriber to the RAINBOW, you will reasonably conclude that I have some interest in your writings, amongst others, for the advance of *the truth*. I gratefully acknowledge my indebtedness to you, and those who work with you, for many pleasant and profitable hours spent over its pages."

"H. J. W." writes: "Depend upon it we shall find the wide-spreading delusion of Universalism much more difficult to combat than the errors of orthodoxy, which—thanks to you, especially—are fast dying out."

"T. T. V." (South Australia) says: "We are thankful to know that the truth is demanding investigation, and that the doctrine of eternal woe is no longer subscribed to as a matter of course. Some intelligent members of the Wesleyan Church, some twenty miles distant, have withdrawn, and are now reading and circulating works on Life and Death. Dagon must fall."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY, 1879.

CHRIST UNDER OATH.

FAILING to secure witnesses against Christ, and finding that He was nobly silent under the accusations brought against Him, Caiphas, the high priest, had recourse to the judicial adjuration: "I put thee on oath by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matt. xxvi. 63.) An answer in this case was indispensable, for the law required it (Lev. v. 1); and Jesus obeyed the law, though He knew that violent lawlessness awaited Him. The grand avowal, with its accompanying prophecy, has stirred and thrilled many a heart since then: "Thou hast said; nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Then, in affected horror, the high priest rent his clothes, saying, "He hath spoken blasphemy. What further need have we of witnesses? Behold, now ye have heard His blasphemy; what think ye? They answered, He is guilty of death."

To attempt an analysis of the state of mind of the Jewish priest and his brethren on the bench is quite unnecessary. The thing has been done with profitless frequency. The envy, jealousy, and hatred with which the officials of the Temple regarded the great Teacher, need no minute tracing at this hour of the day. They *meant* murder, and succeeded. God meant *life* through the death of the Holy One, and He, too, has succeeded, blessed be His name!

The object of this paper is to remind those who are exposed to the charge of heresy for teaching that the Second Advent of Christ takes place before the world is subdued, *that for this very doctrine* He was condemned to die. To suffer reproach for that which He affirmed under oath is no great hardship, and is not by any means likely to cause regret by and by.

Caiphas and his official associates, when they heard the reply of Jesus, must have instantly thought of the vision of their illustrious prophet Daniel. In fact, they could not avoid it: for if the holy prisoner at their bar did not actually say "Daniel spoke of

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Me," His words are substantially the same as those used by by the prophet: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) He was the Christ, the Son of God, and the destined head of universal and enduring dominion. He said all this,—His prophet predictated it five centuries before,—He said it in the highest Jewish court, before the highest Jewish official, and under the sanction of a solemn oath, appealing to the living God for its truth! And God soon after sanctioned the appeal by raising Him from the dead. "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. i. 4.)

But His resurrection is the seal of His royalty as well as of His filial relation to the Father, not to speak here of the precious inner circle of doctrine, respecting justification and the gift of eternal life which it demonstrates. The latter is not the subject of remark at present, but the universal royalty claimed by Jesus of Nazareth as he stood, a forsaken and seemingly helpless man, before the court of Caiaphas. This is the way that Paul understood the related doctrines of resurrection and regal authority: "And the times of this ignorance God overlooked; but now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by the Man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead." (Acts xvii. 30, 31.) So Peter, on the wonderful day of Pentecost:— "Brethren, let me freely speak unto you of the patriarch David, that he both died and was buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins He would set one upon his throne: he seeing this before spake of the resurrection of Christ, that He was not left in the grave, neither did His flesh see corruption." (Acts ii. 29-31.)

No one who has not made the matter a special study would think of the supreme place which this regal power of Jesus occupies in the Bible, and of the frequency with which it is mentioned. It is so interwoven with the arrangements of redemption, that it cannot be separated from it without destroying its consistency and divine meaning. You must not look for the full blessing of the High Priest without recognising the anointed King. The Lamb that was slain must be fully acknowledged as also the heir of the tribe of Judah who has the sole right to break the seals from the title deeds of the inheritance, and thus to prove His exclusive claim to the throne. But this separation between the offering of the

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sacrifice for sin, and the wielding of the sceptre of righteousness in the regeneration when the Son of Man shall sit upon the throne of His glory, is constantly made. It is not an exaggeration to say that out of a hundred preachers, ninety-nine dwell habitually on the cross, "the agony and bloody sweat," for one that delights to expatiate on the glories of the throne and the mighty blessings that will flow from it to all the nations of the earth. The cross is the divinely appointed meeting-place between the sinner and the Saviour, but the man who thus receives the reconciliation and becomes an adopted child of God's redeemed family ought not to remain there all the days of his Christian life. He never can forget the place of acceptance, but acceptance being a ratified fact, he must henceforth be about the King's business. It is this extremely partial teaching of what God has testified concerning His Son that accounts for the feebleness of many Christians. They lisp the A B C of the faith, but do not comprehend the soul-strengthening fact that their Lord is Alpha and Omega. All the letters of the alphabet of redemption,—to carry on the metaphor for a single sentence more,—and all the words which those letters can form, are employed in relation to the Son of Man and Son of God. The cross and the crown, the office of a servant and the throne of the King of kings, the Man of sorrows and the glorified Messiah, the abhorred of the nation * and the adored of the universe,† are all predicated of this glorious Person, one of whose names—how appropriate!—is "Wonderful." Language is glorified when its powers are taxed to describe Him; but as language cannot do it, let Him see the unspoken emotions of the heart that loves Him, and longs for His appearing.

His appearing? Under oath He declared that He would return. We were about to say promised it; but whether an assurance of some future event is a promise of gladness, or a threatening of terror, depends, of course, upon the state of the individual hearing it. How the President of the Sanhedrim felt we need not inquire. It is sufficiently clear from his eager haste to compass the death of the Speaker; but we have in the prophetic Scriptures vivid illustrations of the different effects on different minds of the actual coming of the Lord.

Some will say with exulting joy:

> "Lo, this is our God!
> We have waited for Him, and He will save us;
> This is the Lord, we have waited for Him;
> We will be glad and rejoice in His salvation." (Isa. xxv. 9.)

Others will cry with overwhelming terror:

"Mountains and rocks! fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to

* Isa. xlix. 7. † Rom. xiv. 9, 11; Phil. ii. 9-11.

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stand?" (Rev. vi. 16, 17.) And so far as the Church is concerned, that is to say—alas! that the explanation should be necessary—that part of the Church whose heart is in sympathy with the aspiration of the Apostle, the Second Advent is "that blessed hope, the glorious appearing of our great God and Saviour, Jesus Christ." (Tit. ii. 13.)

It is now time to inquire whether the Lord,—before His testimony at the bar of Judaism, and His "good confession" immediately afterward (1 Tim. v. 13)—in the presence of Cæsar's representative,—had said any thing to His disciples about this return in the power of a divine royalty; for it is certain, in that case, that they would cherish with intense interest the hope inspired by His words, and make it a prominent article of their teaching as evangelists or pastors. It is beyond question that they did this. The return of the crucified One, in the glory of the Father and of the holy angels, was a prospect too splendid, and a triumph over their Master's enemies too glorious to be concealed. And they did not conceal it. It was the vital force which gave energy to their hearts and their ministry. They fix no dates, for they had no revelation about times and seasons, but they dwell upon the coming of the Lord as the crowning glory of the faith. Human chronology has no place here; it is one of the secrets in the safe keeping of God the Father!

Here are the proofs that the disciples were informed of the great purpose: "Then"—after His prediction of suffering, death, and resurrection—"said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited if he shall gain the whole world, but lose his life? or what shall a man give in exchange for his life? For the Son of Man shall come in the glory of His Father, with His angels, and then He shall reward every man according to His works." (Matt. xvi. 24-27.)

"Immediately after the tribulation of those days shall the sun be darkened, . . . and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (xxiv. 29, 30.)

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; then shall the King say," &c. (xxv. 31-34.)

After His resurrection, also, he returned to the great theme and spake of the things pertaining to the kingdom of God. Well, He has gone to His Father and our Father; He will receive the kingdom and dominion under the whole heaven. Who so worthy? He was set up from everlasting to be Ruler over men. The

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troubles of the world increase with alarming rapidity; from the wisdom of human governments nothing more is to be expected: they have done their best and their worst, and their day is at an end; the princes of this world are to be set aside (1 Cor. ii. 6); and the time comes when the last tremendous mundane revolution shall herald the advent of the glorious King and the rest of a groaning creation. ED.

THE VINE OF THE EARTH—CHRISTENDOM.

THE "Vintage" is quite distinct from "The Harvest." The Harvest is the scriptural emblem for the gathering in of God's people, whereas "the Vintage" is exclusively the emblem of judgment on the ungodly. Judgment is indeed implied in the harvest work, but the gathering of "the wheat into the barn" is its chief object.

The "treading of the wine press," on the other hand, has no analogy except in the destruction of the wicked. Thus we read in Isa. lxiii. 1, 2, according to Lowth's translation:—

CHO. Who is this, that cometh from Edom?
With garments deeply dyed from Botsra?
This, that is magnificent in his apparel;
Marching in the greatness of his strength?
MES. I, who publish righteousness, and am mighty to save.
CHO. Wherefore is thine apparel red?
And thy garments as of one that treadeth the wine-vat?
MES. I have trodden the vat alone,
And of the peoples there was not a man with me.
And I trod them in mine anger;
And I trampled them in mine indignation,
And their life-blood was sprinkled upon my garments;
And I have stained all mine apparel.

Again, the Prophet Joel (iii. 13), "Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the vats overflow; for their wickedness is great." Thus also "The Word of God," when revealed, "clothed in a vesture dipped in blood" (Rev. xix. 15). "Out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the wine-press of the fierceness and wrath of Almighty God."

From these passages it is evident that it is not on the nations of the earth considered merely as unacquainted with Christianity that the judgment falls;—it is not against *them* that "the Lord Jesus is revealed in flaming fire taking vengeance;" but against those that "knew not God," taken in connection with their "not obeying the Gospel of Jesus Christ." Apostate Christendom, the field of culture, shall be the scene of vengeance.

The vintage of the earth we read of in the Revelation. The

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Revelation is a book of judgment; first, of the professing Church as a *system* in the earth, where it is responsible to maintain truth and the testimony for God, and then, of the world. "Another angel came out of the temple, crying with a loud voice to him that sat in the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe (margin—dried). And he that sat on the cloud thrust in his sickle in the earth, and the earth was reaped. . . . . And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God."

The vine was a frequent emblem of the covenant people. God says He brought them out of Egypt, and planted them in the Promised Land, in a good soil, but which, instead of bringing forth good fruit, brought forth only bitter fruit and wild grapes. (Psa. lxxx. 8; Isa. v. 1-7.) Our blessed Saviour says of this vineyard: The householder having let this vineyard to tenants, who ought to have rendered him the fruit of it, instead of that, abused His servants, and killed His Son, who went to require the payment of what was due. (Matt. xxi.)

In this parable, the householder is God the Father; His planting a vineyard, denotes His establishing a Church among the Jews, and furnishing it with all needful helps and means to make it fruitful; and the scope of this parable is to show the Jews their obstinate impenitency under all gracious means, and their incurableness in their evil conduct to God's messengers, the prophets; for which, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The parable told, for we read further on, "And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them."

On this change of dispensation, or a change of possession of the vineyard, we have only to look to Romans xi. In their debates and addresses, the apostles distinctly warned the Jews. Thus at Antioch, "Paul and Barnabas waxed strong in spirit, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." (Acts xiii. 46, 47.) At Corinth, where Paul was pressed in spirit, and "testified to the Jews that Jesus was Christ; and when they opposed themselves and blasphemed, he shook his raiment, and said unto them, Your blood be on your own heads; I am clean; from henceforth I will go unto the Gentiles." (xviii. 6.) At Jerusalem, when Paul addressed the multitude from

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the castle, he declared God's commission, "Depart: for I will send thee far hence unto the Gentiles." (xxii. 21.) And in his defence before King Agrippa, he declared the same mission. And finally at Rome, he said to his Jewish hearers, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." (xxviii. 28.) Hence, the kingdom of God is taken from His ancient people, and given to a nation bringing forth the fruits thereof. He has let out his vineyard unto other husbandmen. The children of the kingdom are cast out. So that we may say, it is not sect or ecclesiastical system; it is not latitude or longitude that are the limits of Christianity.

Originally, Israel was a fruitful vine, a "noble vine, wholly a right seed." (Jer. ii. 21.) "How then art thou turned into the degenerate plant of a strange vine unto Me?" Planted, as Ezekiel states, "by many waters;" but lapsed into a strange vine, and finally, "Israel is an empty vine, he bringeth forth fruit unto himself." (Hos. x. 1.) Israel brought forth no fruit unto God. No nation had before, or has since, been placed under such advantages; but these advantages, instead of being used for the glory of God, had been misused for their own glory, and the evil was, that through the means of this highly favoured people, the name of Jehovah was blasphemed among the Gentiles; but through their fall salvation is come unto the latter. The Gentile world, or Christendom, becomes the vineyard, and its consummation we find in Rev. xiv. 18, 19. "The vine of the earth," is the symbol of earthly religion in its apostate state. Can this be possible? Is Christianity the vine of the earth with its "clusters"? Is it to be "cast into the great wine-press of the wrath of God?" Is Christianity then a failure? Our churches and chapels count by thousands, and are scattered through the length and breadth of Christendom. Our church gatherings are counted by myriads; and our Sunday school children by millions! Christianity is the Magna Charta of universal liberty; the great Bill of Rights for the nations, the one bright sun in the political firmament; in the light of which men will erect themselves in the nobility of individual manhood, in the grandeur of mighty nationalities, and call themselves freemen and brothers all the world over. Christianity is the death-warrant to slavery, tyranny, oppression, and wrong. Look at plain, broad facts. Which is the mightiest of the continents that is peopling, or dominating all the rest? It is Europe, the smallest of them, but also the one that is Christian, and it is enlarging daily. The Greek Church is spreading over Eastern Europe, and will spread until Mohammedanism fades away with the Turkish Empire! Imperfect as that Christianity is, who sees not that it is the secret of European supremacy. On the British Empire "the sun never sets." We and other powers are exploring, mapping out, and elevating Africa. We are touching into life the great dead organisms of the East. Behold the waning

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Crescent. Turkey is dying for want of Turks. The Christian element is surging around semi-barbarous peoples, and missionaries of the Cross range at will throughout all nations, as a witness that the Kingdom of God is near. Every one knows how Christianity has urged on the car of universal progress, and conjured up by her magic wand an angel-band of humanities and charities peculiarly her own, and is the foster-mother of all modern civilisation and power.

It is acknowledged, with more or less readiness, as a divine institution—it is admitted that Christ was not only divinely commissioned, but that He is also a divine person. The appeal is legitimately made to the miracles which He wrought; His ability to read what was passing in the hearts of others; the purity of His precepts, and His remarkable prophecies, that the Christian religion has a claim on the conscience, understanding, and affection of men, which no other religion can pretend to have. But all this may be acknowledged by branches not abiding in the true Vine. Christ HIMSELF is the "true Vine." A corrupt Gospel, "severed" from Him, becomes the vine of the earth. The law of Moses was divine, as truly as the Gospel of Christ. The law was given by Moses, grace and truth came by Jesus Christ. If Moses be taken away, the law still remains; but if Christ be not risen, and at the right hand of God, our preaching is vain.

Christ is the truth; all fulness dwells in Him. "Of His fulness have we all received, and grace for grace." It is not the point whether we believe Christianity to be divine, but whether we are *actually* receiving out of the fulness of Christ. A branch not abiding in the vine, is cast forth and is withered; and men gather such and cast them into the fire, and they are burned. A withered vine branch is fit for nothing but the fire. "Behold, when it was whole it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned." (Ezek. xv. 5.) It is true of the individual branch, it is also true of the aggregate branches of the vine of the earth. A branch not abiding in the vine is an alarming emblem. How many things which are true respecting Christ may be honestly held, without that habitual dependence on Him which is needful to fruit bearing!

Is the vine of the earth in a better condition than the Jews were? The warning of the apostle suggests not. He says to the Romans: "If some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches are broken off, that I might be graffed in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest He also

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spare not thee." This is a divine warning, and accords with other warnings referred to as "the mystery of iniquity;" a "falling away," a "departure from the faith," through "giving heed to seducing spirits and doctrines of demons;" and it may be remarked, that in order to forewarn and arm the faithful against these corruptions, the stream of revelation, in the later epistles of the New Testament, leaves its accustomed channel, and flows entirely in subjects of warning and encouragement. Taking for example the Epistles of Jude and Peter,—a single glance is sufficient to show that they are not occupied with the unfolding of divine doctrine, nor the enforcement of the details of practice, but upon the evil which should characterise professing Christendom in the latter ages of the church. In no flattering terms the Scriptures present a concurrent testimony, that in the very bosom of Christendom, there should arise ("*crept in* unawares," are the terms of Jude 4) a progressive system of evil, commencing even in the days of the apostles,—which no revival in the Church ever sets aside, and no reformation ever eradicates; but which works on until the ripened iniquity brings the Lord personally in judgment, as surely as the corruption of the old world brought upon it the judgment of the flood, or the apostasy of Israel brought their overthrow in the wilderness. And thus the closing scene of "the vine of the earth" is recorded in Revelation xiv.—a vintage of blood. Apostate Christendom, the scene of culture, shall be the scene of vengeance.

"Every plant," says Jesus, "which My Heavenly Father hath not planted, shall be rooted up." God, instead of seeing fruitful branches on the true vine, sees wide-spread corruption in the name of Christ's pure doctrine. It is, as professed by the majority, as much a religion of the flesh as Judaism itself. What has been found by experience to work well for a professedly worldly object, has been adopted by nominal and even real Christians for the promotion of the Gospel. Men combine, and organise their combinations, and delegate to a committee the working out of their plans for the attainment of their objects. Nominal and even real Christians have done the same. But a combination of Christians, even for the most laudable object, is, in the estimate of God, "a confederacy," when it traverses the great oracle, "Not by might, nor by power, but by My Spirit, saith the Lord."

Cultivated human talents, multiplied silver and gold, are resources of great influence, and may greatly help to the spreading out of the branches of the "vine of the earth;" but without the Divine blessing, contribute not to the fruitfulness of the branches of the "True Vine." That marvellous effects have been produced in the world by the outward profession of the Faith is undeniable. The Christian religion overthrew idolatry in the Roman Empire. The energy of love in real Christians towards their fellow-men has produced such practical results in mitigating human sorrow, that even nominal Christians have engaged in acts of benevolence. Good

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is often estimated by the present beneficial effect produced; and much present blessing has resulted even to the world by the Gospel, although the Gospel in its highest sense is rejected by the world; for the saving grace of God teaches those who know it, to "live soberly, righteously, and godly in this present world." Sobriety and righteousness are virtues in the estimation of men, and they are enforced with the most cogent motives in the Holy Scriptures. But many value sobriety and righteousness who are strangers to that Divine grace, and would join in a common cause with those who know that grace, in order to promote practical charity. But then the low ground is immediately assumed that the Son of Man came into this world to better the condition of men, instead of coming to save sinners, and give eternal life, which is a far higher end. This salvation is so wonderful a work that Christ must necessarily appear as the prominent object; but the amelioration of man's condition as the object and end of Christ's coming displaces Him from His glorious position as a Saviour, and lowers Him to the standard of a human benefactor. Where man's convenience and exaltation is the object proposed, we may reasonably expect that such a system will become popular. And such is the fact. The vine of the earth has become a great protecting power; a large tree under which the fowls of the heaven may roost. But, says Christ, "Without Me—severed from Me—ye can do nothing" in the way of bringing forth fruit to God. The Christianity of the nations of the earth is actually in authority—not in suffering. The "vine of the earth" has indeed sent forth "her boughs unto the sea," and brings forth fruit too, but like Ephraim, "bringeth forth fruit unto himself;" and it is therefore regarded by God as an "empty vine." The object of the Christianity of the nations is not to make known the savour of the name of Christ, but to exalt themselves by the very light which they have borrowed from Christ. Thus in the last days (2 Tim. iii.) "perilous times shall come," and in the catalogue the "respectable" of the Christian name shall be exhibited —"Having *a form* of godliness, but denying the power thereof;" and let us not forget the concluding clause,—"from such turn away."

Cramlington. GEORGE LLOYD.

THE RAISING OF LAZARUS.

THE miracles of Christ were illustrations of the truths He taught; or rather they were the facts upon which His teachings were based. We are prone to theorise, and having prepared our theories we adapt the facts to suit them. The truer way is to deal in facts and let theories and doctrines spring from them.

Man is dependent and subject to many limitations, but one of

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the most definite lines which mark the limitation of human powers is the line of *life*. Men can invent, plan, contrive, adapt, produce, perfect, and discover, but they cannot give life. Wisdom, wealth, and power alike stand dumb and helpless in the presence of this great problem. All the engineers, mechanics, architects, and inventors of the world could not produce a living fly. All the sages, philosophers, theorists, alchemists, and scientists that the earth has ever seen, could not give life to a single worm. All the kings, princes, potentates, millionaires, and statesmen of the world could not give life to a weed, a leaf, or a plant. All of these men together, with all the resources of the world at their command, could not restore to life a dead insect.

"The Father hath life in Himself," and we are not to trust in ourselves, but in "God which raiseth the dead." Ancient philosophers, poets, and sages dreamed and guessed and hoped for some sort of future existence. The necessities of justice and the inequality of human affairs led them, nay, almost compelled them to believe that somehow in the future, earth's wrongs would be righted, and this thought made future existence a necessity. But the idea that man once dead should be restored, re-vivified, brought back from dust and darkness and decay, was too grand for their minds to grasp, too distant for their eyes to see. It lies outside the domain of science, reason, and human discovery. It is only revealed through the illumination of the eternal Spirit, and the revelation of Him who has "abolished death, and hath brought life and immortality to light through the Gospel."

Our Saviour did not spend much time arguing about the resurrection of the dead. It is true He confuted the Sadducees by a quotation from the writings of Moses, teaching them that the God of Abraham, Isaac, and Jacob was not a God of mere names, nor of mouldering clods and mummied forms reposing in Machpelah's cave, but that they, His servants, His friends, His children, hear His call and come forth at His command. In clear and definite statements our Lord predicted His own resurrection; but His *words* were as idle tales to the careless multitude, and even His own disciples only learned to read them aright in the light of the resurrection morning. But there were certain *facts* that occurred during His ministry, of a character which could not be mistaken, which tended to set the matter in its true light.

One day as Christ was busy healing and teaching, there came a ruler begging his help and saying: "My little daughter lieth at the point of death." The Saviour turned to go to her relief, but there were thronging multitudes surrounding Him, and helpless ones beseeching His aid, and trembling hands stretched forth to touch the hem of His garment, and He tarried by the way until at length a messenger came to the anxious father saying: "Thy daughter is dead; why troublest thou the Master any further?" But from the lips of Jesus there was no utterance of regret or ex-

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clamation of sorrow, but the gracious word: "Fear not: believe only, and she shall be made whole." And then going to the desolate home and looking on the little maiden, He said, she is not dead, but only asleep, and when "they laughed Him to scorn, knowing that she was dead," He excluded from the room the mourners who were filling the air with plaints and wailings, and then speaking in the same language in which her mother used to call her daughter in the morning, "Talitha cumi," the little girl arose, death was vanquished, and the captive restored; for at last One had come who could do what man unaided had never been able to accomplish.

Again we see the Saviour drawing near to the little city of Nain, and as He approaches it a funeral procession comes forth, bearing the body of a young man, an only son, followed by his widowed mother, broken-hearted and distressed. What a meeting! Christ the Prince of Life, and death, the king of terrors, face to face! Death dragging away the captive, Christ interposing His life-giving word. He commands them to set down the bier, and then at that word, "Young man, I say unto thee, arise!" the pallor of death departs, the glow of health steals on the leaden countenance, the closed eyes open, and look wonderingly on the scene, and in a moment the boy is clasped in his mother's arms. That funeral procession went no farther, but on the ear of the "Father of the fatherless" and the "Judge of widows," arose such a thanksgiving as mortals do not often hear.

But the most remarkable instance of Christ's victory over death, aside from His own resurrection, occurred at the little village of Bethany. There in that quiet home of Martha and Mary, where Jesus found congenial spirits, loving hearts, gentle hands, and the quiet which He longed for in the midst of care and toil and turmoil, the two sisters watched by their brother's sick and dying bed. Away beyond Jordan they sent a messenger to the gracious Master, saying: "He whom Thou lovest is sick." The answer came: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And the messenger brought back the gracious word, but "Jesus abode two days still in the same place where He was." Meanwhile the sisters watched and waited until their brother heaved his last sigh, and left them in anguish and desolation.

At length the Master said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." And so at last, calmly and leisurely, He made His way to Bethany, and found that Lazarus had lain in the grave four days already. The quiet cottage was a house of mourning; sympathising friends gathered to comfort the afflicted sisters; but Martha, as she heard that Jesus was coming, went out to meet Him with words that told the sorrow of her anguished heart: "Lord, if Thou hadst been here, my brother had not died." And yet mid the shadows the lights of faith were shining, for she said: "I know that even now, whatsoever Thou wilt

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ask of God, God will give it Thee." "Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection, at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world. And when she had so said she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee."

When Mary heard the tidings that the Master was so near, she rose up hastily and went out, followed by her friends, who said: "She goeth unto the grave to weep there." She hurried to the presence of the Teacher, and "when she was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died." Sympathising with her in her sorrow, sharing the griefs of those who were around Him, taking upon His own soul the burdens of the bereaved and broken-hearted world, which weeps and wails above its dead, "Jesus wept," and groaned in spirit; but when they came to the cave on which the stone was laid, He said: "Take ye away the stone." Martha shrank from the loathesomeness of death and decay, but Jesus said unto her: "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, LAZARUS, COME FORTH! And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, *Loose him, and let him go.*" On the instant friendly hands tore from his limbs the bandages of the tomb, and Lazarus went free in life and strength once more. "Then many of the Jews which came to Mary, and had seen the things which Jesus did, *believed on Him.*"

There was no theorising on this subject, no discussion, no disputation. There was simply *the fact!* Lazarus dead and in the grave, Lazarus living and in his home. The Jews did not attempt to argue the case while the living Lazarus was before their eyes. Nothing but the death of Jesus and the death of Lazarus would avail them now. They had passed beyond the realm of speculation and argument, and were dealing with facts. And when six days before the passover the family of Bethany made Him a supper and Martha served, and Lazarus sat by His side, and Mary poured her precious ointment on His feet and wiped them with the hair of her head, there was a *fact* which no subtlety of logic could evade and

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which no shrewdness of argument could dissipate. At last the King of Life had come, the Conqueror of death was among them. He who rebuked disease and banished pain, and hushed the storms, and ruled the winds, and calmed the waves, also had power to batter down death's mightiest dungeon gates, and call slumberers from their graves to life.

And when a few days afterward Christ hung upon the cross and heard the jeering cry, "He saved others, Himself He cannot save;" when He went down into the darkness of the tomb and came forth again in glorious life and immortality, He laid the foundation for that faith which, despite the oppositions of science, the questionings of scepticism, and the contradictions of unbelief, still says with a voice that echoes through the ages, "I believe in the resurrection of the dead!" Precious faith, blessed hope! Infidelity may write above the graves of those it loves: "Death is an eternal sleep," but Christ hath said to Martha of Bethany, "Thy brother shall rise again;" and faith inscribes upon the tombs of those who rest in Christ and rest in hope, "The trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed."

H. L. H.

"THINGS WHICH MUST SHORTLY COME TO PASS."

REVELATION i. 1.

No .XII. (*Continued from January.*)

THE MILLENNIUM.

WE hope there is no need to apologise to any of our readers for accepting Rev. xx. so literally as to ground upon it our belief in a millennium. We have heard it ignorantly said, "If it had not been for *one* chapter in the Bible, the world would never have dreamed of a millennium." This surely might be said of other chapters and other truths. But much of symbol as we find in this Book of Revelation we must insist that it abounds in fact as well as figure, and hence our need of the promised Guide into an understanding of its truth. And while it pleased God to speak through the prophets to our fathers only of "that day," we learn at length through Peter that "one day is with the Lord as a thousand years, and a thousand years as one day;" then through the seer in Patmos that a definite period of one thousand years may be regarded as the Millennium. Such we take to be the seventh thousand years of the world's history, and as such, the world's Sabbath.

But as there can be no birth without travail and not unfrequently its latest throes its worst, so we expect to see the old order of things pass away and the new order introduced by some such agonies of creation both moral and physical, earthly and heavenly, as were

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typed in the waters of Noah and in the destruction of Jerusalem by Titus. Indeed this last event possessed so many features of likeness to the period now under consideration that when the disciples asked our Lord, saying, "Tell us when shall these things be, and what shall be the sign of Thy coming, and of the end of the age?" it is with difficulty that we can distinguish His answer to the three questions severally as we find it recorded in Matt. xxiv.

And so we find that the Lord in ridding the earth of its triunity of evil, the dragon, the beast, and the false prophet, hath made it empty and waste and turned it upside down and scattered abroad the inhabitants thereof, so that it is utterly broken down, clean dissolved, and moved exceedingly, reeling to and fro like a drunkard, and removed like a cottage, the transgression being heavy upon it (Isa. xxiv. 20), the piling up of 4300 years since he reckoned with our race in the waters of the deluge. And when the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, gathering them together as prisoners are gathered in the pit, after many days they shall be visited. On earth "it shall be as with the people so with the priest, as with the servant so with his master, as with the maid so with her mistress, as with the buyer so with the seller, as with the lender so with the borrower" (Isa. xxiv.)—all social distinctions and personal properties for the time swept away; in the heavens, the heavenly bodies shall be alike in commotion, and the laws that so long have governed them shall become disturbed and deranged, for "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all the host of them shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree." The scientists of our time cry, Impossible! but Isaiah xxxiv. 4 declares it.

And where in Isaiah lxvi. we read promises the best and brightest for Jerusalem, we find the Lord's "anger with fury" will usher in "the abundance of her glory:" and hence we find it written, "Rejoice ye with Jerusalem, and be glad with her all ye that love her; rejoice for joy with her all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out and be delighted with the abundance of her glory. For, behold, the Lord will come with fire and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many." How far Idumea or Edom and its capital Bozrah may be intended literally or employed figuratively to represent some country where the Lord's anger will especially rest, is not clear; but certain it is that some part of the earth—some country or district—probably where His people Israel have suffered some overwhelming calamity, such as that under Ferdinand and Isabella, when 800,000 by a single decree were forced out to sea in boats, and for the most part perished—will

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be exempted from the blessings of the millennial period, and left like the cities of the plain, an enduring monument of Jehovah's righteous indignation against oppression and wrong. For thus we read,

My sword is made bare in the heavens;
Behold, upon Edom shall it descend;
And on a people by me justly devoted.
The sword of Jehovah is filled with blood,
It is made fat with the fattest flesh,
With the blood of lambs and of goats,
With the fat of the kidneys of rams.
For Jehovah hath a sacrifice in Bozrah,
And a great slaughter in the land of Edom.
And their land shall be drunken with blood,
And their very dust shall be enriched with fat,
For it is the day of Jehovah's vengeance,
The year of recompense to the Advocate of Zion.
And her streams shall be turned into pitch,
And her dust into sulphur,
And her land shall become burning pitch,
It shall not be quenched by night or by day;
Her smoke shall ascend up for ever.
Through every generation she shall lie waste,
None shall pass through her for ever and ever.
Thorns shall spring up in her palaces,
The nettle and the bramble in her fortresses,
And she shall become a habitation for serpents.
They shall possess the land perpetually,
Through every generation they shall dwell therein.
(Isaiah xxxiv.—*Boothroyd.*)

Now then it is that we see the strength and beauty of the prophetic utterance in Isaiah lxiii.

Who is this that cometh from Edom?
With garments deeply dyed from Bozrah?
This that is glorious in His apparel;
Marching on in the greatness of His strength?

I, who publish righteousness and am mighty to save.

Wherefore is Thine apparel red?
And Thy garments like one that treadeth the wine-vat?

I have trodden the wine-vat alone;
And of the people there were none with Me.
And I trod them in Mine anger;
And I trampled them in Mine indignation:
And their blood was sprinkled upon My garments;
And I have stained all Mine apparel.
For the day of vengeance was in My heart,
And the year of My redeemed was come.—*Boothroyd.*

For now "His feet shall stand upon the Mount of Olives, which is before Jerusalem on the east, and—as part of the physical phenomena before noted—the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a

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very great valley, and half of the mountain shall remove toward the north, and half of it toward the south" (verifying Isa. liv. 10, "The mountains shall depart and the hills be removed," &c.); "and the Lord my God shall come, and all the saints with Thee." (Zech. xiv. 4, 5.)

It may be well we should here explain our thought concerning these several comings, which are not comings *and departures*, but rather stages of the *one* coming in which "He shall appear the second time without sin unto salvation." Like the stages of a royal progress wherein the Heir Apparent comes from afar to be crowned and enthroned in the capital of his newly acquired kingdom. In the first stage we have seen Him met by His saints in the air as their Bridegroom. In the second stage we have seen Him come near enough to the earth for the inhabitants of the world to "see the Son of Man coming in a cloud" in His judicial character, as judge of the living nations, already noted in Daniel vii. 22. Now, in this third stage we see Him come *to the earth*, so as to stand on the Mount of Olives. And there shall be seen the self-same Jesus that went up from that Mount "so come again in like manner as He was seen to go," but now "all His saints with Him." The Bridegroom and the Bride, the King with His court complete.

Concerning that day, Zechariah adds, "It shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light." (Chap. xiv. 6, 7.) From which we understand that when the sun is declining and the evening drawing on, suddenly the light of His presence shall burst upon the Mount of Olives and its neighbourhood. What distance that light will extend and what phenomena will attend that appearance, who shall say? Then shall His word by Zechariah be fulfilled, "I will pour upon the house of David and upon the inhabitants of Jerusalem"—"the third part" we have before seen "brought through the fire"—"the spirit of grace and of supplication, and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. And the land shall mourn, every family apart; the family of the house of David apart and their wives apart, the family of the house of Nathan apart and their wives apart, the family of the house of Levi apart and their wives apart, the family of Simeon apart and their wives apart, all the families that remain, every family apart and their wives apart;" not as a nation, nor as tribes, but as houses and families, fathers and mothers showing the thoroughness and individuality of the repentance. Then as a result, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii. 1.)

Now shall those seven psalms, from the forty-second to the forty-

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eighth, be found to be a *series*, recording Jehovah's dealing with His nation, of whom it has been so long said, "the veil is upon their heart, nevertheless, when it shall turn to the Lord the veil shall be taken away" (2 Cor. iii. 15, 16). And here opens a field too wide to enter upon with our present limit, but let any student of the Word, who loves Zion, and longs to see her a praise in the earth, take his Bible and observe the following course of meditation. In Psalm xlii., the nation in its drought and desertion pants for God, for the living God, as the hart panteth after the water brooks. Deep calleth unto deep, waves and billows pass over, yet withal encouragement is felt to "hope in God for it shall yet praise Him." In Psalm xliii. God is asked to plead its cause against the ungodly oppressors, implores light and truth which may bring it again to His holy hill and to His tabernacles, where once more it may go unto the altar of God, unto God its exceeding joy. In Psalm xliv. it calls to mind the former dealings of God with the fathers, what work He did in times of old, but now cast off and put to shame, given like sheep appointed for meat, and scattered among the heathen, adds yet this powerful plea, "Yea, for *Thy* sake are we killed, all the day long we are counted as sheep for the slaughter. Awake, why sleepest Thou, O Lord? arise, cast us not off for ever." In Psalm xlv., God has arisen and come forth to acknowledge His nation as His bride, and inspiring her heart, she speaks good matter touching her King, and now she invites Him to gird on His sword and ride forth prosperously in the cause of truth, meekness, and righteousness, and sings, "Instead of our fathers shall be their children, whom Thou mayst make princes in all the earth; therefore shall the people praise thee for ever and ever." In Psalm xlvi. we have the nation's song of triumph and never until then will this song come out in all its fulness of meaning. Never until then shall the grandeur of those words--surely the most divine of inspirations —become realised: "The heathen raged, the kingdoms were moved, He uttered His voice, the earth melted. The Lord of Hosts is with us, the God of Jacob is our refuge." Never until then can the invitation be given, "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth, He breaketh the bow and cutteth the spear in sunder, He burneth the chariot in the fire." For then from His throne in Jerusalem shall He say, "Be still and know that I am God, I will be exalted among the heathen, I will be exalted in the earth." To which, Israel His nation shall respond, "The Lord of Hosts is with us, the God of Jacob is our refuge." In Psalm xlvii. we have the song celebrating universal dominion, "The Lord Most High is terrible, He is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. Sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth. Sing ye praises with understanding." In Psalm xlviii. we have a song for Zion,

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once more built and established. "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." And now, "Let Mount Zion rejoice, let the daughters of Judah be glad because of Thy judgments." And let her sons "Walk about Zion, and go round about her, tell the towers thereof, mark well her bulwarks, and consider her palaces; for this God is our God for ever and ever, He will be our guide even unto death."

But to return. When all these mighty changes, moral, physical, and phenomenal, shall have taken place, and men shall begin to realise the change of dispensation, the new age and order of things that shall have arisen, and when it has become known that the Lord is great in Zion, and that "the time to favour her, yea, the set time has come," then the entire nation of the Jews under the whole heaven shall arise and return to the land of their fathers. Then shall Isa. lxvi. 19-22 be fulfilled, "I will send those that escape of them unto the nations that have not heard My fame neither have seen My glory, and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations to My holy mountain, Jerusalem, saith the Lord, and I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth which I will make shall remain before Me, saith the Lord, so shall your seed and your name remain." And in order to show the thoroughness and universality of the restoration we read, "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them, and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after, I will send for many hunters, and they shall hunt them, from every mountain and from every hill, and out of the holes of the rocks." (Jer. xvi. 14, 16.) And that it shall not be merely a personal or national restoration, but also a real moral reformation, we read, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean, from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave unto your fathers, and ye shall be My people and I will be your God." (Ezek. xxxvi. 24-28.) And as a result of this moral reformation and national restoration, Israel and Judah shall

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be no more twain, but one in that day when the Lord shall bind up the breach of His people, after thirty centuries continuance. "For it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isa. xi. 11, 13.) And yet more fully we read, "Moreover, thou son of man, take thee one stick and write upon it, For Judah and for the children of Israel his companions; then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick, and they shall become one stick in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them; *so* shall they be My people, and I will be their God. And David my servant shall be king over them, and they all shall have one shepherd, and they shall dwell in the land that I have given unto Jacob My servant, even they and their children, and their children's children for ever, and My servant David shall be their prince for ever. (Ezek. xxxvii. 16-25.)

The promise here given that David shall be king over them, their one shepherd and prince for ever, we confine exclusively to Christ, who shall then be one Lord and His name one. That David the son of Jesse, in common with other saints, will reign with Christ upon the earth during this period we take into account, but that he is spoken of here we think not. That Christ will be represented in the person of *some one man* in the flesh as His *true Vicar* upon earth, and under the denomination of *prince*, would appear from the words to Ezekiel, "This gate shall be shut, it shall not be opened, and no (ordinary) man shall enter by it, because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the *prince*; the *prince*, he shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of that gate and shall go out by the way of the same." (Chap. xliv. 2, 3.) Also this same prince is to have a portion of land for his own possession, and

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it shall be his part to give burnt offerings and meat offerings and drink offerings in the feasts. (Chap. xlv. 7, 8, 17.)

For now shall the temple be built at Jerusalem after the pattern shown to Ezekiel and recorded in such wondrous detail in chapters xl. to xlviii. And "then shall it come to pass that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye and let us walk in the light of the Lord." (Isa. ii. 2-5.) For, "It shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." (Isa. lxvi. 23.) "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts and to keep the feast of tabernacles." (Zech. xiv. 16.) For thus shall be that which is written, "Gentiles shall come to Thy light and kings to the brightness of Thy rising. And the sons of the stranger shall build up thy walls and their kings shall minister unto thee. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box tree together, to beautify the place of My sanctuary, and I will make the place of My feet glorious. They shall call thee, The city of the Lord, The Zion of the Holy One of Israel." (Isa. lx. 11-14.)

And now shall Jerusalem descended, Jerusalem restored, and the Gentile nations, appear the antitype of the temple of old with its holy of holies, its holy place, and its outer court of the Gentiles. John saw in vision "the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," for he was "carried away in the spirit to a great and high mountain, and was shown that great city, the holy Jerusalem, descending out of heaven from God having the glory of God." By which we understand that a region of glory constituting the home, rest, and rendezvous of the raised and changed saints shall hover over the restored Jerusalem, near enough to be within sight, but not near enough to interfere with the alternations of night and day. That this shall be the heaven opened, first shown in vision to our father Jacob on the plain of Padanaram and then promised by our blessed Lord to Nathaniel, which being then fulfilled we shall better understand his saying, "Verily, verily, I say unto you, ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." (John i. 51.) The ladder set up whose top

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reached unto heaven, and our Lord declaring Himself The Way, points to His being in that day the link of connection between the Jerusalem which is above and the Jerusalem beneath, the Jerusalem descended and the Jerusalem restored.

Jerusalem descended will then answer to the holy of holies. Jerusalem restored, "beautiful for situation, the joy of the whole earth, on the sides of the north, the city of the great King," will answer to the holy place. While the whole earth then under the sway of His sceptre of righteousness shall answer to the outer court, where God will be known if not worshipped, and feared if not loved, for it is "the *knowledge* of the Lord which is to fill the earth as the waters cover the sea." (Isa. xi. 9 and Hab. ii. 14.)

But the better to express our conceptions of this period, founded upon what is revealed, and so well as we are able to read what is written, we propose to describe it under seven aspects: 1st. In relation to the heavenly bodies and the atmosphere surrounding our planet; 2nd. In relation to art and science; 3rd. In relation to political economy; 4th. In relation to commerce; 5th. In relation to social life; 6th. In relation to human physique; and, 7th. In relation to the earth, animal and vegetable life.

The groans of Nature in this nether world,
Which heaven has heard for ages, have an end,
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath, comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For He, whose car the winds are, and the clouds
The dust that waits upon His sultry march,
When sin hath moved Him, and His wrath is hot,
Shall visit earth in mercy; shall descend
Propitious in His chariot paved with love;
And what His storms have blasted and defaced
For man's revolt, shall with a smile repair.

Cowper's "Winter Walk at Noon."

Hackney, London, E. N. STARKEY.

(To be continued.)

ISRAEL IN BRITAIN.

THE "BERWICK LECTURES," BY C. M.

II.—*Fulfilment in the British Folk of the Scriptures anent Israel.*

IN the first discourse we had to consider, first of all, what is the Canon of Interpretation to be applied to the Holy Scripture. By an examination of the central and fundamental story of the Book, the events of the life and passion of Jesus the Christ, we found that the Scripture is

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itself the canon of interpretation; that is to say, without entering upon an unnecessary disquisition on the method of exegesis to be applied to such Scriptures as are obviously metaphorical or parabolic, that the Book *means* what it *says*; that, inasmuch as all that was foretold by the prophets *should* happen in respect of the person of the Divine Christ, did strictly and literally happen, it follows that all that is foretold of the parallel and related, subordinate mission of Israel, as the concrete bodily nucleus of the catholic Church, the Bride of Christ, must also in like manner be strictly and precisely fulfilled. It is manifest that otherwise the "word of prophecy" would not be "sure," but a quibble and delusion. It would not be "a light that shineth in a dark place," but an *ignis fatuus*, leading us into quagmire, to the soul's peril. We found, however, at least one precise, specific fulfilment of the "*word* of prophecy," in that the shepherds have not sought out the flock of that concrete, bodily Israel which, by the "sure word of prophecy," is to be "brought to *their own land*, to the mountains of Israel." Also we know as patent matter of fact that, wherever or whatever at this moment may be *that* Israel, "blindness hath happened to them." But, as by the express apostolic injunction, we are not to be "ignorant of this mystery," it is clear that *somewhere* the blind are leading the blind, and both in imminent peril of the ditch. Surely it is time, after eighteen centuries of apathetic disobedience, to begin to obey the further injunction to "take heed" to this matter which stands out on every page of the prophets, that he who runs may read. It is time, surely, to reconsider the inane abstractions of a casuistic theology; proved to be inane by the patent fact of their flying clean over the heads of the multitude. Israel is not "fed." The poor have not the gospel preached to them. They starve on the crumbs that fall from the rich man's table. They starve on the husks of scholastic exposition, and intellectual refinements of dogma.

It is notorious that until now nine-tenths of the prophecies have been "closed up and sealed." Notorious, that, until the awakening of the past year or two, nobody reads them. Thousands who have a reverential fondness for the Scriptures delivered to their fathers would fain read them, try to read them; and lay them down in blank despair of comprehending a page of them. The flock has "wandered through all the mountains," and not been "fed." But the God of their fathers will feed them, pour out His Spirit upon them, send them the priceless gift of the "understanding *heart*."

We proceeded to examine the results of applying to the Scriptures anent Israel, the canon of interpretation supplied by the Scripture itself. We found the results to be unexpected, startling, and casting a flood of hitherto unimagined light upon the sacred record. If these results be in conflict with the callous accretions of traditional preconception, that is no more surprising *now*, on the eve of the *second* Advent, than was the divergence of the teaching at the first Advent from that of the Scribes and Pharisees. Now, as then, the living faith has become a dead formula. It is not to be wondered at that now, much more than eighteen centuries ago, men are content that "since the fathers fell asleep all things continue," and are like to continue, "as from the beginning."

By this time, it must be evident to you that this matter of Israel in

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Britain is not at all a question of "detached texts," picked out here and there to suit what the frivolous are pleased to call a "theory;" but that it is bound up as an integral factor with the entire course of the Scripture-story, from Genesis to the Apocalypse. Until the mind has been prepared by some ripping-up of the integuments of prepossession, some scaling-off of the secular affliction of amaurosis, to apprehend this, it would be of little permanent, practical effect to set before you the manifold direct proofs of the identity of the British Folk with Israel,—that is Israel of Samaria, Israel of the Assyrian Captivity, the Ten Tribes. These expositions will have served no light purpose, if they persuade you to lay aside for a short while "all trivial fond records, all saws of books," to *re-read* the Book of books. You will find in it the continually-cumulative proofs of what has cheered the hearts of tens of thousands already throughout the empire, and recovered into the fold of the Good Shepherd thousands from their careless wanderings, and from active rejection of the Word of Life. Only it is not to be read out of frivolous curiosity, nor in arrogant intellectual self-sufficiency, but with reverence and submission; for "he that receiveth not the Kingdom as a *little child* shall in no wise enter therein."

We shall be accused—we are accused—of "materializing" the Scripture. If we hold fast to the "sure word," it matters little what we are accused of. What we have to do is, to denounce and protest against the pestilent habit of explaining-away the plain, straightforward utterances of the Scripture;—a pestilent, pernicious habit, which has revolted the honest instincts of men, and been, of all others, the most fruitful source of the half-veiled unbelief, and the open and declared infidelity, which we meet at every turn. The thing is notorious. Why should we speak of it with bated breath?

Nevertheless, it is to be remembered that the attachment of a generally literal sense to the "word of prophecy" cannot exclude the "spiritual" sense which lies beyond. Not only is there a twofold, and a threefold sense, but it is demonstrable that every Scripture has a multifold application. Also, it is to be ever remembered, that the extreme of a slavish and undiscriminating adherence to the letter is as pernicious as any other extreme. For "the *letter* killeth, but the *spirit* giveth life." So, *every* Scripture must be interpreted by *every other* Scripture, and the obverse by the reverse.

To them who can receive this, I commend the study of the word by the mouth of Hosea, the pre-eminent expounder of the "mystery" of Israel spoken of by Paul to the Gentiles. By the type of the unclean marriage is set forth the idolatrous apostasy of Israel, and their sifting with the heathen, *Gomer*. By its issue, *Yezre-el*, their captivity, sowing, and scattering among the heathen. By *Lo-Rukhama*, their unpitied casting-off and divorce from the God of Israel. By *Lo-Ammi*, their final and complete oblivion of their origin, and of their relation to the God of Israel. Lastly, their recovery and restoration,—*Ammi*, ye *are* my people; *Ru-Khama*, ye *are* compassionated.

Hear now, all men, the *words* of this prophecy,—"The number of the children of Israel shall be as the *sand of the sea*, which cannot be measured nor numbered. And it shall come to pass, *in the place* where

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it was said unto them, Ye are *not* my people, it shall be said unto them, *Ye* are the *sons of the living God.* THEN shall the children of Judah" (that is the Jews) "*and the children of Israel* be gathered together, and appoint themselves *one* head, and they shall come up out of the land" (that is, as we have read in the other prophets, out of "the land of the *north*"). "For great is the day of Yezre-el." (Hosea i. 10, 11.) "I will bring them into their *own land*, and make them *one* nation *in the land, upon the mountains of Israel.*" (Ezek. xxxvii. 21, 22.)

Now, one can understand a downright man saying straight out, "I don't believe a word of it;—how could Hosea, or anybody else, know about things to happen nearly 3,000 years after his time?" But for people pretending to believe the "sure word of prophecy," to attempt, by some quibble and equivocation, profanely miscalled "spiritual," to explain away these explicit utterances, accentuated by repeated iteration throughout the prophets, passes comprehension.

Before we proceed to consider the precise fulfilment of the prophecies anent Israel in the British Folk, let us recur to the question, When shall these things be? And that other most remarkable question, *Where*, Lord?

In Daniel it is written, "It shall be for a Time, Times, and a Half. And when He shall have accomplished to spread abroad" (in our version, "scatter") "the power of the Holy People" (that is, Israel, who were appointed to be "a kingdom of priests, a holy nation," Exod. xix. 6) "all these things shall be finished." (Dan. xii. 7.) The prophetic "time" is 360 *years.* 360 + (2 × 360) + $\frac{1}{2}$ = 1260 years (that is, solar years, of 365¼ days).

In the Apocalypse (xii.) of John, which is the amplification and completion of the vision of Daniel, we read again of Israel, the divorced woman, thus—

There appeared "a woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve stars" (the twelve tribes). "And she brought forth a man-child" (the Messias) "who was to rule all nations with a *Rod of Iron*, and her child was caught up unto God, and to His throne. And the woman fled into the wilderness, where she hath *a place prepared* of God, that they should *feed her* there a thousand two hundred and threescore days;" that is, again, 1260 years.

Observe very particularly in passing that she fled into the *wilderness*, where a place is specially *prepared*, that she may be fed. The wilderness is not a place where we should expect to be fed. But if a place be prepared, that is another matter. Now, by the mouth of Isaiah (xxxv. 1, 2), we are told precisely and literally what is the kind of place prepared,—"The wilderness and the solitary place shall be glad for them," (observe the exquisite beauty of the diction,) "and the desert shall rejoice, and *blossom as the rose.* It shall blossom abundantly, and rejoice even with joy and singing." Nay, so much like their own *home* is it, that "the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall *see* the glory of the Lord, and the excellency of *our* God."

Is it possible to conceive a more accurate and literal description of these "isles of the west," these isles in which we live, these "isles of

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the west," to which, throughout, the prophecy is delivered? Is it true, or is it not true, that when we first came hither, they were a wilderness and solitary place, a desert; and that now, by the goodness and long-suffering of *our* God, they blossom as the rose, blossom abundantly?

But this is not all. The woman is "clothed with the Sun, and the Moon under her feet." Precisely. It was declared, by the mouth of Moses nearly 3400 years ago, that so it should be. (Deut. xxxiii.) "Blessed be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath; and for *the precious fruits put forth by the* SUN, *and for the precious things put forth by the* MOON; and for the chief things of the ancient mountains, and for the precious things of the lasting hills; and for the precious things of the earth and fulness thereof." "They shall suck the abundance of the seas, and treasures hid in the sand."

It is not possible to describe with a finer precision the wealth of resource of our highly-favoured land, fruits, corn, pasture, iron, coal, harbours, fisheries; down to the gold in the sands of the colonial rivers. But it is a wealth of resource exceptional and unique in the world. There is elsewhere no parallel to it. If there be, I never heard of it, and I have "wandered" about the world as much as most men.

But note also very specially that, for many reasons, it is demonstrable that this declaration by Moses could not refer merely to the possession of the Promised Land under the ancient kings, from the Exodus to Messias. For one reason, sufficient in itself, the children of Israel have *never yet* possessed the whole land promised to the fathers, from Euphrates to the Nile, but only a part of the territory; and that only in temporary holding. For another reason, in the first part of the declaration, we read, "Hear the voice of *Judah*, and bring him unto his people." Manifestly, then, the time referred to is when the Jews are scattered through the world, and cut off from the rest of the tribes.

Again, we read in the Apocalypse (xi. 2-4) "The Holy City shall be trodden under foot *forty and two months*." This is another variant form of expressing the same great prophetic period of 1260 years. "And I will give unto my two *witnesses*, and they shall prophesy a *thousand two hundred and three score* days." This is again the same 1260 years that the Woman was to be fed in the wilderness. Who are the two witnesses? Israel and Judah. "*Ye* are my witnesses, saith the Lord." As for Judah, or the Jews, are they not the perpetual, ubiquitous witness to the literal truth of the "sure *word* of prophecy"? The two witnesses bear testimony "clothed in sackcloth." Because, to Israel hath happened "blindness in part," having repented of their idolatry and taken the name of Christ, yet being ignorant of their heritage as Israel; and the Jews stand in the "wailing-place" of the ages, having cut themselves off from Messias. Nevertheless, "these are the two *olive-trees*, and the two candlesticks, standing before the God of the earth." Here is the "good olive-tree" spoken of by Paul. (Rom. xi.) Here are the "two olive-trees" seen in the vision of Zechariah (iv.), "the two anointed ones," that is, the "kingdom of priests," that "stand by the Lord of the whole earth,"—the very words repeated in the Apocalypse.

With this clue, the whole scheme of the prophecies is unravelled, no longer "closed up and sealed." But, also, here is the solution of the

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intricate political complications of these disturbed times. Who are they that are in possession of the entire territory which was to be given to Jacob and his seed for ever? Who are they that are holding the feu of the lands of which Israel is the superior? What is the Abomination that hath made *desolate* the beautiful land, whilom the very garden of the world; depopulated its villages, cut down its forests, sucked dry its pastures, left its untilled fields to the bramble, its watercourses to run to marsh, a possession for the bittern? By whom is the Holy City trodden under foot? By the people whose sovereign is Khalif of Islam, the spiritual chief of all Muslemin. Islam reckons its æra from the Hejra, the flight of Muhammud, in A.D. 622. The allotted time, the 1260 years from the 621st of our æra, reckons therefore up to 1881; the date which stands out precise and clear in every computation of the *numerical* prophecies, (the exposition of which must be deferred to another occasion,) as the termination of the Dispensation of "*preaching* the gospel of the Kingdom for a *witness* unto all nations;" as the determination of the power of Islam; as the dethroning of the Roman harlot; and the set time for the "great day of Yezre-el," the restoration of Israel. When ye see these things *coming to pass*, know that the Kingdom of God is nigh, even at the very doors. Why has the "Convention of the 4th June," by which our claim as "superiors" from Euphrates to the Nile is practically admitted, been signed between Britain and the Sultan of Turkey, Khalif of all Islam? Why, that the words of the prophecies may be fulfilled; and the "way of the Kings from the East be prepared."

Upon us who declare this doctrine, are poured the incontinent vials of derision and contempt of the so-called scientific and learned world. The philologers and ethnologers, who are great upon ethnic affinities, the "origin of religion," and historical "evolution," laugh us to scorn. We are beneath discussion, ignorant of the very elements of modern research and criticism. We are the slaves of effete superstition, the dupes of preposterous folly and fanaticism. And so on, and so forth, *crescendo*. All which matters less than nothing. Hard words break no bones, either for this life or that which is to come. Having been a student with one hand and a worker with the other all my life, there is nothing in this astonishing world which daily so amazes me, as the appalling imbecility of the so-called learned and scientific men of the present day. Why, it is they who are beneath discussion. I shall be the very last to depreciate the solid and irrefragable results of scientific research. Every new fact established, every inch that the Known is advanced into the Unknown, is so much gain to the truth of God and so much loss to the devil's falsehood. But I decline to have forced down my throat the raw, indigestible hypotheses which are elaborated by professors of this, and professors of that, out of one part established fact and three parts of their own benighted inner consciousness,—like the bad mortar they make nowadays, one part lime and three parts sand. They twit us with our credulity. Why, the credulity which some of them exact from their disciples is as the swallowing of a camel to the straining at a gnat, and an offence to common-sense. For example, in the matter of the evolution of species, while with one breath they con-

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fess that the crucial facts to establish the ingenious hypothesis of Darwin are wanting, with the next they tell us that, nevertheless, the hypothesis *must be* accepted. Must be! Once more, I decline to accept an hypothesis for which the foundation of clearly-established facts is confessedly wanting.*

For a good many years I tried very hard to find out if there were anything unreasonable in the belief in God, the Maker and Governor of the complex Kosmos; anything unreasonable in the belief that He should have given a special revelation of His will to men, the work of His hands. I could not succeed. On the contrary, I was driven perforce to the conclusion, that the belief in God is the only way of accounting for the complex Kosmos, that he is a fool who saith in his heart, There is no God: that to believe in God, and *not* to believe that He has revealed His will to men, is precisely the very last and lowest outcome of illogical inconsequence and folly.

The amazing imbecility of the doctors of science is manifest in this, that they do not see that every fresh conquest of modern research and criticism, is piling-up accumulated proof on proof of the historical truth of Holy Scripture, on the one hand; and, on the other, that the ethical scheme, the transcendental metaphysic of the Scripture, is precisely the only scheme which explains and reconciles the manifold difficulties, paradoxes, and contradictions, which science brings to light in the material and in the supra-material Kosmos; but which science itself, unaided, strives for ever in vain either to explain or reconcile.

We have, however, the happy fortune, the quite exquisite satisfaction, to see these far too self-sufficient and arrogant teachers compelled, from time to time, by the evidence of their own facts, to eat their own words. Let us take an instance very much to the point.

One of the signs of the End, set forth by Daniel, is that "many shall run to and fro, and knowledge shall be increased." One of the directions in which recent investigation has been most prolific, is precisely that in which we are now engaged, to wit, the identification of ancient nations, the extension of our knowledge of their origin, and of their affinities with existing peoples. The excavation of ancient sites, the decipherment of extinct languages, the researches of comparative philology, have produced a wealthy harvest of invaluable acquisition. One of the most refractory problems in this kind has always been that of the historically famous Pelasgi, who are continually obtruding their presence in the records of archaic story, in some protean form or other, on the confines of Asia and Europe. So inexplicable are they, so intangible by any direct evidence, that "modern philologists and historians have persisted in regarding their existence as a delusion, notwithstanding the constant allusions to them by the ancient writers, from Homer and Hesiod to Strabo and Dionysios the Halikarnassian." Any belief in their existence has been set down as an indication of "softening of the brain, or a prelude to nonsense." (Article on the Albanians, *Times*, 16 Oct. 1878.) Yet, recently, by Hahn and Retzius, it has been shown that their de-

* In the article on Prof. M. Müller's "Hibbert" lectures, in the November number of the *St. James's Magazine*, you will find some more of what I have to say on this matter. Also in the *Messenger* (Glasgow) of January.

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scendants are the *Albanians*, who are just now giving so much trouble in Eastern Europe. So that they are still actually existing, in more or less the same neighbourhood where they have existed any time these three thousand years. So much for the decrees of scientific hypothesis.

Perhaps, by and by, the "ignorant learned" will discover—what indeed their own researches help us very much to prove—that the British Folk, that is, the Scots, English, Welsh, North and Middle Irish, and the "Anglo-Saxon" Americans, are *not* Teuton-Keltic, but Israel of Samaria, the Ten Tribes. We may leave for the present the negative clause of the proposition. Even in mathematics, it is difficult to prove a negative by direct process. But if one can prove the affirmative which is the contrary of the negative, or excludes it, *cadit questio*. It is immensely difficult, no doubt, to overturn the assumptions and preconceptions which have been wrought into the very texture of our minds, by the mechanical and unexamined traditional repetitions of school and college treatises and general literature. But, at this time of day, we cannot accept as of the least account the mere *ex cathedrâ*, doctorial dictation of what we are to believe. The professors are very hard-down indeed upon us for our fatuous and unquestioning credulity. Very well, "it shall go hard but we will better the instruction." What this or the other man of science may say, must be to us no more than the whisk of a feather, unless he can *prove* it. If you will meet the arrogance of "science" persistently with this answer, you will find the magnitude of its pretence reduced to very small dimension. In my profession we are trained, and daily practised all our lives, to deal with the hardest and driest of hard and dry facts; and to make short and sharp work of "theories" by trying at once *how they work*. If they do *not* work, woe betide the unhappy man who propounds them. Let us see how *this* works.

One of the most remarkable passages in the whole Scripture, one which the "commentators" have in vain tried to explain, is the declaration in the Book of Moses (Deut. xxxii. 8). "When the Most High gave to the nations their inheritance, when he separated the sons of Adam, He fixed the bounds of the peoples (יצב גבלת עמים)* *according to the number of the children of Israel*. For the *Lord's portion* is His People, Jacob is the lot of His inheritance." So that, from the very foundations of the world, the parcelling out upon it of the nations, and, consequently, the entire course of their subsequent history, was determined by the Lord of Hosts by the central scheme of the mission of Israel, ordained to be "a kingdom of priests, a holy nation," of whom was to come Messias; the Great High Priest whose order was typified by their great elect ancestor, Shem, Melchizedek, by interpretation King of righteousness, and King of Salem, which is King of Peace. Let us see how this works. Let us see if now, at what on all hands is admitted to be a supreme crisis in the world's affairs, there be a nation according to whose number the bounds of the peoples are fixed. Take a Mercator's map of the world, and mark upon it in red every post and possession on

* This Scripture also is delivered with "stammering lips" in the Authorized Version; which see.

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which floats the ensign of this empire of Britain; and, if you have eyes to see, realize the palpable matter-of-fact that the British colonies and possessions literally dominate and encircle the outer boundaries of every continent. If you have the gift, as I said before, to realize the concrete conditions of historical relations, think what this means. Compare this vast dominion, and the supreme influence which it carries with it, with the so-called "universal" empires of ancient times. They are puny and provincial by comparison. Think, again, of the enormous aggregation of complex and bewilderingly intricate forces which must have been, by any theory, combined over a period of 4700 years, to produce a result which has no sort of even distant parallel in any epoch. The speculations of the philosophy of history which leave out the God of history are, as they say, *chercher midi à quatorze heures*, listening for midday to strike at two in the afternoon. It is a bad business when the faculty of wonder has become deadened by commonplace. But the truth is, we are so habituated to all the grandeur and dignities of an imperial race, so accustomed to annex, every now and then, an additional province or two, each as big as a kingdom, that it never occurs to us to measure the pace we have gone at, and the ground we have covered, by comparison with all that ever has been in the world before; and there are few things more astonishing than the ignorance of the British of the geography of *Greater* Britain.

We have already (in the previous lecture) discussed the general direction of locality in which Israel was to be found in the "last days," before their recovery and restoration. We learned that the whole matter is made clear and precise by the pre-eminent fact, that the very prophecies and exhortations to Israel are addressed specifically to the "Land of the North" and the "Isles of the West." As to the *time* at which the prophecies were to be fulfilled, and the exhortations to become effective, it is manifest, by the very terms of their superscription, that it was to be at an epoch far distant from that of the prophets themselves. The cry, "Listen, O Isles," could not be addressed to isles of Israel in that day, for they had none; and, from that day to this, never have had, and as far as can be seen are never likely to have;—unless *this* be Israel, in Britain. The cry is not to the "isles of the Gentiles." It is to the "isles of the west," specifically assigned to Israel from one end of the story to the other.

Again, we have, on this occasion, discussed the specific characteristics of the "Land of the North," the "Isles of the West," otherwise described as the "Wilderness," the "place prepared" for the nourishment of Israel, for the growth and development, the *evolution*, of her strength, her resources, the whole fabric of her civil and religious polity; and for the seat of her empire, until the time of the End. We may now advance to more minute identification.

From the whole tenor of the prophecies, it is evident that one of the elements for the recognition of Israel is that, while in the Wilderness, they shall acknowledge "the glory of the Lord, and the excellency of our God," (Isaiah xxxv. 2,) by having turned their hearts to Him and His Christ. The Messias Himself says by the mouth of His prophet Isaiah (xlix. 5), "Though Israel be *not gathered*, yet shall I be glorious in the eyes of my Lord." By Hosea (i. 10), "In the place where it

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was said, Ye are *not my people*, it shall be said, Ye are the sons of the living God." We have already read in Jeremiah that the "treacherous sister Judah hath not turned unto God with her whole heart, but feignedly." Now we read (iii 11-14), "The backsliding Israel hath *justified herself*"—which can only be through Christ—"more than treacherous Judah," who crucified the Lord of Life, and have not repented. Then,—"Go and proclaim these words toward the North, Return, thou backsliding Israel, for I am merciful. I will not refrain for ever. Only acknowledge thine iniquity. Turn, O backsliding children, for I am *married* unto you; and I will take you, one of a city, and two of a family, and bring you to Zion."

Observe, in passing, that the restoration of Israel does not imply at all a migration in mass to the Land of Promise; but representatively, by some from this place, some from that, as administrators, stewards, bailifs, gangers, of the estate. For "strangers shall feed your flocks, the sons of the alien be your plowmen." "Ye shall be unto me a kingdom of *Priests*." And—"Ye are my *Witnesses*, saith the Lord." Study for yourselves the voluminous statistics of the Foreign Missions and the Bible Societies of Britain, and see how the Scripture is fulfilled. Compare with the British work *de propaganda fide* the combined work of all other nations, and see what it comes to.

Study the statistics of the abolition of the trade in slaves; of the immense funds expended in the relief of famine, pestilence, fire, and flood; and see how the Scripture is fulfilled, where it is written (Isaiah, lviii. 6-8), "Is not this the fast that I have chosen?—to let the oppressed go free, to deal thy bread to the hungry, when thou seest the naked to cover him? *Then* shall thy light break forth as the morning, and thine health shall spring forth *speedily*.

If you be fond of statistics, and the light reading of the reports of the Registrar-General, you will know that, *excluding* the perpetual drain of colonization, the present rate of increase would double our population in about 50 years. There is no approach to this prolific multiplication in the case of any other nation, that we know of. The time required for doubling the population (as nearly as I can make out) for Germany would be about 100 years, for France about 330 years, for Turkey about 550 years. Why is this? Why, that the words of the promise and of the prophecies should be fulfilled. "I will make thy seed as the dust of the earth, so that if a man can number the *dust* of the earth, then shall thy seed also be numbered." (Gen. xiii. 16.) "Look now toward heaven, and count the *stars*, if thou be able to number them. So shall thy seed be." (Gen. xv. 5.) "Let them (Ephraim and Manasseh) increase in the earth as *fishes* increase." (Gen. xlix. 16, margin.) Ephraim "shall become a multitude of nations" (ver. 19). We see the fulfilment of this in the colonies, with their autonomous governments. "The number of Israel shall be as the *sand* of the sea, which cannot be measured nor numbered." (Hosea i. 10.) Every metaphor is used which expresses vast multitude, the dust of the earth, the sand of the sea, the fishes of the sea, the stars of heaven.

Closely allied with this is the naval supremacy of Britain, and the immense resources of the mercantile marine which lie behind it. The shipping tonnage of the empire and of the United States together, may

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be taken in round numbers at about 15 millions; while that of all other states combined is less than half, or about seven millions.

In the year 1776, the United States were separated from the old country. Still the place was too strait for us, and our people continued to pour forth, and found new dominions in Canada, at the Cape, in New Zealand, in Australia. Why was this? Why, that the words of the prophecy should, to the letter, be fulfilled, "The children which thou shalt have, *after thou hast lost the other*, shall say again in thine ears, The place is too strait for me; give room to me, that I may dwell. Then shalt thou say, Who hath begotten me these?" (Isaiah xlix. 18-23. *Read the whole passage.*)

The Colonies and the Indian empire have their own autonomous administration, their own customs-law, and military force. They form a "company of nations;" that the promise should be fulfilled, "A nation, and a company of nations shall be of thee." (Gen. xxxv. 11.)

Our Colonies are dotted the wide world over; that the prophecy might be fulfilled, "Sing, O barren, break forth into singing, and cry aloud, for more are the children of the Desolate (see Isaiah lxii. 4) than the children of the Married Wife. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations. Spare not. Lengthen thy cords, and strengthen thy tent-pegs. For thou shalt break forth on the right hand, and on the left; and thy seed shall *inherit the Gentiles*, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed. Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband, the Lord of Hosts is His name; and *thy Redeemer* the Holy One of Israel. The God of the whole earth shall He be called." (Isaiah liv. *Read the whole.*)

One of the most extraordinary features of our dominant position, is the vast strategic combination by which our naval and military force commands every outlet of probable enemies in every part of the world, and by which we can concentrate, at short notice, sufficient strength to check their breaking-out. When you mark on the map, as I have suggested, all the posts and possessions which are covered by the royal and imperial ensign throughout the world, you will perceive the significance, from this point of view, of the "great circles" of our naval and military stations,—Heligoland, Jersey, Gibraltar, Malta, Cyprus, Aden, Perim, Sókotra, Karáchi, Pesháur; Sierra Leon, the Cape, Ceylon, Rangún, Penang, Singapore, Labuan, Hong-Kong, Fiji, Falkland. Remember how this chain of outposts, the keys and entrances not to our own but to other men's lands, are connected and combined effectively by the naval force which maintains our supremacy of the seas. It is impossible to imagine a more complete and redundant fulfilment of the words of the promise, "Thy seed shall possess *the gate* of his enemies." (Gen. xxii. 17.)

Let us note further in this connection that, throughout the prophecies, the dominion of the sea is attributed to Israel, as in that superb song the sixtieth chapter of Isaiah, the fervid and heart-stirring description of the glorious gifts, temporal and spiritual, to be showered upon Israel by Him whose calling is without repentance, on His part. "The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall

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come unto thee." Again, "Who are these that fly as a cloud, and as doves to their windows? Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the Name of the Lord thy God." And, "thy gates" (that is, thy ports and harbours) "shall be open continually. They shall not be shut day nor night, that men may bring unto thee the forces" (that is, the wealth and merchandise) "of the Gentiles."

It is abundantly clear that the "ships of Tarshish" are the ships of Israel. "Jehoshaphat made ships of Tarshish to go to Ophir;" (1 Kings xxii. 48); that is, large sea-going ships, adapted for the long voyage to Ophir of Tarshish, the Golden Chersonesus (Malacca) on the eastern verge of the Indian seas. Solomon "had at sea a navy of Tarshish"; that is a navy fitted for the voyage to Tarshish, (I Kings x. 22,) which occupied three years (2 Chron. ix. 21) out and home. In the terrible prophecy by the mouth of Ezekiel (xxxviii.-xxxix.) which describes the invasion of Asia Minor, the "mountains of Israel," shortly hence to be undertaken by the prince of Rôs, of Mósok and Thobel (*vide* Septuagint) we read, "The merchants of Tarshish, with all the young lions thereof" (that is, the colonies), "shall say, Art thou come to take a spoil? Hast thou gathered thy company to take a prey?" But we have here another most remarkable instance of the "stammering lips" of our version of the Scripture; in which the opening passage of the prophecy reads, "Set thy face against Gog, the land of Magog, the *chief prince* of Meshech and Tubal." The LXX. however render the original as it stands, "the prince of Rôs, of Mósok and Thobél," that is, the Russ of Moscow and Tobólsk (so called from the river Toból).

The ships of Tarshish are certainly the ships of Israel. But, on all hands now by expounders of prophecy, it is admitted and taught that the ships of Tarshish are the ships of Great Britain.

Again, the Land of the Promise is from Euphrates to the River of Egypt, from Ararat to Khittim, which is Cyprus. Now the very purpose of the Convention of the 4th June with the Porte, openly set forth in the text of the Convention, is that Great Britain (commonly miscalled "England") may occupy the necessary strategic position to resist the further invasion of Asiatic Turkey (that is, the "Mountains of Israel") by the Russ of Moscow. Further, it is declared by the word of prophecy that this conflict (which all men instinctively feel to be imminent) and its terrible termination in the destruction of the invading hosts by the intervention of the Lord of Hosts, is to be precisely the eminent crowning event which is to purge Israel of the "blindness in part," which hath happened to them until the times of the Gentiles be fulfilled; which is to bring them to the national recognition of themselves as in very deed the Israel of God.

"Behold, I am against thee, O Gog, the prince of Rôs; and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the *north parts*, and will bring thee upon the mountains of Israel. I will smite thy bow out of thy hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands. Behold *it is come*, and *it is done*, saith the Lord God. *This is the day* whereof I have spoken. It shall come to pass in that day that I will give unto Gog a place there of graves in Israel, the *valley of the passengers*" (the valley of Euphrates,

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the valley of trade-routes) "on the east of the sea" (the Mediterranean). "And it shall be to Israel *a renown*, the day that I shall be glorified, saith the Lord God. And I will set my glory among the heathen, and they shall see my judgment. *So the House of Israel shall know that I am the Lord their God from* THAT DAY *and forward.* And the *heathen* shall know that Israel went into captivity for their iniquity." (These transcriptions being elliptical, to save space, the full text should be carefully studied at your leisure. I cannot do more than help you with "sailing directions.")

Again, "Thy seed shall possess *The Gate*," *La Porte*, "of his enemies." The orientals call Constantinople, the Royal Gate, *Bab-i-humáyun*, The Gate, *par excellence.* The Russians call it "the *door* of the Russian House." So, Israel shall possess The Gate of his enemies. I have shown elsewhere, at length, that the Turks are the descendants of Esau, which is Edom; the elder brother of Israel, the elder brother who sold his birthright, as his descendants have sold their birthright, for a mess of pottage, Islam and the Kúran. What is the secret of the kindness we have for the Turks, notwithstanding the detestable doings of their pashas? Why, that the Scripture may be fulfilled, where it is written in the Book of Moses (Deut. xxiii. 7), "Thou shall not abhor an Edomite, for he is thy brother." But, on the other hand, there is also the word of the prophecy by Obadiah, whose errand was to denounce Edom:—

"How are the things of Esau searched out! Shall I not in *that day*" (that is, in the day when *all* these things shall be fulfilled) "destroy the wise men out of Edom, and understanding out of the Mount of Esau? Every one of the Mount of Esau shall be cut off by slaughter. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldst not have looked on the day of thy brother, in the day that he became a stranger; Neither shouldst thou have rejoiced over Judah in the day of their destruction. Thou shouldst not have laid hold of their substance in the day of their calamity. For the day of the Lord is near upon *all the heathen.* As thou didst it shall be done unto thee. As ye have drunk upon *My Holy Mountain*," (Jerusalem,) "so shall all the heathen drink, and they shall be as though they had *not* been. But *upon Mount Zion*" (Jerusalem) "shall be deliverance; and the House of Jacob shall possess their possessions. The House of Jacob shall be a fire, and the House of Joseph" (Ephraim and *Manasseh*) "a flame, and the House of Esau for stubble, and *they* shall kindle in them and devour them; for the Lord hath spoken. The captivity of this host of Israel shall possess that of the Canaanites, and the captivity of Jerusalem" (you will remember what we said of this passage, and the Vulgate rendering), up to the Bosphorus, and they shall possess the cities of the South. And *saviours* shall come up on Mount Zion *to judge* the Mount of Esau; and the kingdom shall be the Lord's."

Again, the capital of ancient Edom was Bozrah, "the strong city." The Asiatic capital of the Osmanli, before they crossed the Bosphorus, was Brúsa, "the strong city." Their present capital, Stambúl, is for

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them who have the sea for a military base, the strongest city in the world. It is also, as we say diplomatically, La Porte, The Gate. It is the gate of Eastern Europe, and the gate of Western Asia. Hear, then the words of the prophecy by the mouth of David (Psalm. cviii. 10), "Over Edom will I cast out my shoe. Who will bring me" (that is, Israel) "into the strong city (Bozrah)? Who will lead me into Edom? Wilt not Thou, O God, who hast cast us off? And wilt not Thou, O God, go forth with our hosts?" So, "*Through God* we shall do valiantly; for it is *He* that shall tread down our enemies."

We are trying this, that the frivolous are pleased to call a "theory," how it works. We see how it works. Be honest, and say if it do, or if it do not, explain, as never were they before explained, the intricate political complications of the times; not only of this time, but of all time? Then, let us consider one or two points of a different order.

The promise to Israel was, "Thou shalt reign over *many nations*, but they shall not reign over thee." (Deut. xv. 6.) "The Lord shall make thee the *head*, and not the tail, and thou shalt be *above* only, and thou shalt not be beneath; if thou hearken unto the commandments of thy God." (Deut. xxviii. 13.) Are the words of the prophecy fulfilled in Britain, or are they not? Is there any other nation whatever of whom the words are true?

"Blessed be thou in the city, in the field, the fruit of thy body, the fruit of thy ground, the fruit of thy cattle, the increase of thy kine, the flocks of thy sheep, thy basket and thy store. Blessed be thou when thou comest in, and when thou goest out. The Lord shall cause thine enemies to be smitten before thy face. They shall come against thee ONE way, and flee before thee SEVEN ways." (Shere Ali and his Sirdars, to wit.) "He shall command blessing upon thee in thy store-houses, in all that thou settest thy hand to. He shall bless thee in the land which He giveth thee. He shall establish thee a Holy People unto Himself, as He hath sworn unto thee, if thou keep the commandments of thy God, and walk in His ways. All the people of the earth shall *see* that thou art called by the Name of the Lord, and they shall be *afraid* of thee. The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in its season, and to bless all the work of thine hand." (Deut. xxviii. 8-12.)

Are the abundant promises fulfilled, to the jot and tittle, full measure and running-over, or are they not? Where, then, is Israel, if not in Britain? So superabundant, moreover, was to be the wealth and prosperity of this people, that *twice* in the same passage are repeated the words of the prophecy, "Thou shalt *lend* unto many nations, but thou shalt *not borrow*." (Deut. xv. 6; xxviii. 12.) Ask the London Stock Exchange what they have to say about the fulfilment of the "sure word" of this prophecy.

These tests of how the "theory," as the frivolous call it, *works*, might be indefinitely multiplied. The Scripture teems with them. Read The Book; but with your eyes (and heart) open, not taking it in by one eye to go out by the other, as the manner of most is.

When we come to the wonderful story of the Great Pyramid, the "Sign and Witness to the Lord of Hosts in the land of Egypt," we shall

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see that the standard weights and measures of Britain, and they only of all the weights and measures in the world, are identical with the pure kosmic standards recorded by the Pyramid 4000 years ago ; which were the measures by which also were constructed the Tabernacle in the wilderness, and the Temple of Jerusalem.

Again, the survey of the Holy Land, a laborious and costly work which has been in progress for years, has been recently completed. Why should such a work, disconnected from every commercial consideration, and done out of pure love of the traditions of the ancient land, have been undertaken by Britain more than by any other nation of Christendom ? Hear, now, what is written in the Psalms (cii. 13, 14) : "Thou shalt arise and have mercy upon Zion ; *for the time to favour her, yea, the set time, is come.* For thy servants take pleasure in her stones, and favour the dust thereof."

Moreover, the execution of the survey was divided between Britain and the United States. If Britain be Israel, then the United States will return to their natural allegiance, and the Stars and Stripes be quartered on the Royal Standard with the other "young lions thereof"—the children which, after she had "lost the other," still cried, "The place is too strait for us." Is this a dream of fanatic enthusiasm ? Not by any means. At the time of bitter contention and wholesale corruption which were manifested at the last Presidential election, the question was mooted in the American papers, whether reunion with Britain would not be the best way out of all their troubles. Who, besides, that knows Americans does not know that, when they come "across," they set foot in the old country with all the feeling of being "at home."

Hear again the words of this prophecy, "Who hath heard such a thing ? Who hath seen such things ? Shall the earth be made to bring forth in *one day ?* Shall a nation be *born at once !* For as soon as Zion travailed, she brought forth her children." "Rejoice with Jerusalem, and be glad with her, all ye that love her." (Isaiah lxvi. 8-10.)

Yet again, what are the "supporters" of the arms and cognizances of the Royal and Imperial House of Britain ? And by what most familiar name are the power and state of the empire known ? If, from the very beginning, "the Most High fixed the bounds of the peoples according to the number of the children of Israel," it was a light thing that these also should be determined in the morning of history, when its scroll was beginning to be unrolled, to the glory of the Lord who marshalleth the Hosts. Here is the prophecy by the mouth of the unwilling Balaam, 3400 years ago, "The Lord brought Israel out of Egypt. He hath, as it were, the strength of an *Unicorn.* He shall eat up the nations his enemies, and shall break their bones, and pierce through with his arrows. He couched, he lay down as a *Lion,* and as a *great* Lion. Who shall stir him up ?" (Numb. xxiv. 8.)

Another link in the long chain of demonstration,—Read the liturgy of the National Church as by law established. (I have nothing to do with your differences ; I follow the British Constitution in Church and State.) Read the liturgy, if unhappily you be strange to it, and see how marvellously it has been ordained by the Divine Providence that, throughout the length and breadth of the land, throughout the length and breadth of

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the vast empire, and in every chief city of the world where the State is represented, on every Sabbath and Holy Day, hundreds of thousands of British voices are united, and for ages have been united, in invoking the God of Israel as the God of *our* fathers, in singing praise to Him for the oath and promises He sware to *our* fathers; and, throughout the whole service of song and prayer, bearing perpetual testimony to their being very Israel; though "blindness in part hath happened" unto them until now when the times of the Gentiles *are fulfilled.*

In the *Venite,* we sing, "*We* are the people of His pasture, the sheep of His hand. Harden not your hearts, as when *your* fathers tempted, proved me, and saw my works."

In the *Benedictus,* "Blessed be the Lord God of *Israel,* who hath raised up a mighty salvation *for us,* in the House of His servant David; as He spake by the mouth of His holy prophets, to perform the *oath which He swear to* OUR *forefather Abraham.*"

In the *Magnificat,* "He hath holpen His servant Israel, as He *promised to* OUR *forefathers,* Abraham, and his seed for ever."

In the *Cantate Domino,* "His righteousness hath He openly showed in *the sight of the heathen.* He hath remembered His mercy and *truth* toward the House of Israel."

In the *Nunc dimittis,* Christ, the Messias, "a light *to lighten* the Gentiles," but—"to be the *glory* of thy people Israel."

Hence, while Jesus of Nazareth is the Saviour of the Gentiles, He is for Israel not only Saviour but also their *Redeemer.* Whereas they were sold into captivity for their iniquity, He hath repurchased them to "bring again their captivity." Inasmuch as, at His first coming, He was "not sent but to the Lost Sheep of the House of Israel," Israel is the Bride; (Hosea ii. 19, and the prophets *passim;*) the Gentiles the guests at the marriage-festival, adopted into the family of the Elect People, becoming by the faith the children of Abraham, and one in Christ. As Paul saith, "they are not all *Israel* that are *of Israel.*" So, the Church of this realm of Israel is the Church, in the super-eminent, esoteric sense, One, Holy, Catholic, Apostolic; perdurably, immovably built—not on ὁ πέτρος, which is Peter, but on ἡ πέτρα, which is the Rock, which is Christ, and the gates of hell shall not prevail against it.

Now, lastly, lest the traditional assumptions and prepossessions, in respect of ethnic relations—all this school-book story of our being Teutons, and what not—should rankle in your minds to the disturbance of the equanimity of your reflections, let us briefly consider the question of *language.* But remember always the words of the prophecy, "With another tongue will He speak to this people."

When the professors and scholars of Europe bent the energies of their eminent genius to the study of Sanskrit, they discovered what seemed to be the mother of Greek, of Latin, and of German; or at least an elder stem of the common family of which these are branches. Pursuing their researches (the value of which, apart from their *theories,* cannot be exaggerated), they advanced to the apprehension of a radical affinity between the members of an extensive group, separated more or less widely in their geographical and ethnic distribution. As this group or family reached from the Himálya, in the far east, to the Cheviot

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Hills (they say), in the far west, they first called it "Indo-Germanic," and then "Aryan." Hitherto they had been content with the terminology of the tenth chapter of Genesis, the traditional phrase "Japhetic." But Holy Scripture is not to their mind. To the "Greeks" it is foolishness. It is necessary for the honour and glory of scholarship, that it shall pursue its own independent methods, achieve its own independent results, vindicate its own independent sufficiency for the solution of all the problems of the infinite kosmos. Having, then, thus far amassed a body of solid facts, and done thereby excellent good work, they had arrived at the stage, for them the happy and delightful stage, when they could relax a little, and begin to spin geometric spiders' webs of "theory," to *account for* the facts. In this case there could be nothing easier. Was it not patent, on the face of the matter, could the conclusion possibly be avoided, that all men, all nations, however wide their geographical separation,—if they speak any language which is of this "Aryan" family, must they not all be descended originally of the same stock, be all ethnically brothers of one another? And, manifestly, the nearer the philological affinity, the closer must the ethnic relationship be. So the Hindu must be first or second cousin of the German, and the Britisher the German's son. Nothing could be clearer, or more precise. Incontinently the doctrine was taught to that "unweeded garden," the world; and incontinently the world accepted it.

But, woe betide the men who propound a theory that will *not work*. There came confusion—and this very lately, observe—into the council of the wise men. I had already, in 1874, undertaken to show that it was "pure assumption that affinity of *language* is a final and absolute test of affinity of *race*," and that the assumption is contrary to fact. Not long after, Professor Sayce declared, in opposition to the then received doctrine, that "the fallacy of considering *language* a sure and certain test of *race* is one to which few modern philologists will commit themselves;" that "there is no assertion which can be more clearly demonstrated to be false;" and that "*language* can tell us nothing of *race;* it does not even raise a presumption that the speakers of the same language are all of the same origin." A few days later, Sir H. S. Maine set forth that "the assumption that affinities between the tongues spoken by a number of communities are conclusive evidence of their common lineage, is one which *no scholar* will accept without *considerable qualification*." So that, now, Oxford and Cambridge, both, have confessed that the whole hypothetical superstructure of ethnic relations which had been founded on affinity of speech was rotten, and must be abandoned. Hence, in the discussion of this part of our subject, (see *Israel in Britain*,* where it is treated at length), I showed that "even if we spoke pure German, instead of a language which is *radically* in its structure as unlike German, as we ourselves are radically unlike the Germans, it would by no means follow that we are of the same race as they."

Isaiah is the *Evangelist* of the older Scripture. In the word of prophecy he was appointed to deliver, the central theme is the mission and glory of Messias, the *Redeemer* of Israel. Inseparably interwoven

* Guest, Warwick Lane, Paternoster Row.

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with this theme is the stirring recital of the fortunes and mission of Israel, as the "kingdom of priests" set apart from the nations for the special service of God and of His Christ. Read the book. Pore over its musical stanzas of grace and beauty, of sublimest grandeur, of matchless pathos; till the heart throbs, and the eye weeps for very gladness. "Sing unto the Lord a new song, His praise from *the end* of the earth, ye that *go down to the sea*, and all that is therein, *the isles* and the inhabitants thereof. Let the *wilderness*, and the *cities thereof*" (the *cities* of the *wilderness*) "give glory unto the Lord, and declare His praise in the *islands*." (Isaiah xlii.)

"Hear, ye *deaf*, and look, ye *blind*, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? Seeing many things, but thou observest not; opening the ears, but he heareth not." "But now, thus saith the Lord that created thee, O Israel, Fear not, for I have *redeemed* thee; I have called thee by thy name; thou art mine."

"Bring forth the *blind* people that have eyes, and the *deaf* that have ears. Let all the nations be gathered together, and let the people be assembled. Who among them can declare *this*, and show us *former* things. Let *them* bring forth *their* witnesses, that they may be justified;" (prove that they "are the men, and wisdom shall die with" *them*;) "or let them *hear*, and say, It is Truth. *Ye* are *my* witnesses, saith the Lord, and my servant whom I have chosen, that ye may *know and believe* me, and *understand* that I am He. I, even I, am the Lord, and beside me there is *no* Saviour. I have declared, and have saved, and I have shewed, when no strange (god is) among you. Therefore *ye* are *my* witnesses, saith the Lord, that I am God. Verily, before the day was, I am He; and none can deliver out of my hand. I *will work*, and *who shall hinder* it? Thus saith the Lord, *your Redeemer*, the Holy One of Israel."

And by Ezekiel (xxxvi. 37), "Thus saith the Lord God: I will yet for *this* be *inquired* of by the House of Israel, to *do it* for them." See to it, then, that ye INQUIRE.

Pray for the peace of Jerusalem. They shall prosper that *love her*. "Be not wroth very sore, O Lord, neither remember iniquity for ever. Behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness. Zion is a wilderness. Jerusalem is a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste. Wilt thou refrain thyself for these, O Lord? Wilt thou hold thy peace, and afflict us very sore?"

Pray for the peace of Jerusalem. For Christ His sake.

[Subject of following lecture, *The Great Pyramid, a Sign and Witness to the Lord of Hosts in the land of Egypt.*]

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THE ANGELIC CHOIR.

"A multitude of the heavenly host praising God."

THE Lord, the Word, the glorious Son of God,
Came from high heaven to visit our abode;—
Came in time's fulness, by eternal plan,
To shed the riches of His grace on man.
God's loyal angels who, with hallowed song,
Had hailed creation, beautiful and young,
Heard of the grand design and came again,
To welcome, in a new and grateful strain,
The birth in human form of Christ the Lord,—
Emmanuel, God with us, the glorious Word!
Their music and their meaning, both divine,
Made silent night with holy lustre shine:
The symbol and the prophecy of Light—
Flowing from Light and Love—that moral night
Should pass away from every tribe and nation,
And God be loved throughout the vast creation.

W L.

GREAT PYRAMID CHRONOLOGY.

IN the RAINBOW for November last some highly interesting and instructive references were made by Mr. Tuckett to various time-measures as indicated by the Great Pyramid units of length,* which are proved to represent, by the number of such units contained in the floor lines of the different passages, the duration of the successive dispensations from the construction of the Pyramid. The date ascertained, in this way, for its construction is 2170 B.C., which is signally corroborated elsewhere in a totally different manner. But reckoning the years antecedent to a distant event, is a most unusual way of signifying the date of erection of a building, and the difficulty is not altogether got rid of by its undoubted prophetical character. The thought therefore suggested itself to endeavour to ascertain if there was anything particularly striking about its construction, which would convey or express the date A.M., in which it was built or founded. And I am of opinion that I have met with it, at the very entrance of the building, where in fact one would most likely expect to find it, and in connection with the first most striking fact which is almost painfully forced upon every one who enters. I refer to the smallness of the dimensions of the entrance passage.

Let us see whether there is anything in those dimensions capable of throwing light upon the subject. Referring to the table of measurements of the entrance passage given at page 332 of Piozzi Smyth's excellent

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* Identical with British inches within a most minute fraction.

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work, "Our Inheritance in the Great Pyramid," and taking the minimum measures for reasons stated by him in the preceding paragraph (viz., the abrading and exfoliating effects upon the stone), I found on reducing them to Pyramid units, and multiplying the height by the breadth, it gave me a sum approaching 1949 units. Assuming this to represent the year of the world in which the Pyramid was built, let us see where it leads us. If we add to this date the 2170 B.C. as previously given, and to this again the 1881 years represented by that number of units in the grand gallery, the sum is exactly 6000. A result of a marvellous character indicating as it does the termination of the 6000 years of the world's history, and the close of the present dispensation about the year 1881. That the grand gallery does so represent this present Christian dispensation is made clear by the simple yet sublime manner in which the death and resurrection of the Lord Jesus is represented: incredible though it appears that the Pyramid, destitute of written inscription, as it is, should say so much.

How, it may be asked, could such circumstances be indicated with any degree of certainty by such means. The answer is simple and conclusive, the fact astounding, that at the termination of the first thirty-three units there is an abrupt descent, through the floor, into a pit or subterranean chamber, and with indications on each side of the stone which covered it having been burst open from beneath with irresistible power. I ask therefore, with confidence, could the fact of our Lord's death, at the age of thirty-three, and His triumphant resurrection be more potently represented? From that point onwards throughout the entire length of the gallery are miniature graves, but all open, with their stones set vertically against the wall above them, and with broad transverse marks on the wall itself, thus forming a cross at each grave. But that grand gallery abruptly terminates at the end of 1881 units, and the continuing passage into the vestibule and the king's chamber is so low and cramped that it is only with difficulty entered. I need not indicate to readers of the RAINBOW the peculiar significance of this sublime symbolism. But if the year 1881 be the extreme limit of the present Christian dispensation, how earnestly we should now be on the watch. It is asserted that the terminating wall of the grand gallery leans inwards, and is therefore impending over its base to the extent, perhaps, of several units. This may be a fact of great importance, as representing the imminence of our Lord's return. How soon therefore may we hear the cry, "Behold, the Bridegroom cometh!"

THOS. CLARK WESTFIELD.

	British Inches.		Pyramid Units.
NOTE.—Minimum breadth Entrance Passage	41·41	=	41·37
„ height „ „	47·14	=	47·10

41·37 × 47·10 = 1948·5270 Pyramid Units.

Say date of Erection of Pyramid	A.M.	1949
„ „ „	B.C.	2170
„ Christian Dispensation	A.D.	1881
		6000

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CORRESPONDENCE.

REGENERATION.

DEAR MR. EDITOR,—Mr. Starkey has been good enough to criticise my paper on the Scriptural Doctrine of Regeneration, but in a very summary and perfunctory manner; hardly worthy of the importance of the subject. The Conditionalists, to their credit, have inaugurated a more literal and grammatical mode of dealing with Holy Scripture, and I for one strongly object to the common practice of giving words just any sense that may suit the passing moment. *Entrance into grace* may be a new birth "in some sense or sort," but it is surely worthy of inquiry as to what "sense or sort" of new birth it is? Also in what sense the Platonists use the term, and whether they are justified by Scripture in using terms in a secondary or remote sense, unless they have Scripture precedent for so doing. It seems to me that Mr. Starkey has not yet realised the fact that the theory of spiritual life and spiritual death, as taught by the Platonists, is only consistent with the Platonic theory of the soul, and that if this theory be correct, then the Conditionalistic theory of immortality is obviously wrong! Here lies the importance of the subject: let us look at this matter. It will be found upon examination that the term *spiritual life* (which, by the bye, is not a Scripture *phrase*) is a figurative term, or rather that the word *life* is used in a secondary or accommodated sense. By spiritual life is meant spiritual *feeling*, or a right state of heart towards God, so that the question under discussion is not one of *life* in its primary sense at all, but simply of feeling or emotion, and by what name this feeling or emotion can be properly designated. Man is an emotional being: he is capable of exercising the emotion of love towards his friends, his children, his wife, &c.; but when the same emotion of love is exercised towards God, the Platonists designate it *spiritual life*. Why? Now, we are quite aware that in the Platonic theory of the soul the question of life, in the proper and primary sense of the word, never comes into consideration at all in the matter of redemption. The soul being naturally immortal, it must necessarily live, in spite of any distinctive mental conditions; by spiritual life, therefore, the Platonists simply mean spiritual happiness, and by spiritual death, spiritual unhappiness. This spiritual life, likewise, is not in the slightest degree affected by death; indeed, according to their theory, death promotes its development, so that a man may enjoy more spiritual life when he is dead than when he was alive; neither, on the other hand, is spiritual death interrupted by literal death. Then, say they, the man is more conscious of his spiritual death when he is dead than when he was alive.

Is this the theory of spiritual life and death accepted by us? Certainly not! We do not believe in the Platonic theory of spiritual death, for how can a man be eternally miserable when he has ceased to exist? Neither, on the other hand, do we accept a theory of spiritual life, which eliminates the proper and primary meaning of the word life from its system.

In my judgment, I do not think it Scriptural to designate these spiritual feelings or emotions as life regarded in themselves; but considering the issue, or ultimate result,

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with which these emotions are essentially connected, they may in that respect be designated life or the incipient stage of life. The Scripture teaching upon this subject may be grouped under three heads—

1st. Repentance towards God, and faith in our Lord Jesus Christ constitute the essential conditions upon which life (in its primary sense), eternal life, is bestowed upon the sinner; consequently, the moment this radical and spiritual change towards God has taken place, the believer, upon the ground of the Divine promise, becomes entitled to life: by the exercise of faith he passes (judicially) from death unto life, though the actual realisation of this life is yet future.

2nd. The word γεννάω, translated in our English version born, "He that loveth is born of God," does not bear so strong a meaning as that given to it. In Liddell and Scott's Dictionary it is rendered thus—γεννάω (γεννα) to beget; of the father: to bring forth; of the mother. Thus the passage would read, He that loveth is begotten of God. Assuming, therefore, that the actual regeneration or deliverance occurs at the second coming of Christ, it seems appropriate that the Spirit's work in conversion should be designated as the conception or begetting, for then is the man begotten of God unto a living hope by the resurrection of Jesus Christ from the dead.

3rd. Needless difficulty has been occasioned upon this, as well as upon other subjects, by overlooking the peculiar phraseology of Holy Scripture. God often speaks of things "that are not as though they were." With God nothing is future. A thing determined upon is with God a thing accomplished; and thus looked at from the divine standpoint, the matter may be complete and finished, but looked at from the human standpoint, it is in process of being completed. Take one or two illustrations: "Who *hath* saved us and called us with a holy calling," &c. The salvation from the divine standpoint is regarded as accomplished. "He *hath* saved us." Paul from the human standpoint says, "Now is our salvation *nearer* than when we believed." Again, "Whom he called, them he also justified, and whom he justified *them he also glorified*." From the *divine* aspect, believers are already glorified; from the *human* aspect, "*When* Christ, who is our life, shall appear, *then* shall we appear with him in glory." So also as to this matter of the new birth, from the divine standpoint we are born again, regenerated, new creatures in Christ, created in the likeness of God; from the human standpoint, the initial stage has but commenced; the period when we shall truly resemble Christ is yet future; "when we see Him, then shall we be like Him." I ask the reader candidly to consider whether the terms, new birth, regeneration, a new creature, &c., can be appropriately applied to conversion, when this conversion is looked at in itself, and disconnected from its future results? Neither in body nor in soul is the change so complete or decisive as to justify the restriction of these terms to that period; but when Christ shall come, when the natural shall be exchanged for the spiritual, when weakness shall be succeeded by power, when this mortal shall put on immortality, sown in dishonour but raised in glory, bearing now the image of the earthy, but then bearing the image of the heavenly—then, indeed, the converted man may well be designated a new

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creature; regenerated; and a fully developed child of God. Man's Adamic nature undergoes no radical change at conversion; his faculties and propensities are the same. At the coming of Christ there is a fundamental, a radical change; the believer becomes then literally a new creature; and I believe that the words of Christ in the 3rd John refer to this change, equally with the 15th of the 1st Corinthians.

I remain, my dear Mr. Editor, yours truly in Christ,

CHAS. UNDERHILL.

Woodbridge Lodge, Oxford.

ISRAEL IN BRITAIN.

DEAR SIR,—Will C. M. excuse my pointing out one or two flaws in his excellent lecture in January RAINBOW. I have read it with delight; but these two or three defects act like a broken string in a fine piano-piece. It is in no spirit of opposition to the truth he advocates that I notice these things. I have been a believer in our Israelitish origin for above thirty years, therefore I am jealous of anything tending to mar a good argument in its favour.

The flaws I point out, as well as others of their kind I pass by, arise from inattention to "the Canon of Interpretation" laid down on page 21. The book "means what it says; not what somebody. . . . fancies it may. . . mean; not what it may be twisted to mean, to dovetail with preconceptions that are imported into the book."

On page 28, C. M. interprets two parables. As Jesus does not "say" he referred to Israel as the Prodigal Son and Lazarus, we cannot be sure he "meant" this people. Whilst hoping such interpretation might be true, yet till the Christ says so it is unwise to introduce it into an argument. On page 25 we have "1881-2, that memorable date which is written on every numerical prophecy." As the Bible nowhere mentions 1881-2, and everywhere condemns interpretation of "times and seasons," I beg C. M. to abandon his (apparent) idea of "numerical prophecy," as "somebody's" fancy.

But on page 32 occurs the most dissonant note. "The Stone of Destiny, the stone that the Lord has laid before Joshua, (Zech. iii. 9,)" is a daring statement, because there is nothing in the prophecy to identify the one stone with the other. A careful examination of the story about Jeremiah bringing Jacob's pillow and a Jewish princess to Ireland makes it seem to some of our minds anything but credible history. Too many links are wanting, and too much assumed, to make it worthy a place in so momentous an argument as C. M.'s. Therefore I would ask him to leave it, and such like unestablished ideas, to Mr. Hine; and having set out with the lofty standard of "the Book says what it means," carefully to try every statement by this crucial test before he gives utterance to it. Or at least let him oblige his readers in the RAINBOW by letting us plainly see the difference betwixt C. M.'s idea and an absolute "thus saith the Lord."

J. WILSON.

101, Northgate, Halifax.

A CRY FROM THE OUTCASTS.

DEAR SIR,—Where are the advocates of Life in Christ only? Why is it I and others are denied Christian fellowship, cast out because we cannot hold our peace, and have to wander here and there, and then to hear constantly the

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disgraceful lie of endless sin and agony? Is there no room for us in our Father's house, unless we travel a few miles to worship, without having our hearts pained by hearing this terrible dogma preached with more than usual warmth? Cannot we as young men find some place of welcome, or if not, start some mission, when we can tell men more of the love of our loving Father, and warn them of the punishment of unrepented sin, without man-made theories or dogmas? It seems to me something might be done, and especially in this neighbourhood, and then when incorporated as a body, take in such works as the RAINBOW, either to sell or lend, so as to enlighten men's minds, and bring them to a knowledge of the truth as it is in Jesus? Can it be done, Sir?

Will any one answer?

Yours in truth,

HERBERT ——.

Notting Hill.

"DEPARTED SPIRITS."

DEAR SIR,—Mr. Laing's article in this month's RAINBOW, on "What becomes of Departed Spirits," is clear and sharp, and, to minds more than half made up, decisive as to these points:—

1. That the Ghost, Spirit, or Life in man returns at death to God, or, in other words, His energising influence is recalled, and leaves "the man" a mass of festering clay and phosphates.

2. That Sheôl, Hades, or the Grave is but a synonym for the regions of nonentity.

He has brought many weighty texts of Scripture in support of these views, and I cannot deny them (nor wish I to do so); but I should like to hear how he will explain St. Peter's assertion, that Christ "being put to death in the flesh, was made alive in the spirit, in which [spirit] also he went and preached to the spirits in ward;" and again, that "even to dead persons was the gospel preached."

To me it seems to show that these ghosts were alive and conscious during our Lord's preaching; whether merely roused into life and consciousness in order to hear His preaching, or otherwise, I am puzzled to know what to think; but hope some one will cast light upon this dark passage of Scripture.

—Yours very truly,

CYRIL A. GREAVES, D.C.L.

Bedford.

NOTICES.

"JAMES Y."—Your remarks suggest the question which Deacon Philip put to Queen Candace's treasurer:—"Understandest thou what thou readest?" The reading of a certain number of chapters as a religious task, is sorry work. To think over what a few divine sentences teach, and to assimilate it with your heart and understanding is the way to grow wise. M. Huc, in his "Chinese Empire," speaking of a library in a certain Buddhist monastery, says, "Some of the books are simple Chinese transcriptions of Indian books, which the Chinese can read fluently, without understanding a word of their contents." No wonder that the traveller hinted to the librarian that such reading could not be "particularly instructive!"

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"W. B." (Ontario).—You are quite right. ψυχη (psyche) should have been uniformly translated "life." It has been so rendered in several instances, and the sense is clear; but when our translators use the word "soul," the meaning is shrouded in mystery to most readers.

"TRUTH SEEKER."—If your friend were better read he would not raise such frivolous objections. See the words Scripture, Bible, Canon, in Smith's—or the Imperial—Bible Dictionary.

"J. J."—Indecision even in relation to ordinary matters is bad; but in reference to those of the highest interest it is unspeakably worse. If you trifle you may lose the prize—"a crown of life."

"T. T. P."—What do we think of bazaars for religious purposes? That is soon answered. They are a device of the enemy to corrupt the channel through which the Lord's treasury is supplied. If a man cannot help Christ except through the inspiration of Vanity Fair, Christ can do without him. It is the greatest honour to lay gold at the King's feet, but then it must be "*pure* gold."

"M. Y."—It is "natural," but not Christian, to complain of life's trials. They are necessary for discipline. And it is by no means wise to wish that we could change places with some one else. Alford's reading of Luke xiv. 27 is suggestive: "And whosoever doth not bear his own cross, and come after me, cannot be my disciple." Mark the "own!" Every true servant shall also receive his "own" reward.

MR. GEORGE STORRS, Brooklyn, is thanked for his letter and Anglo-Israel paper, and also for the way in which he is pleased to speak of us in his interesting journal, the *Bible Examiner*. Mr. Storrs is in his eighty-third year, and has to toil still at the most unproductive of all labour—*a religious* magazine! Silly tales "pay;" Divine truth—well, will some day!

JAMES DOBSON.—Endless and profitless discussion would ensue if your letter were published. Besides, the matter has been settled for us: "The wages of sin is *death*." You, and others who have written on "the penalty of sin," will kindly interpret our decision to exclude metaphysical subtleties and theological hair-splitting, and to abide by the authority of Scripture. That will best bear the coming inquisition.

JAMES LESLIE, Esq., Toronto, deserves hearty thanks for his zealous co-operation in the cause of truth. He has posted about 3000 copies of the Conference Report to ministers of "every Protestant denomination from the Atlantic to the Pacific." He has, also, frequently reprinted articles from the RAINBOW, and widely circulated them among members of the Dominion Parliament, and other influential persons. May his disinterested labours be productive of much good! Under the blessing of God a few such men, with open heart and purse, could work wonders.

JAMES SCOTT.—Letters received. Thanks.

"F. M." writes: "I am greatly pleased with the RAINBOW. It is refreshing to have the fundamental doctrines of Scripture delivered from the errors of theology and vain philosophy. You have the congratulations and best wishes of friends upon the January issue."

A GENTLEMAN (a J. P.) writes: "I thank you for your admirable periodical, the RAINBOW. I read it with much pleasure. It treats of grand and momentous subjects, and that with a masterly hand. I admire the work."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH, 1879.

SONS OF LIGHT.

Πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους.—1 THESS. v. 5.

THIS is a great saying, a splendid eulogy both for knowledge and privilege on the part of the Thessalonian brethren. The statement acquires double strength from its twofold aspect, positive and negative: "Ye are all sons of light and sons of day; we are not of night nor of darkness." There is also a sharp double contrast between light and darkness, day and light, metaphors taken from the natural world with which every one is familiar, and which, therefore, no one can misunderstand. Light, as the symbol of knowledge, and darkness as that of ignorance, are so manifestly appropriate that they commend themselves at once without argument—"Light" as the revealing and "Darkness" as the concealing agent. And when the regularly recurring natural phenomena of day and night are imported as symbols into the mental region, we see how God makes use of His works to enforce the lessons of His word. Creation is His picture book by which He illustrates His "word of salvation;" and the mind of the student is helped to holy thought by the "wonderful works of God."

Language is founded upon the visible; you cannot move a step without it. The line just written contains no fewer than four metaphors: "founded," suggesting a building; "visible," that which is seen by the bodily eye; "move" and "step," physical acts. And if the phrase is varied to "intellectual progress," nothing is gained in the way of escape from our picture book; for the very idea of progress is founded on literal motion. Even in what is called abstract thought, if there be any such thing,—which is a legitimate question for a debating society,—however high you may soar in the intellectual heavens, you are still tied to the earth, like the school boy's kite; for the term "abstract" is undoubtedly borrowed from our excellent and useful fellow citizen, the chemist. Nay, more, as the kite could not float in the air at all without its

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guiding string, no more can we gaze on heavenly things without the aid of those that are earthly. Our senses are adapted to the material world, which is full of charming lessons to the sons of light. They wish to have, and they have, rich mental luxury in heaven: but the foot of the ladder by which they reach those dainties stands upon the earth. Paul's predicate respecting the Thessalonian believers richly merits, and will surely repay, earnest attention.

1. Those whom the Redeemer is "not ashamed to call brethren," (Heb. ii. 11,) are "sons of light," notwithstanding personal infirmities.

If perfection, in any sense of that term, were essential to Christian fellowship, or a condition of adopting the Christian name, it is obvious that Christ could have neither Church nor individual follower upon earth. Let me crave close attention to this, for though the thing is simply a truism, yet it clears the way for some remarks which are greatly needed. There is a spurious spiritualism, the injurious action of which I have witnessed in hundreds of instances. It sometimes manifests its disagreeable presence by lamentations over head-aches and heart-aches, the troubles of the world, and "this mortal clog" the body, all which things are deliberately set down as direct hindrances to piety, cruel enemies of that hearty consecration to God which is the privilege, and should be the characteristic, of all his children. And then, to show that this is perfectly right, the authority of some verse of pious nonsense is quoted, about liberating the "immortal soul" from its "prison," such as

> "Welcome sweet hour of full discharge
> That sets our longing souls at large!
> Unwinds our chains, breaks up our cell,
> And gives us with our God to dwell."

We hope none of our readers require to be told that to find fault with our physical constitution as a hindrance to our spiritual life is to charge God foolishly. We are the work of His hands. We are fearfully and wonderfully made. And the grace He has sent us in the heart, and by the hands of His Son, our glorious Elder Brother, was *intended* to meet our case, here and now, just as we are—was intended for men with head-aches and heart-aches, for men encompassed with infirmity. For perfect beings the gospel of Christ is entirely unsuited. Let us, *just because we are* earthen vessels, broken pitchers, let the light shine through the cracks, that God may be glorified for kindling the Shekinah in such frail temples!

Frequently, too, this unhealthy spiritualism, this morbid piety, comes out in the prayer meeting. It is really distressing to hear the names by which Christian men call themselves when speaking to God. Miserable offenders, great sinners, utterly worthless,

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hard-hearted, spiritually dead, hell-deserving rebels! Such are a few of the choice epithets which God's children bestow upon themselves when speaking to their Father who has called them by His grace, and adopted them into His family, and made them one with His dear Son. If they mean all this, where is their gratitude for what has been done for them? If they do not mean it, but have got into the habit of calling themselves bad names as an evidence of their deep humility, it is a bad habit, it is spurious piety, it is sickly spiritualism, and it is false humility The prayer meeting—of course, we are assuming that those who pray audibly are saved men—loses half its holy meaning if it is not *essentially* a praise meeting, a little gathering of children burdened with gratitude for the divine things that have been done for them, and making their chief prayer an earnest petition for grace to glorify their God and Saviour. The sons of light must be light-bearers. Christ, the glorious central light from which all our little lamps are kindled, was in all points tried as we are, yet He never complained; why should we? His Father's glory was His supreme object; should it not be ours?

2. The sons of light should shine in the midst of surrounding darkness.

Repeated precept to this effect is found in the Book. "Ye are the light of the world. . . Let your light so shine before men that they may see your good works, and glorify your Father, who is in heaven." (Matt. v. 14, 16.) "Ye were once darkness, but now are ye light in the Lord; walk as children of light." (Eph. v. 8.) "Shine ye as lights in the world." (Phil. ii. 15.) The need of these precepts is implied in the fact that they are given; but, strictly speaking, there should have been no need for them. It is the nature of light to shine; and Christians in a healthy state will show forth the praises of Him who hath called them out of darkness into His marvellous light. But the Lord saw what a guilty hiding of His light there would be under all sorts of coverings during the dark ages, and it was very needful to call attention repeatedly to the candlesticks and the stars. But the sons of light, whilst always under obligation to reflect the light that falls upon them from the Sun of the moral universe, should consider it their special duty and privilege *now* to shine in the midst of surrounding darkness. If they do not, who will, who can? If the trumpet give an uncertain sound, who shall prepare himself for battle? If the guides mislead, alas for the traveller! If the watchmen sleep, woe to the city! The Lord has not committed His truth and character to the keeping of kings and governments, as such, but to saints, believers, sons of light. They are His witnesses. Upon them the wonderful honour devolves of guarding this divine deposit. They alone can appreciate its priceless value, for they only have felt its enlightening and cleansing power. Witnesses in His high court of heaven, before the bar of the world,

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must be able to say, "We have heard Him ourselves." To repeat what others have said is not evidence before an English judge. Legal testimony must be original, not second hand. So the light of divine truth must shine in the world's darkness from men who are themselves "sons of light."

3. The sons of light are living proofs of the Redeemer's work.

There is no commentary on the gospel equal to the holy life of a believer. Living epistles speak for themselves, and all classes and conditions of men alike can read them. The unlettered peasant, who has no conception what the word logic means, has, nevertheless, logic enough to trace a godly life to a believing heart. Even the man who has no nobler aspiration than rent-roll or fruitful investment has enough true perception to place Christian excellence to the credit of Jesus Christ. Here is a bold and conclusive argument for St. Paul's apostolic commission: "Do we begin again to commend ourselves, or need we, as some others, letters of commendation either to you or from you? Ye are our epistle written on our hearts, known and read of all men, manifestly declared to be an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not upon tablets of stone, but upon the fleshly tablets of the heart." Every day brings forth unquestionable testimony that the work of Christ is a successful reality. You are welcome to a large margin for counterfeits, but there is still left much divine gold, well tried in the fire, and bearing the image and superscription of the Great King. Besides, your counterfeits are themselves witnesses that the genuine exists. If it did not, what would there be to imitate? The existence of hypocrites is the world's testimony to the sons of light.

Our Lord failed not to instruct His disciples on this subject. He was about to leave them. This departure was expedient as an essential part of the arrangement for the Christian dispensation; but the absent Leader must have representative followers; hence: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." (John xv. 16.) "As thou hast sent me into the world, even so have I also sent them into the world." (xvii. 18.) "As my Father hath sent me, even so send I you." (xx. 21.) They went forth, therefore, under the impressive thought that they were commissioned representatives of the Holy One of God. Would the mere fact of apostolic, evangelistic, or pastoral office meet the requirements of the case? Most certainly not! Never, until the so-called Church had sunk into disgraceful degradation did the notion of official Christianity enter the mind of man. Nothing but Christ-likeness could give evidence that the work of the adorable Redeemer had borne gracious fruit, and such fruit can only be found in the hearts and lives of the sons of light.

4. The sons of light are the sons of God.

"God is light, and in Him is no darkness at all." (1 John i. 5.)

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The sublimity of this declaration is unsurpassed. It charms the mind with wonder and joy. God, our Father, light without any darkness—essential, perfect, holy, eternal light without shade or shadow. Or as James puts it—a beautiful bit of New Testament astronomy and theology combined! "Every good gift and every perfect gift cometh down from above, from the Father of the lights of heaven, with whom is no variableness or shadow of turning." No change, no eclipse ("shadow of turning"), but always the same! The great full-orbed splendour of the idea must be allowed to produce its proper impression on reverent hearts. Your firstly, secondly, and thirdly here, about wisdom, purity, and omniscience, are irreverent intruders of the pedantic type. Keep back! Let the magnificent brilliant send its rays through all time, without either help or hindrance from man. God *is* Light! If men would but believe *that*, the frightful things that have saddened strong minds and maddened weak minds in connection with the gospel, would soon perish in the consuming fire of His glorious truth. To "know God" is life (John xvii. 3), and of course joy unspeakable and full of glory. In this knowledge the strong may brave all life's storms—in this knowledge the weak may nestle and sleep in peace!

But if such be their Father, what manner of men should His sons be? This question contains its own answer. But hear the guide Book on the subject: "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." (Acts xxvi. 17, 18.) "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Pet. ii. 9.) "If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John i. 6, 7.) This is enough. The thing is obvious. There is no room for argument. The sons of light, notwithstanding circumstantial infirmities, must be essentially like their Father, or the title to sonship is not produced.

5. The sons of light have a glorious future.

This is in the nature of things. The order of the moral universe must be sustained. It is not to be dislocated because of our purblind ecclesiastical theories, our exaltation of creed above life, and our sorrowful mistakes respecting the nature of man and the character of God. The Father will not lose sight of one of His children. The Saviour—the giver of immortality—must have a full reward. Hear, again, the Book of the Kingdom: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. xii. 3.)

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"The path of the just is as the shining light that shineth more and more unto the perfect day." (Prov. iv. 18.) "Then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matt. xiii. 43.) Glorious day when this illustrious company of the sons of light shall shine as the sun, without spot or wrinkle, or any such thing, to the praise and honour of their Father in Christ! ED.

JACOB'S DEATH-BED PROPHECY.

GENESIS xlix.

THEN calls Jacob unto his sons and says: Gather yourselves together, and let me tell you what shall befall you in the after-part of the days.

2 Assemble yourselves and hear, ye sons of Jacob;
And hearken unto Israel your father!
3 REUBEN: my first-born THOU!
My vigour, and the first-fruit of my store;
Pre-eminence of elevation, pre-eminence of power,—
4 Boiling over like water, thou shalt not have pre-eminence;
Because thou didst mount the bed of thy father:
THEN wast thou profane,—
MY COUCH he mounted! *
5 SIMEON AND LEVI [are] brethren:
Instruments of violence [are] their agreements.
6 Into their circle do not enter, my soul!
And in their assembly do not join, my honour!
For in their anger they slew brave men;
And in their wantonness they cut the foot-sinews of oxen.
7 Accursed [be] their anger, because fierce;
And their wrath, because cruel:—
I divide them in Jacob;
And I disperse them in Israel!
8 JUDAH [he shall be praised]!—THEE! praise thee shall thy brethren;
THY HAND [shall be] on the neck of thy foes;
Bow down themselves to thee shall the sons of thy father.
9 A lion's whelp [is] Judah:
From the prey, my son, hast thou come up!
He has stooped, has couched;
Like a lion, and like a lioness:
Who shall rouse him?
10 The sceptre shall not depart from Judah,
Nor the lawgiver's staff from between his feet,

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* As if "aside," with emotion.

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Until that he come in as a Shiloh,
And his [be] the obedience of peoples:
11 Binding to the vine his ass,
And to the choice vine his ass's colt;
He has washed in wine his raiment,
And in the blood of ripe grapes his mantle;—
12 Darker [his] eyes than wine,
Whiter [his] teeth than milk!
13 ZEBULUN: by a haven of seas shall he fix his habitation,
Even HE, by a haven of ships;
With his side upon Zidon.
14 ISSACHAR: an ass of strength,
Couching between the pens:
15 Then beholds he rest, that [it is] good;
And the ground, that [it is] pleasant;
So he bends his shoulder to bear,
And becomes, by tribute, a servant.
16 DAN will judge his people,
Like one of the tribes of Israel:
17 It comes to pass that Dan is a serpent on the road,
A horned viper on the path,
That bites the heels of the horse,
So that his rider falls backwards:—
18 For thy salvation have I waited, O Jehovah!
19 GAD: a victorious troop will be victorious over him;
But HE will victoriously cut off their rear.
20 OUT OF ASHER [comes] fatness, his food;
So HE sets forth the dainties of a king.
21 NAPHTALI [is] a slender hind,
That puts forth antlers of beauty.*
22 A FRUITFUL BOUGH [is] Joseph;
A fruitful bough over a fountain,
With branches creeping over the wall.
23 So they attack him—and have shot!
So they enclose him, do the masters of arrows!
24 But abide in his strength shall his bow,
And be supple, the arms of his hands;
From the hands of the Hero of Jacob,
From thence—the Shepherd—the Stone of Israel;
25 From the God of thy father, when he shall help thee;
And with the Almighty, when he shall bless thee—
Blessings of heavens above,
Blessings of roaring deep couching beneath,
Blessings of breasts and womb:—

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* Or: "Naphtali is a spreading oak,
That puts forth branches of beauty."
So (in substance) the Septuagint, Fürst, and Margolioutb.

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26 THE BLESSINGS OF THY FATHER have prevailed over the blessings of my progenitors
Unto the utmost bound of the age-abiding hills;
They turn out to be for the head of Joseph,
And for the crown of the head of the Nazarite of his brethren!
27 BENJAMIN: a wolf that tears in pieces:
In the morning he eats prey,
And for the evening he divides spoil.

28 ALL THESE [are] the twelve tribes of Israel; and THIS [is] what their father has spoken of them, in proceeding to bless them: each man, just according to his blessing, has he blessed them.

I. THE AUTHORSHIP OF THIS PROPHECY.—None but Jacob could have uttered this prophecy—nor he, except as supernaturally endowed. Of the latter point, no stronger proof need be given than that furnished by the assertion of the school of the so-called "higher criticism" to the effect that this prophecy was written after and by the help of the event. Nothing but the perception of a knowledge of the future too clear and far-reaching to be attributed to an uninspired man in Jacob's position could have led doubting critics to deny that Jacob uttered these predictions. For,—with all the supernaturalism that so staggers them, and which has led them to the desperate resort of pronouncing the whole a forgery,—what a naturalness there is, after all, pervading the whole composition viewed as falling from Jacob's lips. The luxuriant use of images taken from nature such as Jacob had all his life been familiar with, as the lion, the ass, the serpent, the gazelle, the wolf, the tree, the fountain, the archers; the paternal boldness and authority in blessing and in cursing the tribes after a style which no forger durst have imitated and no nation would have tolerated from any forger's hand; the inimitable expression of long pent up emotions such as no human heart but Jacob's ever knew—from the emotion of abhorrence of Reuben's incest, and of indignation at Simeon and Levi's wanton cruelty, and of admiration for the heroism of Judah as the son who had offered to sacrifice his own liberty sooner than fail to send dear Benjamin back to his aged father, onwards to the marvellous outgush of tenderness towards Joseph, the long-lost but now found and honoured firstborn son of his beloved Rachel;—these things, among others, stamp the poetic sayings before us as those of none other than the veritable Jacob.

Nor are there wanting still subtler traces of the individualism of the patriarch, even where we become conscious of the presence of a higher power than his. With what a supernatural naturalness—we know of no other phrase so apt—is the birthright shifted from the shoulders of Reuben and laid on those of Judah. The birthright ought to be Reuben's; but he has forfeited it. Simeon and

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Levi stand next in age: they too are disqualified. The patriarch's mind passes on to the next-born son, even Judah. And now—as if he had been looking about for the right man, and had at length found him—he exclaims: "Judah! THOU art he!" And at once he soars aloft in his divinest flight, till there is brought within his sweeping survey the submission of the peoples to a sceptre which gives world-wide peace.

And yet Judah is a son of Leah, not of Rachel. If Reuben, Leah's firstborn, must not keep the birthright, still may not Joseph, Rachel's firstborn, get it? Nature would have said, Yes. The Spirit of God said, No: thereby illustrating that divine sovereignty of which we have already met with such marked examples in the Abrahamic family. Notwithstanding—and this is what is so remarkable—though God's will must be done, man's will—being in this case a pure and noble human will—is allowed a place; so that although Judah is set as chief among the seven, counting as far as Dan, yet Joseph is made chief among the five that remain. Joseph, in a word, is second-first. You have only to look at the expansion of these two blessings, those of Judah and Joseph, to see how pre-eminent these two sons are made among all their brethren.

Between the two, moreover, is this further difference, that not only is Joseph second to Judah but his blessing is, so to speak, set in a lower key than Judah's. A glance at them reveals this; although indeed the difference is delicately marked. In Judah's blessing, the public, political, theocratic element predominates: in Joseph's, the rural, the domestic, the social element is more prominent. In fact, the image of Rachel, the lovely shepherdess, as she first appeared in Jacob's eyes, rests in subtlest transparency on this blessing pronounced on her firstborn. And yet they tell us that the document wherein all this play of naturalness is seen, is a forgery from the hand (so some of them say) of honest Nathan, the reprover of King David!

One thought more. Jacob had, for years, been preparing for this scene: half unconsciously, yet not the less truly. We cannot doubt it. He knew something of what was involved in the birthright. The example of his father had long been before him to familiarise his own mind with a final, solemn bestowal of the blessing. He would scarcely have been human had he not often premeditated this closing scene. Its materials had been slowly getting stored up in his mind. He had watched the dispositions and conduct of his sons. He had contrasted them with each other. He had compared this one to a lion, that to an archer. He may even have had God-given glimpses of what the coming blessings would be. Thus would all the treasures of Jacob's chequered life, all his most sacred memories and aspirations, prepare him for the final effort; for the putting forth of which even nature herself would carefully hoard up a deposit of unspent vitality.

At length come the occasion—the impulse to embrace it—the

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divine elevation—the concentrated outburst. Midway (as some suggest), at the close of the blessing of Dan, comes a pause, as the nearly exhausted speaker leans back on his couch, panting, looking up, and speaking for a moment directly to Jehovah. One effort more. The fire is again in the patriarch's eye, yet now gleaming more softly. He resumes, in a lower, and continues in a sweeter, strain. For Joseph his note swells out into rich melody. The effort is too much for the old man! Another note—just one word for "little Benjamin,"—and the speaker's voice is hushed. Peroration there is none. As though the appreciative but severely truthful narrator feels the need of a conclusion, which nevertheless as from the patriarch he will make no attempt to supply, he adds in a sympathetic, half-poetic strain: "ALL THESE are the twelve tribes of Israel; and THIS is that which their father has spoken of them in proceeding to bless them:— each man, according to his blessing, has he blessed them."

II. THE SCEPTRE OF JUDAH.—Here, as in so many cases, the simplest explanation is the best. The sceptre is, first and foremost, the symbol of the tribe. "Dan will judge his people, like one of the tribes—literally, like one of the *sceptres*—of Israel" (ver. 16). "All these are the twelve tribes—literally, the twelve *sceptres*—of Israel" (ver. 28). Shebhet, sceptre, is more frequently, in the Old Testament, rendered "tribe" than any thing else. The reason is that the sceptre is the symbol of the tribe, and so stands for it. Any other explanation, here, must necessarily be far-fetched. Hence the plain meaning of the words before us is, that Judah should not lose his existence as a tribe, his tribal distinctness should not cease, until the remainder of the verse should be fulfilled. Hence all anxious calculations about the continuance of the *royalty* of Judah up to a given point are rightfully at end. They are grounded on a mistake. Judah's distinctness as a *tribe* must remain till the Shiloh prediction be fulfilled.

How simply, yet wonderfully, has this provision been secured! All the other tribes have been either merged or concealed. Judah has never been hid. The Jew (= Judah) is to day before the eyes of all nations. This race will not pass away until its Absent One return. Then will the Lion of the tribe of Judah astonish the nations with his roar. Then will he come down on his enemy. Then will he come up from the prey. Then will he come in as a Shiloh, and his rest shall be glorious.

III. THE COMING OF SHILOH.—Considerable diversity has existed among ancients and moderns as to the precise import of this Shiloh prophecy. This diversity may be best accounted for by the frank admission that there is some degree of vagueness in the original words: no scholar ought to deny this. Nor should the unlearned reader be surprised to find it so: on the contrary, he should reflect that it would have been rather a suspicious circumstance had this prediction shown that precision and fulness which with our greater

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light we are apt to import into it. God's purposes of redemption are, in those patriarchal times, being only gradually unfolded. There is, indeed, by this time a fine light on the distant hills, but as yet the morning is early, and the light has not become more than a glorious haze. One is relieved to find how widely the messiannic sentiment reveals itself to diverse minds as truly present in Judah's blessing,—as the ancient versions admirably testify. Had there been no such outgoing and ongoing in the closing words of the third Hebrew ancestor, it would have been our turn to raise suspicion of genuineness: we might well have exclaimed, "Why! *this* tame effusion can never have been uttered by the seer of Bethel's vision, the inheritor of the covenant made with Abraham and with Isaac; *here* is no blessing for mankind, no redemption for the race; the grandson has forgotten the highest lessons handed down by his father and grandfather; development in other things is observable, but the Genesis of Hope is broken—its very thread has been lost."

Dismissing the uncritical guess of the ancients that "Shiloh" is a composite word, which here in Genesis would seem to be rather premature, we find three renderings claiming attention: (1) "Until he come to Shiloh;" (2) "Until Shiloh come;" and (3), "Until he come in as a Shiloh."

(1) "*Until he come to Shiloh.*" That Shiloh every where else stands for the place in Ephraim where the tabernacle was first set up, does certainly give a measure of plausibility to this view. "This explanation would be more tolerable," says Lange, "if taken in the typical sense of Delitzsch; only we would have to regard Shiloh as the ideal designation of the city of rest, transcending altogether the conception of Shiloh as a place." If Judah leads the tribes to a place of rest, at Shiloh, and from thence commands the submission of the Canaanitish peoples; this, on the face of it, can be no more than the first rude outline of the fulfilment. Judah must see greater things than these—a diviner tabernacle, a truer rest, a wider and more complete submission of peoples!

(2) "*Until Shiloh come.*" "Until the tranquiliser come." Judged of by the essential fitness of things, certainly this is a very possible rendering. It will at once claim the adhesion of many minds, for whom the comparison with Isa. ix. 6 will seem demonstrative. It is true that if this be the construction of the sentence, the emphasis must still fall rather on the verb than on the noun, "Until that Shiloh *come*;" and it is further true that this assumes a familiarity of the mind with the notion of a Shiloh ("Until that he *come*—namely, Shiloh"). Now, we cannot deny that the mind of Jacob was familiar with the notion of a Shiloh; nor, to put the case from another point of view, can we deny that the Spirit of God might assume such a familiarity as existing in the minds of the early receivers of this prophecy. Nevertheless, we confess we should rather, from this view, have preferred finding the reverse arrange-

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ment of the words, which, bringing the noun to the front, would have laid a distinct emphasis on it ("Until that SHILOH have come"). Partly, then, for this reason, but chiefly because the mention of a personal Shiloh distinct from Judah strikes us as premature and as awkwardly impeding the flow of blessing to Judah who plainly shows himself in the next verse,—for these reasons we prefer the third rendering.

(3) *Until he come in as a Shiloh.*" "The tribal distinctness of Judah shall not cease, shall never fail; until he (Judah) come in ["come home:" Lange],—come in from all his wanderings, come in from all his lion-like exploits; in the capacity of a Shiloh,* a triumphant Peace-bringer, who by his heroism has established peace and inaugurated lasting prosperity. It is the tribe which thus receives its mission, the details of which are at present left undeclared. The Family is not yet specified, still less the Person. These will come out in later revelations. Suffice it, that the messiannic idea has been advanced a fitting stage. Henceforth all eyes must be turned to Judah. Through him shall Jehovah (Yahwè), the supreme "FULFILLER," be some day greatly praised; and he himself shall be ungrudgingly praised by his brethren.

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BLIND SERVICE.

THERE are numberless facts in history, both sacred and secular, for which it is impossible to account on the theory of atheism. Let us suppose a man of ordinary intelligence, with the logical faculty fairly developed, reading a piece of ancient history, in which the actions of certain persons and the motives that prompted those actions are disclosed, and let us further suppose that after a number of years it is found that the actions referred to, instead of realising the hopes of the actors, have, in some mysterious way, helped to bring about the thing they most feared.

You find this idea pervading novels or books of fiction; but fiction is essential fact, or it would not be read. The novelist creates his *circumstances* from imagination, but so far as the *essence* of the story is concerned, inexorable law binds him to that which *might happen*. He must not do violence to nature. No

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* Quite an easy rendering, seeing that, not unfrequently in Hebrew, nouns are used absolutely, in an adverbial sense: "Come in a Shiloh;" "Shiloh-wise;" "in the manner of a Shiloh;" that is, "as a Peace-bringer." "The accusative is used very freely to mark adverbial limitations of place, time, manner, &c.; thus defining the scope of preceding verbs and nouns." (Merchant Taylors' Heb. Gram. Compare Davies' Gesenius, § 118, 2.)

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strength of genius, if, indeed, genius could attempt it, can commend the unnatural to the public. Fiction must agree with human nature if it would find a market.

But what is human nature? It is the basis of human history. The story of the world is the story of man—the Visible Actor; and the instances in which his plans have matured in the very issues he deprecated are proofs of the overruling wisdom of an Invisible Worker.

Let us test this, not for our own satisfaction, which needs no help in this direction; for atheism is, *to us*, both moral and mental insanity—the renunciation of reason in its noblest offices. To us a personal God is the first necessity of the universe. Creation without Him is an absurdity. The things which are made proclaim the Maker. A personal God, possessed of every possible perfection, is the soul, and centre, and cause, and end of the world of matter and of mind. But this paper may be of use to some of our readers. It may serve the useful purpose of showing that historical facts form a powerful argument for the accomplishment of predicted events. If we find that things have taken place contrary to all selfish or political calculations, but in exact accordance with the will of God, as expressed by His servants, we are bound, as rational beings, to admit the supernatural as the solution of the mystery. If we will certain ends, and find ourselves foiled, notwithstanding our wisest efforts, it is clear to honest reason that a higher Will than ours has been at work. Whether that Will is friendly or otherwise, must be determined by the result; and the result *always* proves it the friend of righteousness and truth.

It may seem a delicate point of argument to call the evil conduct of conspirators, murderers, and tyrants "service," even though qualified by the adjective "blind;" but the possible objection will be met at once when we say that such unintentional and unconscious service has no merit, and can have no reward. The moral value of an action must be judged by its motive. If that motive was cruel, selfish, sinful, so was the deed. If God is pleased to counterwork or overrule human schemes for the accomplishment of divine purposes, the glory is exclusively His. Evil men have no share in the rewards of beneficent issues which they did their utmost to prevent, except, indeed, on the principle of "grace." GRACE? O, yes, this does wonderful things in the hands of the Divine Ruler, and multitudes who had blindly fought against God have, by its anointing eye-salve, seen their folly and offered to Him the homage of contrite and loving hearts. But on this branch of the subject we enter not now.

Every reader of the New Testament must have noticed that certain actions of persons who knew nothing either of the Scriptures or of God are spoken of by the Evangelists as done "that the Scriptures might be fulfilled." Matthew and John note a number

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of instances of this kind. "All this was done" that such a prophecy "might be fulfilled." One of the most striking of these notes is that which accounts for the soldiers casting lots at the foot of the cross. "And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots." (Matt. xxvii. 35.) Of course, it is needless to say that in the class of cases to which this belongs, divine sovereignty is indisputable. The free agency of the executioners in relation to their perquisite is undisturbed, but without knowing it they fulfil a prophecy uttered a thousand years before, and thus attest the Messiahship of the crucified Jesus. It was the blind service of rough heathen men to the truth of God. If you ask for the reconciliation of Divine sovereignty with the unfettered freedom of men, here is a case in point; and this, it is needless to say to any Bible reader, is only one of many that teach the same great lesson.

Let us imagine ourselves at a place called Dothan, somewhere on the north of Samaria, not far from Shechem, and in the line of the caravan track from northern Syria to Egypt. Some shepherds, who are feeding their flocks in that region, have stopped a company of travelling merchants who are on their way to Egypt with spicery, balm, and myrrh, as they have something to sell, out of which the travelling merchants may make a handsome profit, if the shepherds do not ask too much for it. No, they will not do that; they are disposed to be liberal on this occasion, and the bargain is struck for twenty pieces of silver. The owners of the caravan are delighted to have this article of commerce for such a trifle, and the shepherds are glad to get rid of it at any price or none. They have sold their young brother into slavery, and jeeringly say, "*Now* we shall see what will become of his dreams!"

Quite so; they have adopted their policy; they have disclosed their motive; they have gained their end without the crime of murder, of which they thought at first. Of course they must invent a story to deceive the old man; it may break his heart, but they cannot help that; one thing is certain now, and that is all they care about; they will never bow themselves down to the earth before Joseph. The thought of doing that was intolerable, and the dreams of the boy were the phantoms of his ambitious brain, which could never come to anything now, for had they not sent him as a slave to Egypt? They have done their work well—they will hear no more of Joseph. His agonising cry for mercy will soon be forgotten; its very echo will die from memory; they will busy themselves with their pastoral and family duties, and the lad will no longer trouble them in the visions of the night!

Subsequent events, too, accorded exactly with what these cruel conspirators could have wished; for the poor youth, after a little gleam of sunshine had begun to fall upon him, is thrown into a

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prison for the crime of loyalty to the law of his God. A prison! The word is fearful, even in countries where something of the spirit of Christian kindness pervades legislation; but heathen dungeons were indescribably horrible—places of torture. Death in them was the coveted blessing. It was not simply confinement to a wretched cell, without a ray of heaven's blessed light, or a breath of heaven's pure air, but fetters in a fœtid dungeon which fell to the lot of the miserable prisoner. "And Joseph's master took him and put him into the prison, a place where the King's prisoners were bound; and he was there in the prison." (Gen. xxxix. 20.) "Joseph was sold for a slave, they hurt his feet with fetters; he was laid in iron." (Psa. cv. 17, 18.) Talk of mysterious providences! Why this seemingly gratuitous suffering and ignominy? Is it not enough that his brethren (!) have sold the noble youth into slavery? Why permit a wretched woman, of whom the pure and lovely of her sex have been ashamed for thirty-five centuries, to drive him to that Egyptian pit of torture? Why—but we need not multiply such questions! They are old, old, my brother! Let them drop!

Let us search for an answer in that very dungeon itself, with its iron-bound captives. God's answer is there! Joseph has to meet a couple af disgraced servants of the King of Egypt in that prison, and through one of them God's answer comes. The sons of Jacob, the Ishmaelite merchants, and the wife of Potiphar, have all been rendering blind service to the blessed purpose of God; as the magnanimous ruler of Egypt put it—see that melting chapter, Gen. xlv.—"Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." Tried brother, wait! Don't murmur. You will find the solution of all your heart-aches in the Lord's time. To find it sooner would not be good for you.

A royal princess, with her maids of honour, is walking near her father's palace by the side of a celebrated river. Something unusual attracts her attention among the flags; she calls one of her maids to bring it; "and when she had opened it she saw a child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children." It was. Her father had issued a decree that every son born to the Hebrews should be cast into the river, for he had determined to prevent the further growth of this people. Rigour, oppression, hard service, slavery under cruel task masters all failed to wear them out; and now the royal mandate was to cast their male children into the river. But if the nation is thus suppressed, what becomes of God's promise to Abraham, Isaac, and Jacob, concerning an innumerable posterity, and the heirship of the world? Who will render blind service in this case? The despot himself. The very man who wishes to crush the Hebrews until they perish from the face of the earth listens to his daughter's plea for the life of the beautiful boy she had drawn out of the

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water. And Moses, chosen by God to deliver the covenant people from bondage, to overthrow the power of Eygpt, and prove the impotence of its gods, is nourished and educated at the Egyptian court.

This is all in God's way of doing things in this mystic preparatory age. The Over Ruler touches with His finger the evil machinery of the mischief plotters, and with a sublime satisfaction He sees a result which will confound them and glorify Him. In this wonderful passage in the chequered story of Abraham's children, it is manifest that the dire oppression to which they were reduced drove them to prayer. Tyranny forced them on their knees. From man they appealed to God. This was the blind service of despotism to the cause of liberty. It was a chapter in the ministry of evil from which thoughtful students may gather wealth. "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." (Ex. ii. 23-25.) "And the Lord said [to Moses, out of the burning bush at Horeb], I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; . . . Now, therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Ex. iii. 7-10.)

"He came unto His own possessions, and His own people received him not." (John i. 11.) "This is the heir; come, let us kill him, and possess his inheritance." (Matt. xxi. 38.) This is the story of all time, the story which men will reverently talk over in eternity. In it the mystery of godliness and the mystery of iniquity meet. The heir rejected and slain by his tenants, his subjects, his brethren "according to the flesh," who were eagerly longing for his advent, and habitually praying for it in the words of their royal poet (Psa. lxxii.), is a tragedy too dismal for description. "Now, from the sixth hour there was darkness over all the land until the ninth hour." (Matt. xxvii. 45.) Darkness is the appropriate symbol for the state of the Jewish mind which led to the deed of Calvary.

But this marvellous infatuation of the Jews, then in possession of Immanuel's land, will not surely be allowed to cut off all blessing from poor lost Israel, wandering upon the mountains of Gentilism, as sheep without a shepherd, and from the Gentiles themselves

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crying for help to their senseless idols. The Over Ruler is too wise and to loving to let this crisis pass without turning it to account in the outflow of His world-wide compassion. Here, happily, our poor logic from the necessities of men and the character of God is not needed; for inspiration anticipates our hopes regarding the blind service of treacherous Judah to the world at large. "Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." (Acts xiii. 46, 47.) We are forced to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" ED.

YOUR FATHER.

"Are not two sparrows sold for a farthing? . . . . . But the very hairs of your head are all numbered."—MATT. x. 29, 30.

THE falling sparrow, and the numbered hair,
Proclaim Omniscience infinite is there;
Let this thy consolation be—my soul!
Thy God in love and wisdom doth control.

Give to the wind thy fears, and to thy God
The confidence His promises afford;
He who hath said, "I'll never thee forsake,"
Provides a banquet that thou may'st partake.

Meat and drink divine, honey, milk, and wine,
Provision and protection both are thine;
And thus He well sustains the names He bears,
For as a father, brother, friend, He cares.

"Your Father!" Yes; the pledge that Jesus gave
Of Him whose *Love* is infinite to save,
And saving, sanctifies, to glorify
In resurrection, grace to magnify.

"Your Father!" Yes; assurance, too, He gave
Of Him whose *Power* is infinite to save,
For he who undertakes all foes to meet,
Must be Omnipotent against defeat.

"Your Father!" Constantly the pledge renew
That *Knowledge* infinite He has of you,
So may you daily cease from fear and care,
Assured in every need your God is there.

N. STARKEY.

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"THINGS WHICH MUST SHORTLY COME TO PASS."

REVELATION i. 1.

No .XIII. (*Continued from February.*)

BEFORE, however, considering the new heavens and the new earth, let us contemplate awhile the heavenlies and the glory of our new home there, as best we can from the description given us of Jerusalem descended, and what John saw her to be. Set forth under the similitude of "a city that lieth foursquare, the length, and the breadth, and the height of it equal," we discern an aggregate of living stones, square every way and mathematically true—men whose ways are equal—always square and square all ways, earth's true nobility, each a temple of the living God, and together God's building, an habitation for God, in which He will eternally dwell, and through whom He will eternally shine. Once in nature's quarry they were in due time quarried, and roughly hewn awhile with hammer and chisel, plumbline and square in the hand of our Zerubbabel, they have become fitted to His purpose and their place in the great building. Not all of one size, but all in like proportion, squared each to its fellow-stone, angles are no more; the angular selfhood has, under the action of the fire, been burnt out of them, or by the hammer chipped and chiselled off them, and by long continued friction becoming polished stones, they have at length been placed by God, according to His great plan, a fitting stone for every place, and a fitting place for every stone. For "*now* hath God set the members, every one of them, in the body as it hath pleased *Him*." And, in the names of the twelve apostles of the Lamb inscribed on the twelve foundations, and, in the names of the twelve tribes of Israel inscribed on the twelve gates, we see the household of faith united and recognised as forming one bride. No longer two folds or two flocks, but one flock under one shepherd. And the building of lively stones, having Jesus Christ himself for the chief corner stone, into whom the stones are built and fitly framed we see the building now in its completeness *grown* unto an holy temple in the Lord, having the glory of God in such sort and degree as to render each stone transparent; "its light like unto a stone most precious, even like a jasper stone, clear as crystal." No temple is here, no candle is here, for every stone is a temple of transparent light and beauty, "the Lord God Almighty and the Lamb are the temple of it," neither hath it "need of the sun or of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof." What "its wall great and high" can mean, we must wait to see; what "pure gold like unto clear glass" means, we must wait to see; what "the measurement of a man, that is, of the angel," can mean, we must wait to see; whether twelve thousand furlongs bears any proportion to fifteen hundred miles square, as the extent

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and limit of the city, may be understood literally, we must wait to see. But, with three gates northward, eastward, southward, and westward, we see that "they shall come from the north, the east, the south, and the west, to sit down with Abraham, Isaac, and Jacob in the kingdom of God," and that their number shall not be few, but many; we see not one gate but three in either wall. That the foundations of the wall are garnished with *all manner* of precious stones, should make us very tolerant one of another. Not all jaspers, not all sapphires, not all emeralds, but all precious stones, and precious alike to Him, who has paid one price for our redemption. And now, in all their blest variety shining in His light, and radiant with His brightness, for the glory of *one* God doth lighten it, and *one* Lamb is the light thereof.

Here Immanuel will hold his Court, and thither will saints as kings and priests resort for high commission, and thence go forth to fulfil His high behests. And in glorified bodies, no longer bound by time or space, they shall traverse the infinite, rapid as light or thought, on their errands for the king. When needful to converse with men in the flesh, they shall be able to make themselves appear as did our Lord on His way to Emmaus, and anon to vanish out of sight. Thus, holding His Court in Jerusalem descended, and sitting on the throne of His father David in Jerusalem restored, He shall in the persons of His saints "have dominion from sea to sea, and from the river to the ends of the earth." For then shall "the saints be joyful in glory, the high praises of God in their mouth, and a two-edged sword in their hand, to execute vengeance on the heathen, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written; this honour have all His saints. Thus will He beautify the meek with salvation, and the Lord will take pleasure in His people." (Ps. cxlix.)

Long has been the testimony of the Holy Spirit to the true worshippers:—"Ye are come," but, hitherto, in spirit only. *Now*, shall it be manifestly true that we *are* come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to (more than) the spirits of just men made perfect, for then shall spirit, soul, and body complete our glorified manhood.

Egypt and Tyre and Greek and Jew,
Shall here begin their lives anew,
Angels and men shall join to sing,
The hill where living waters spring.

So much for the Jerusalem descended, but suspended over Jerusalem restored, after the manner of the cloud overshadowing Israel in the wilderness, a cloud by day and a fire by night, ever visible, verifying the name of the city Jehovah-Shammah, The Lord is there. (Ezek. xlviii. 35.)

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Now, let us consider millennial glory, in its sevenfold aspect, as it shall affect Jerusalem restored, and the material earth, of which it will be the City Metropolitan.

1st. In relation to the heavenly bodies and the atmosphere surrounding our planet. As chief among these heavenly bodies we notice first the sun and the moon, concerning which we read, "the moon shall be confounded and the sun ashamed." (Isa. xxiv. 23.) And, again, "*the* sun shall be no more thy light by day, neither for brightness shall *the* moon give light to thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory." (Isa. lx. 19.) And then immediately following, "*Thy* sun shall no more go down, neither shall *thy* moon withdraw itself,"—this we take to be figurative of joy and peace, because it is added—"for the Lord shall be thine everlasting light, and the days of thy *mourning* shall be ended." But then, again, we read the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." (Isa. xxx. 26.)

From all which we understand that the glory of Jerusalem descended will exceed that of the sun and moon; shining by night with a brilliance approaching that of the sun, and by day with the brightness of a sevenfold sun. And thus the sun would no more be needed by Jerusalem restored, neither for brightness would the moon give light to *it*. But, for the earth at large, the sun would still be its light by day, and the moon by night; no change would appear in the laws affecting them or their relations to the earth.

In the promise of "new heavens and new earth" (Isa. lxv. 17), we understand the earth and the atmosphere surrounding it to exist under new conditions, and subject to new laws. And whether the glory of Jerusalem descended will be a presence of heat as well as of light we can only suggest. But if rivers are to be opened in high places and fountains in valleys, where hitherto they have not been, so that the wilderness shall become a pool of water, and dry land springs of water; if He will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; if in the desert He will set the fir tree and the pine and the box tree together, that men "may see and know and consider and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. xli. 18—20); if the wilderness and the solitary place shall be glad, the desert rejoice and blossom as the rose; if the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon" (Isa. xxxv. 1, 2); well, then, may we expect such results to be accomplished by considerable changes in the laws that at present prevail. Moreover, the removal of the curse from the earth, from man and from beast, so that creation shall cease its groaning—expressed in thorns and thistles, fell diseases, and ravening wolves—appears to necessitate some material

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change in the atmosphere upon which all life depends. But more of this anon, for we are far from thinking that He who framed the laws that now exist, has environed Himself by those laws, or exhausted His resources for framing others when need appears.

2nd. In relation to art and science.

Whether the fiery ordeal, through which the world and its inhabitants shall pass in the day of the Lord's anger, will utterly destroy the treasures of art and literature with which the libraries and museums of the earth's great centres abound may be fairly questioned, God's and man's estimate of true worth so widely differing. But in Isa. ii. 15, 16, we read that "the day of the Lord shall be upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures, and the idols He shall utterly abolish"—"things of desire" (see margin). Whether these words contain sentence upon books and pictures and sculpture, the day must declare. That there *are* books, pictures, and sculptures, too, that righteous and pure-minded men would destroy *now* if they could, there need be no more question than that their teaching and tendency is immoral and corrupt. That the day of the Lord will be upon all such we cannot doubt, but that the vandalism of Cromwell and his Ironsides, in their earnest but mistaken zeal, which turned cathedrals into stables, and demolished sculptured sepulchres, will be repeated, we think not. Whether the structures of ages long past and recently restored, with others newly raised in our own day, will abide still and become consecrated to the worship of the Most High, delivered from all the false and idol worship with which too many now abound, will be a question of deep interest to antiquaries. That some of the structures about which will ever cling most hallowed memories, and some of the compositions in music and literature, little less than divine, might be spared to see the light of millennial glory we could even desire; to say nothing of the Bible in its hundred-fold form of arrangement and dialect, the monument of many laborious lives. That varieties of dialect will continue long into the period now under consideration we think unlikely, for we read, "then I will turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." (Zeph. iii. 9.) And if Israel restored, as priests of the Lord and ministers of our God, shall go forth unto the nations, "to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off," and these from their far-off distance shall eventually send delegates, who "shall go up from year to year to worship the King the Lord of Hosts, to keep the feast of tabernacles" at Jerusalem, it is most reasonable to think that one lip in a pure language shall express that praise.

But that art in music, painting, sculpture, and literature, will obtain development in millennial times far in advance of any preceding age we doubt not. More especially when the pen, pencil,

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and chisel shall be in hands clean, the instruments of minds pure, expressive only of the beautiful and true in God and man. When heaven-born art shall be no more an earth-bound slave, degraded to minister to man's worst passions; for what else is the choicest work of art in painting or sculpture which, when executed, is veiled or ought to be? That the temple built at Jerusalem, after the pattern shown to Ezekiel, will be a gem of architecture the world has never yet seen we doubt not. That the power of locomotion by land and sea will be some element more subtle than steam, and more readily applied than with our present cumbrous machinery, we doubt not. That the marvels of electricity shall be known and applied with perfect success there need be no doubt. That the new atmosphere surrounding us will conduct sound with the rapidity of light may be among its possibilities. And Jerusalem restored shall be the college that shall send forth its tutors for the regeneration of the nations afar off, so fulfilling their high destiny as God's witnesses among men. Already are we indebted to the Hebrew race for some of our finest compositions of music in modern times. Mr. Disraeli, in his "Life of Lord George Bentinck," written thirty years ago, inquires, "Who are the great composers who hereafter will rank with Homer, with Sophocles, with Praxiteles, or with Phidias? They are the descendants of those Arabian tribes who conquered Canaan, and who, by favour of the Most High, have done more with less means than even the Athenians. Forty years ago the two most dishonoured races in Europe were the Attic and the Hebrew, and they were the two races that had done most for mankind. Their fortunes had some similarity; their countries were the two smallest in the world, equally barren and equally famous; they both divided themselves into tribes; both built a most famous temple on an acropolis; and both produced a literature which all European nations have accepted with reverence and admiration. Athens has been oftener sacked than Jerusalem, and oftener rased to the ground, but the Athenians have escaped expatriation, which is purely an oriental custom. The sufferings of the Jews have, however, been infinitely more prolonged and varied than those of the Athenians. The Greek, nevertheless, appears exhausted. The creative genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman, and the Anglo-Saxon, amid applauding theatres, or the choral voices of solemn temples, yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can reconcile it to their hearts to persecute a Jew." And in these times that we are contemplating we expect to see Mozarts and Mendelssohns multiplied seven or, perhaps, seventy-fold, when music will be a main feature, even as praise shall be the main business of that age; when a fulness of meaning shall be felt as never hitherto, in the words, "Make a joyful noise unto God all ye lands, sing forth the

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honour of His name, make His praise glorious. All the earth shall glorify Thee, and shall sing unto Thee; they shall sing to Thy Name. Selah." (Ps. lxvi. 1, 2, 4.) Then shall it be no empty profane formality to say, "Let us sing to the praise and glory of God;" but as well the singers as the players on the instruments shall say, "All my fresh springs shall be in Thee." (Ps. lxxxvii. 7, Prayer-Book version.)

And as to sacred literature, who shall say that the canon of Scripture is completed in the books of the Old and New Testaments? May it not be that, with the introduction of a new era, some newer Testament may supply a third strand to the cord of Divine revelation which never can be broken? May it not be that from Jerusalem may yet again go forth a further transcript of the Divine Mind, containing some further light for the teaching of millennial times, the complement and completion of the whole? It may be objected, that when the Living Word has come, the written word will be done away. This *will* be true concerning the bride, the Lamb's wife, already with Him in the glory, but not likely to be true of Israel restored, and especially the nations afar off, who have yet to hear his fame and see His glory. And when we consider the obscurity of the visions and prophecies of the Old Testament, and the "things hard to be understood" in the New, especially the closing scenes depicted in the Apocalypse, there might seem a need for a third Testament to illumine the pages of the foregoing two. And to whom but the seed of Abraham, the honoured conservators of the sacred oracles (see Rom. iii. 2), would such a work be committed? The entire Book, as now we have it, is the fruit of their genius under Divine inspiration. And when their minds are no longer blinded, but as a nation, "it shall turn to the Lord, and the veil is taken away, in the reading of the old Scriptures," and the New (as our privilege long has been), the hearts of devout men, as subjects of a new inspiration, shall be ready to burst with desire to make amends for the past infidelity of their race in testimony to that Messiah long despised, but now their delight to honour as the King of kings, and Lord of Lords. For there, in the book they have so long set at nought and despised, they shall find it to have been long written, "They also, if they continue not in unbelief, shall be grafted in, for God is able to graft them in again. For if thou wast cut off from an olive wild by nature, and in violation of nature wast grafted into a good olive, how much more shall these the natural branches be grafted into their own olive. For, brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel till the fulness of the Gentiles may come in. And then all Israel will be saved, as it has been written, 'the deliverer shall come out of Zion and shall turn away ungodliness from Jacob. And this is the covenant with

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them from me when I shall take away their sins.'" (Rom. xi. 23-27. *Emphatic Diaglott.*)

Well may the apostle—inspired thus with prophetic visions of a bright future for his kinsmen after the flesh—exclaim, "O, the depth of the riches, and wisdom, and knowledge of God! How unsearchable His judgments, and untraceable His ways. Because out of Him, and through Him, and for Him are all things. To whom be the glory for the ages." Amen.

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(*To be continued.*)

ISRAEL IN BRITAIN.

THE "BERWICK LECTURES," BY C. M.

III.—*The Great Pyramid, a Witness to the Lord of Hosts.*

LINE upon line. Precept upon precept.

Lest the argument escape us, let us briefly recall the conclusions we deduced from the Scripture, in the previous discourses.

1. The Scripture means what it says; and every scripture is to be interpreted by *every* other scripture.

2. What the Scripture says concerning the indications by which Lost Israel (distinct from the "Jews") is to be recognized in the last days, is obscured in important particulars by the imperfections of the Authorized Version; because "with stammering lips" the God of Israel would speak to His people, that so, while His purposes were being accomplished, the words should be "closed up and sealed until the time of the End."

3. The chief result of correction of the Authorized Version by critical examination of the original text, is to accentuate and give intensified emphasis to the declarations that, in the last days, Israel is to be found in *Islands* in the *North-West*. This is established by the consensus of the whole Scripture.

4. The Scripture sets forth the strongest contrast between the fortunes of the House of Israel (that is, the Ten Tribes) and of the House of Judah (that is, the Two Tribes), "until the times of the Gentiles be fulfilled."

5. The "time of the End" is *now*;—manifest to all who are in The Faith by the signs which the Lord the Messias "told us beforehand."

6. In the British Folk are fulfilled, to the yod and tittle, each and all of the remarkable characteristics by which Lost Israel should in the end of the days be found:—"set on high above all the nations of the earth" (Deut. xxviii. 1); "chief of nations" (Jerem. xxxi. 7, and Amos vi. 1, both imperfectly rendered in our version); their possessions encircling every continent, dotting every sea (*vide* Johnston's Mercator Map of the World); holding a chain of strategic posts, "the gate of their enemies," over the whole world, by a naval predominance unparalleled in history; surpassing every nation and race in the rapidity of their in-

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crease; still going forth to "*inherit* the desolate heritages" (Isaiah xlix. 8) "after they had lost the other," the heritage of Manasseh, the United States; merchants of Tarshish (as Israel of old) gathering wealth from all the nations; lending to all nations, borrowing from none; setting free the slave, feeding the famine-stricken; turned to the God of their fathers and His Christ; a "kingdom of priests," serving out the Scripture and the Message of Peace by the faith of Jesus Christ to the gentile heathen; "blind in part," being yet ignorant that, throughout the whole story, they are with Judah the Witnesses to the Lord of Hosts; and, the Turks being the children of Esau who is Edom, and as Israel "shall be a fire and the house of Esau for stubble," and "saviours shall come up on Mount Zion *to judge* the Mount of Esau," the control of Asiatic Turkey undertaken by Britain, the entire political situation, and the complication now pending in the East, are made clear as noonday, and explained as matter of course, for the "wise" who "understand" that the British Folk are in very deed the living and moving Israel of God.

7. Historically it is not true that the British Folk are a "mixed race," but demonstrably come of one stock which, about the beginning of the Christian æra, were moving into Eastern Europe from the very territory in Western Asia where we know, by the epistles of Peter and the history of Josephus (to which might be added the testimony of the Book of Esdras (2. xiii. 40) and of Jerome in his commentary on Hosea), that the Tribes of the Dispersion were then located.

These historical *Skŭths* (Scythians, in modern barbarous parlance) were held in singular distinction by the neighbouring nations, for the severity of their manners, their high morality, and their heroic courage. The Hebrew *S'coth* would, by metonymy, imply a nomad, tent-living folk. The appellation would adhere with persistency to the leading tribe, which is the tribe of Ephraim. Since the migration of the Stuarts to St. James's, the Scots have been at the forefront of every business and achievement of the British Folk; and though the "drunkards of Ephraim," time and again "trodden under feet," still "err in vision and stumble in judgment," and "follow after the east wind," yet, O Israel, "not for thy righteousness, or for the uprightness of thy heart," "hath the Lord avouched thee to be His peculiar people," "but that He may perform the word which He *sware* unto thy fathers." Throughout the elect generations, the natural heir was set aside that the Divine election to the heritage of the promises should be manifest to all men. By many indubitable proofs it may be shown that the Scots are the younger sons of the younger Joseph, and that Ephraim's heirship of the royal Coat of Many Colours survives in the Tartan of the Scot, whose nomadic instinct no torrid heat nor polar cold can quell.

8. The last shred of difficulty in the argument for Israel in Britain is eliminated for us by the doctors of "science," whose most advanced deliverance now is that "*language is not* a *test of race*, but only of social contact," and that "language can tell us nothing of race."

Nevertheless, for my part, I have shown* that as language must, in the nature of the case, conform to ethnic idiosyncrasy, so, as matter of

* *Israel in Britain.* Guest, Warwick-lane, Paternoster-row.

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fact, the structural type of *English* is Shemitic (called by the professors "Semitic," so as to get away from the Scripture as far as they can) and not "Aryan;" and that in the living vocabulary there still subsists a large residuum of "unresolved" words which, if not Hebrew, cannot be resolved by any known etymology. But, also, it is easily demonstrable that these words are most abundant in the Scots dialect, which is the oldest living form of what is called "English."

9. Note that, though we must speak of the "English" *language*—to apply the term, in any sense, to the British Folk is a solecism as gross as the common error of calling *all Israel* "Jews." So applied, it is a pure provincialism, bred of the notorious self-complacency of that fraction of the Folk; unknown to the legal phraseology of the *British* constitution and *British* empire; and offensive to *British* subjects who hailing from Wales, Scotland, Ireland, are not English, and who see hourly on the coin of the realm the title of the sovereign, "Queen of the *Britains*." Everybody knows that the phrase "Greater Britain" has passed into currency as a happy inclusive designation of the world-wide empire.

The chronological order of settlement of the "company of nations" may be taken thus—Scots of Erin; Kümri; Scots of Albyn; Saxons and Angles, *et hoc genus omne*: Normans, bearing the Wolf, the cognizance of *Benjamin*; Manasseh beyond sea, whose Stars and Stripes will by and by blazon the common flag of the *Israel of God*.

Naturally, you now inquire what connection there may be between the argument for Israel in Britain and the Great Pyramid of Egypt, the ruinous sepulchre (they say) of a proto-Egyptian tyrant? That is the question now to be answered. We have now to see how the Pyramid is the supplement of the story of Israel, and in several eminent ways the demonstration of its irrefragable truth.

It is necessary to begin by trying to root up some of the weeds of delusion which have grown rank in the succulent soil of popular credulity; weeds whose seed has dropped from the prolific poppy-heads of the literati, "wise in their own conceit."

This particular Pyramid was *not* the sepulchre of an Egyptian king, nor a sepulchre at all; and in this it stands forth pre-eminent and distinguished from all the rest. Only because the rest are known to be sepulchres has it been assumed that this also was; and some colour has been lent to the assumption by the wild inventions of the Arabic writers who came in with Islam, ages after the ancient traditions had been sponged out under other foreign masters.

When Herodotus was in Egypt, although seventeen centuries had passed since the building of the Great Pyramid, the hierarchy still preserved the severity of their ritual, and the history and tradition which formed its substance. What little had been handed down to them concerning this Pyramid they told him, and the substance of it was that Cheops, under whose authority it was built, "made sepulchral chambers for himself on the hill on which the pyramids stand, in a spot insulated by trenches introducing the water of the Nile." The historical truth of Herodotus is proved by the discovery, at some distance from the Pyramid, and in the hill on which it stands, of a tomb which fulfils the

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precise conditions thus described of the tomb of the King Khufu ; who manifestly, therefore, could not have intended the Pyramid for his sepulchre. Again, Diodorus, though writing so late as the century before our æra, collected with much care, and by travel in the countries themselves, the materials for his history ; and he records that neither of the two kings who built the first and second pyramids was buried there, but in "an obscure place."

The internal structure of the Great Pyramid is unique. There is nothing, even distantly, like it in the others. In them there is an adit descending to a sepulchral chamber below the base of the structure. In this there is also an adit descending to a subterranean chamber ; but it can never have served to receive what is miscalled (in Egyptology) a sarcophagus, inasmuch as its floor was never finished, but is to this day rough, unlevelled, and sloping rock. The complicated system of galleries and chambers, peculiar to the Great Pyramid, at once palpably demonstrates that it belongs to an essentially different order of conception from the rest.

It was not even designed by the Egyptians; and we infer that its esoteric details were not built by them, or even known by them, as no repetition ofsuch details occurs in the other pyramids. Setting side by side the histories of Herodotus and of Manetho the Mendesian, who as a priest was initiated into the ancient traditions, it is clear that the Pyramid was built under the influence of a foreign intruder, who obtained such dominance over the king as to persuade him to abolish the whole ritual and worship of the gods. On this account, and also because the Egyptians had groaned under the compulsory task of labouring at the stupendous work whose purpose they could not understand, they held the memory of the king in detestation. After a time this foreign prince retired with his people, a numerous tribe, to Palestine, and built the city afterwards called Jerusalem ; that is Salem, which, when taken by the Jebusites was called Jebus, until the time of David, when it became Jebus-Salem, or, for euphony, Jerusalem.

From the dawn of history this city was *Kodesh*, the Holy Place, which the Lord had chosen to put His Name there. The builder, and king, of Salem was Shem, the younger son of the Preacher of Righteousness, and the Malchi-Zedek to whom, as the great chief and Prince of the elect generations, Abraham offered the tithe which was the right and due of his dignity ;—Shem, King of Righteousness by *interpretation*, as the human type of the Divine Messias ; and whose typical trial is set forth, for the "wise" who "understand," in the book written by Shem, and called the Book of Job. In that book continual references are made by Shem to the Pyramid which he built under the Divine guidance, to be the "Altar to the Lord in the *midst* of the land of Egypt, and Monument" (not "pillar" as in our version) "*at the border* thereof to the Lord, for a Sign and for a Witness to the Lord of Hosts," spoken of by Isaiah the seer ; and, again, by the seer Jeremiah, where—a thousand years after the signs wrought in Egypt at the Exodus—he saith, "Thou hast set signs and wonders in the land of Egypt unto *this* day."

No "commentator" that I know of has attempted to reconcile the apparently irreconcilable contradiction of the description by Isaiah. But in the topographical position of the Great Pyramid we have one of

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the most remarkable of all instances of the literal precision of the Holy Scripture. When Mr. Henry Mitchell, chief hydrographer of the United States Coast Survey, was sent in 1868 to report to his government on the Suez Canal, he was struck by the regularity of the curve of the coast-line of the Delta. On trying the curve by his compasses on the chart, he found it to be, as nearly as could be determined, the *quadrant* of a circle; and, to his surprise, that the centre of the circle was on the hill at the pyramids. Hence, in strict mathematical precision, the Great Pyramid is at once at the *centre* and at the *border* of the delta-shaped land of ancient Egypt.

The Scripture has repeated references to the Pyramid. In the book of Job, for example, it is used as the metaphor for the world; as, in fact, it is the microcosmos, or representation in little of the Kosmos. "Where wast thou when I laid the *foundations* of the earth? Who hath laid the *measures* thereof, if thou knowest? Who hath *stretched the line* upon it? Whereupon are the *foundations*" (*sockets*) "thereof fastened? Who laid the *corner-stone* thereof?" The corner-stone is the chief-stone, the single cope-stone which is the crown and summit of a pyramid, and of no other structure. In the rock on which the Pyramid stands sockets were cut, one at each angle, in which were nicely fitted the four angle skuebacks of the fine limestone facing which covered the whole of the vast structure, and concealed the coarser, softer stone of which the mass is composed.

The familiarity of the writer of the book with the whole design of the structure is again indicated by his reference to the constellations, by which the directions of the adits and great gallery were determined, and by which the precise date of the building is astronomically demonstrated. Sir John Herschel first showed that the entrance-adit points to the ancient position of α of Draco, when that star was the pole-star; and he deduced the approximate date of 2160 B.C. But subsequent closer investigation showed that the adit points to the *lower* culmination of that star when it was near the pole. This led to the discovery that there was a combination of at least three elements which determine the date, the threefold coincidence of α Draconis below the pole, Pleiades on the meridian above, and the equinoctial point also on the meridian. The date thus deduced is 2170 B.C. We shall presently see that this very date was afterwards found to be actually recorded in the structure itself; that, indeed, to record this date was the chief purpose for which the Pyramid was built.

The cope-stone, the chief corner-stone, is the pre-eminent type of Messias. Our "brother" Paul, the "wise master-builder," saith—"Ye are built upon the foundation of the apostles and prophets; Jesus Christ Himself being the *Chief Corner-stone*, in whom *all the building fitly framed together groweth to* an Holy Temple in the Lord." And Peter also, citing the word of the Lord by the prophet Isaiah,—"Behold, I lay in Zion a *Chief Corner-stone*, elect, precious," goes on very minutely to say, "Unto you who believe, precious; but unto them who are disobedient, the stone which the builders rejected" (because of its pointed form—impossible to work into any "course") "the same is made the *Head of the Corner*" (the word by the prophet David.)

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Doubtless, it must seem passing strange at this time of day for any to have the courage to declare that, more than 4,000 years ago, this structure was set up under the Divine direction; and that its mystery was ordained to be "closed up and sealed until the time of the End," when now it is being manifested as the "Sign, and the Witness to the Lord of Hosts," spoken of by the prophets. Passing strange, for them who, on the one hand, are saturated by the imbecile "oppositions of science *falsely* so-called" (as Paul saith), and for them, on the other hand, who, pretending to read the Scripture with faithful reverence, nevertheless read it with vacuous and uncouched vision.

On other occasions, I have tried to expose, with a proper and becoming severity, the pretensions of what is now palmed upon the multitude as "science." I ask you to distinguish between the solid and irrefragable *facts*, which are the splendid and welcome harvest of careful and arduous investigation, and the ill-considered, half-digested, entirely illogical, and, strictly speaking, altogether unscientific hypotheses which are sought to be founded on the facts, but by which the facts are contorted, displaced, or hidden out of sight in a "blue mist" of subjective excogitation. I ask you to hold hard by the facts, and to resist the enticement of the rhetorical pyrotechny, the tricks of sophistry, the intellectual gymnastic, by which the real significance of the facts is conjured away and obscured. The most cursory conversance with the history of scientific investigation must show you, at once, the marked contrast between the tone and spirit of the professors of our day, and the tone and spirit of the philosophic men of past generations; men of the calibre and genius of the two Bacons, the priest and the Chancellor, Kepler, Newton, Descartes, Laplace, Buffon, Davy, Brewster, Faraday. There were giants in those days, in comparison with whom the Philistines of to-day are puny and weak-backed. For the men of to-day, as Paul saith, "there is no fear of God before their eyes." The men of the past were not so. By the very humility of their submission to the Supreme it was, that they were permitted to achieve such conquests as have made true science possible for us to-day.

If you will turn again to the Scripture, you will be surprised to find the extraordinary and unexpected contrast, the persistent antithesis, which is set up between mere *knowledge of the head*, mere human wisdom, and the *wisdom of the heart*, a wisdom specially defined as the *gift of God*. "Who hath put Wisdom in the inward parts, or who hath given Understanding to the *Heart?*" Again Shem, in the book of Job, saith, "Whence cometh Wisdom? Where is the place of Understanding? God understandeth the way thereof, and He knoweth the place thereof. And unto man He saith, Behold, the *fear of the Lord*, THAT is Wisdom." And Paul saith, "The foolishness of God is wiser than men, and the weakness of God is stronger than men." Hence, He "hath chosen the *foolish* things of the world to *confound* the wise; the weak things of the world to confound the things which are mighty;"—"That *no* flesh should glory in *His* presence." Then Isaiah saith, "He maketh the diviners mad, turneth the wise aback, and maketh their knowledge *foolish*." And "forasmuch as *this people*" (that is, Israel) "have removed their heart far from me, and their fear toward me is taught by the *precept of men*" (even *that* the Lord will not suffer), "*therefore*,

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behold, I will proceed to do a *marvellous work and a wonder* among *this people*; for the wisdom of their wise shall perish, and the understanding of their prudent men be brought to nought." Whereupon Paul again cries, "Where is the wise? Where is the scribe? Where the disputer of this world? Hath not God made *foolish* the wisdom of this world? For, in the wisdom of God, the world by *wisdom* knew *not* God."

As, from the beginning, the Most High knoweth the thoughts of men, He foresaw that in these "last days" their wilful, wayward self-sufficiency would grow in impious audacity, until *false* science in its opposition would lift its hand against the testimony of the Divine Scripture, and set up itself in the place of God. For this it was that, forty centuries ago, a monumental Sign and Witness was established to produce, in the fulness of time, the *mathematical* proof of the Scripture; and to confound the wisdom of this world by demonstrating that, in the earliest dawn of history, there were already set forth by anticipation the precise and accurate values and functions of the equations of the Kosmos,—those values which modern science, with all its marvellous appliances, is confessedly unable to measure with accuracy and precision, confessedly unable to do more than solve approximately. The testimony of the Witness to the Lord of Hosts is to demonstrate, and it demonstrates, the imperfection, the inadequacy, the feebleness, of science, in the face of its wild and incontinent boasting and presumption.

If it seem strange to you that a structure should be reared under the teaching and inspiration of the Lord of Hosts, that can only be because, as I said, it is with vacuous and uncouched vision that you read His word. At the building of the Tabernacle, "the Lord called by name Betsal-el, and filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in *all manner of workmanship, and to devise curious works, in the metals, in cutting and setting of stones, and in wood carving.* And He put in his *heart* that he might teach, both he and Ahalyab. Them He filled with wisdom of *heart*, to work *all manner of work.* Then wrought they, and every *wise-hearted* man, in whom the Lord put wisdom and understanding." At the building of the Temple, "God gave Solomon wisdom and understanding, exceeding much, and largeness of *heart.*" Also, "Hiram was filled with wisdom and understanding and cunning, to work *all works in gold, silver, brass, iron, stone, timber, in linen*, also to grave *any manner of graving*, and to find out *every device* which might be put to him."

Let us see what the Pyramid is. One of the things it is, is that it is a fine subject for the ridicule of the "ignorant learned," a good butt for the poor jests of newspaper witlings, and toothsome for what Lord Beaconsfield calls the "hairbrained chatter of irresponsible frivolity."

On the left bank of the Nile, the side opposite Cairo, is an elevated plateau whose edge marks out the western radius of the quadrant of the Delta. At the centre of the quadrant, and on the very edge of the hill, stands the Pyramid. So dangerously near the edge is it, that a counterfort to resist the thrust of the enormous dead-weight was formed, by heaping against the northern scarp of the hill the vast accumulation of stone-dressers' chips, which Strabo wondered how the builders could have disposed of. Manifestly, if Khufu or any other man desired to

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build the Pyramid merely for the sake of setting up a huge memento of himself, he would have been content to set its foundations far back on the solid rock of the plateau. There must have been a paramount reason for this singularly fine definition of site. We find that, as matter of fact, the reason lies at the root of the whole matter. The fulfilment of the complex conditions of the entire design depended upon it. On no other spot of the earth's surface was it possible to fulfil those conditions.

For example:—the structure being set up as a Witness to the Lord of *Hosts*, by the nature of the case its evidence must at the outset declare itself as addressed to all kindreds and tongues. Now, a very careful and unbiassed computation of the areas of the land-surface of the globe demonstrates that—

1. The quantity of dry land east of the Meridian of the Pyramid is equal to that west of that Meridian.

2. The dry land north of the Latitude of the Pyramid equals that south of that Latitude.

3. The greatest meridian extension of dry land is on the Meridian of the Pyramid.

4. The greatest length of dry land in latitude is on the Latitude of the Pyramid.

Hence, not only is the Pyramid topographically at the centre and at the border of ancient Egypt, but also it is, in every sense, the geographical centre of the dry land of the whole globe; and, beyond controversy, marks out a zero of Common Longitude for all nations.

We reckon longitude from Greenwich, the Frenchman from Paris, the Russ from Petersburg, and so forth. So that not only in vernacular, but in the commonwealth of science, Babel dominates. Maps are at issue. Two captains of differing nationality desiring to check their reckoning find themselves at sea in a double sense. So it is that one of the things in practical science after which men hanker, in connection with a common system of weights and measures, is a meridian for Common Longitude. The other day, M. de Beaumont, president of the Geographical Society of Geneva, asked, "Does there exist, and can we find, a meridian which, by its position on the earth, is sufficiently determined to be taken as the initial meridian, solely on account of its natural and individual character?" He thinks he answers his own question by proposing the meridian of Behring's Straits, because it "traverses, on the one hand, the whole length of the Pacific without touching any land, and, on the other, all Europe through its centre." So that America, Asia, and Africa, with their hundreds of millions whom the Lord of Hosts hath made of "one blood," are of no account in the estimation of this wise man. This is one of the "oppositions of science *falsely* so-called." (I beg you to note that Paul says nothing of oppositions of *science*, because there is no such thing. Oppositions of science *falsely* so-called are what he denounces.) But here is the evidence of the Witness, the Pyramid, that forty centuries ago there was expressly indicated a first meridian which, "by its position on the earth is sufficiently determined, solely on account of its natural and individual character;" impinges on no national susceptibility; and is on the highway between the whole West and the whole East.

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Again, in order that the evidence of the Witness shall declare itself to be addressed to all kindreds and tongues, it must be in a language understood of all men, and which—so long as men are sane—Babel itself could not touch. But also the evidence must be such as none—so long as men are sane—can gainsay nor resist. There is but one such language. There is but one such kind of evidence. That is the language and the evidence of concrete numerical values and abstract geometric relations, which we briefly call "mathematical proof."

The Pyramid is a vast, inexhaustible repertory of the accurate mathematical expressions of the geodesic values, in Number, Weight, and Measure, which concern the daily life and common needs of men; and of the kosmic values and ratios which teach men how the "Heavens declare the glory of God." These expressions are compassed by the simple external, and the complex internal relations of the dimensions of the structure, and its contained voids and solids. The fundamental elements of the design are—

1. The length of base-side. This is 365·242 hieratic cubits of 25 pure geodesic inches (which will be explained presently). We may note, in passing, that the original base covered, therefore, an area of about 13¾ acres; a little larger than the immense area of Lincoln's Inn Fields to the line of the houses. But 365·242 is the accurate expression of the length of the solar year. Also the perimeter of the whole base is consequently 36524·2 geodesic inches, being at the rate of 100 inches to a day; which is an expression (as I have elsewhere demonstrated) of the Second Law of Kepler,—*a planet describes equal areas of its orbit in equal times.* (36524·242 is the area of circle whose radius is 107·8240, which is the mean radius, specifically defined in the Pyramid, of the Earth's orbit—that is, the Sun's distance—in terms of the Sun's diameter.)

2. The next element is, that the height of the structure is to the perimeter of its base, as the radius of a circle is to its circumference or perimeter. The relation of the radius, or of the diameter, of a circle to its circumference is incapable of precise numerical expression, because the two things are, numerically, infinitely incommensurable. Hence, the circle cannot be squared, and the popular phrase "squaring the circle" is mathematically inadmissible; and the whole matter of the Pyramid is brought into contempt with men of science—to whom its evidence is chiefly addressed—by writers whose zeal is out of all proportion to their instruction and capacity, and who talk about the Pyramid solving the "puzzle of squaring the circle." There is no such puzzle, and therefore the Pyramid cannot solve it. The ratio of the diameter to the circumference of a circle is, for the sake of brevity and convenience of computation, represented by the Greek letter π (which, curiously, is the initial of the word *Pyramid*). What the Pyramid does is, that it gives, by dimension and relations of dimension, 4000 years old, every imaginable variant form of expression of π or its functions, with an accuracy as precise as the modern determination (the process of which is very difficult and laborious) of its value (3·14159, &c.).

3. The original height being computed from the base by π, we advance to the next element, which is the basis on which were determined the positions of the chambers and the directions of the great gallery and the

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adits (modified in certain details by anomalous conditions of chronologic reference, as we shall see presently; and which, while taking their proof from the geometric basis, are yet distinctly set in contrast with it). This element brings us back to the choice of the particular site on which it was necessary to locate the Pyramid. If we apply to a section of the structure, taken through the chambers and adits, a square whose area is equal to that of the meridian section, we find that certain divisions and intersections of this "square of equal area" form a perfect geometrical scheme by which the whole of the actual dimensions (the codex of which is contained in the 13th vol. Royal Observatory, Edinburgh, and "published by order of Her Majesty's Government") are explained, and brought into minutely accurate adjustment with the base and with the axis of the structure; demonstrating at the same time the marvellous accuracy of the measures which have been taken. Until the solution of the geometrical scheme, the framework, so to say, of the internal features, though fixed and rigid in itself, was loose and on the shift in its vertical and lateral relation to the triangular outline of the Pyramid, as may be seen on comparing any two published drawings of the interior. Now, the singular property of this "square of equal area" is, that half its side is the sine, with the Pyramid height as radius, of the angle 26° 18'. But this angle is the angle of inclination of the great Gallery. But, also, it was the angle of elevation of the then pole-star, α Draconis, at its *lower* culmination, in the latitude 30° of the Pyramid, at the epoch (as already explained) 2170 B.C., when Pleiades on the meridian above, and the equinoctial point also on the meridian, formed a threefold combination which cannot again occur until the lapse, from that time, of a whole cycle of the precession of the equinoxes. The combination, therefore, marked a zero of the precessional cycle. The Pyramid is the record of that initial combination. It records the event by virtue of its location in the precise latitude where, only, at that moment, the angle of the pole-star (to which also the entrance-adit of the Pyramid pointed) was the particular angle which is in specific relation between a pyramid of the specific proportions of this one and its "square of equal area."

All the astronomical text-books vary in the duration they assign to the period of the precession. This is confessedly one of the important quantities which modern science has not been able to determine minutely. In round numbers, the period is reckoned at 25,800 and some years, more or less. Now, the sum of the diagonals of the base of the Pyramid is, in geodesic inches, 25826·526; which is about a mean of the various values assigned by astronomers.* I beg you to bear in mind that here an inch of length represents a year of time.

* In the last edition, dated "September, 1877," of an authoritative text-book on the Pyramid, and repeated in a tract lately published, it is stated that the precessional quantity, 25,826·526, is repeated in the perimeter of the Pyramid at the level of the floor of the Coffer-chamber. This is *not true*. That perimeter is only 25,734·635, giving a difference of 92 inches, nearly. Also the level of Coffer-chamber is *not* 1702 inches, but 1717·215. There is the less excuse for the continued repetition of these worn-out inaccuracies, seeing that the solution of the Geometrical Scheme, which reconciled the apparently discrepant hypsometric measures, was published in *January*, 1877; and in *May*, 1877, I published the actual figures of the true length of Pyramid side at Coffer-chamber level, and of the height of that level.

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I have elsewhere shown* that the theory of the precession, based on the assumed cyclical rotation of the Earth's polar axis, ceases to be acceptable since we know that the Sun moves, with its whole system, through space; and that the motion of the axis is more likely the "apparent motion" resulting from the "real motion" of the whole solar system. It would follow that the period of the precession is really the period of the Sun's revolution in an orbit. The distance traversed in space by the Sun during a year is a problem of such difficulty and complexity that, confessedly, in the present state of our knowledge, a rough approximation only to the quantity can be attained. It is variously stated as about 150 to 190 millions of miles. The quantity specifically indicated by the Pyramid is again about a mean between these extremes, and is 170,460,276 miles. (The proof is a little intricate, and demands for its full comprehension an acquaintance with complex details. As it is already published I need not repeat it here.)

For a long time, one of the most inexplicable features of the structure was that the entrance, and the whole of the internal chambers and adits, are not—as we should naturally expect—on the central line of the Pyramid, but some distance to the east. It was evident that so extraordinary a departure from natural order indicated specific intention to express some other very important kosmic or geodesic quantity. When the precise displacement (300·2418 geodesic inches) was identified (by a simple process which enables us to identify minutely any fundamental dimension of the structure), it was found at once to be the sine of the angle (23° 57′ 57″·87) of the inclination of the Earth's polar axis at the epoch of the building of the Pyramid. This was another corroboration by the way of the date of the building. Now, it is easy to measure the present inclination of the axis of rotation; but there is a minute secular decrement which is exceedingly difficult, if not impossible, to determine with precision. Nevertheless, when we *compute* the angle for 2170 B.C. by the astronomical data, the difference from that indicated by the Pyramid is so small as to be in the proportion, for example, of only 16½ minutes of *time* to a whole year.

In the course of a brief exposition, it is impossible to give the detailed demonstration of results which have accumulated from the research of many investigators, during many years; results which involve immense labour of intricate mathematical process. It is impossible to do more than set out, as briefly and intelligibly as may be, the results themselves. The actual measures, and the process of analysis and interpretation of the measures, have been published to the world, and are open to any who care to examine them. But, though I know of a great many who are prompt with ignorant ridicule, I have not yet heard of one who has had the grace, or the patience, or the courage, or the honesty, to face a discussion in detail of the mathematical demonstration of the results.

The building is utterly ruinous and dilapidated, they say; and, therefore, it is an offence to common sense to expect reasonable men to discuss the pretension of *exact measures*, still less of refined expression

* See the monthly numbers of "Life from the Dead" during the year 1877.

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of abstract quantities of any kind, on the basis of a thing in that condition. The answer to this is, however, very simple. It is true that the exterior is ruinous, and that some portions of the interior are dilapidated. But the cardinal features, both of the exterior and interior, are neither the one nor the other. For the exterior, the finely-cut sockets in the rock still remain (covered by *débris*) to attest the original exact size of the base. Innumerable pieces, some of considerable size, of the original fine, hard limestone facing-stones, are in evidence to attest the angle of slope of the flanks; the angle which proves that the original height was to half the perimeter of the base as π.

The ruin and dilapidation of the exterior, in the "end of the days," were foreseen; and the proof that they were foreseen is in the fact that the cardinal portions of the interior were lined with the hardest granite, which the climate of Egypt—hitherto the driest in the world—has preserved intact, even since they were thrown open to the curiosity of the world by the forcible entry of Al Mamûn, in the beginning of the ninth century A.D. The further proof, not only of this, but of the whole matter, is in the demonstrated facts that—

1. The cardinal internal features are still capable of minute admeasurement, by anybody who is skilled in measurement—which few are.

2. They have actually been measured with extraordinarily minute accuracy. The measures have been open to the challenge of the world for fourteen years.

3. The accuracy of the measures is such, that mathematicians have been able to deduce from them the abstract synthetic method which explains all their relations, proximate and remote, and the geometric scheme by which they were brought into systematic and harmonious presentment.

4. The palpable, unquestionable result of the mathematical synthesis is to demonstrate, with the full certainty of a proposition in Euclid, that the precise dimensions of the now-ruinous exterior, together with their mathematical relations proximate and remote, in every imaginable varied form of expression, are recorded in the interior with a minuteness that renders *necessary*, for their discussion in mathematical process, the amplification from the first or second decimal of an inch to an indefinite number of decimal places.

Let us examine briefly a crucial case which is, of itself, at once sufficient proof that these statements are not exaggerated, and an illustration of the nature of the evidence.

The mean of the best authenticated measures of the length of the square base is 9131 geodesic inches, within a fraction. Let us increase this by the minute fraction of $\frac{1}{20}$ of an inch, and we have 9131·05. Consequently, four times this is the whole perimeter of the base,

36524·2

The angle of slope, deduced from the best measures it is possible to obtain in the actual condition of the exterior, and verified by the finely-cut facing-stones, is 51° 51′. This angle is that of a pyramid whose height is to half the perimeter of its square base as π. It is, thus, easy to compute the height which the structure must necessarily have originally been intended to have. That height then, must be 5813·01

× 2

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These two dimensions, if they can be verified, absolutely determine the external size and form of the structure. Let us go to what is called the "Antechamber," and see how they are verified.

The mean of six measures of the length of the chamber is 116·25 inches. By synthetic process it can be shown that this measure differs only $\frac{1}{100}$ of an inch from the pure theoretic quantity, **116·26**

But the diameter of a circle whose perimeter equals the perimeter of the square base of the Pyramid (36524·2 as given above) is **11626·02**

But, also, the height of the Pyramid is to the whole perimeter of the square base as radius to circumference of a circle, and the radius of the circle just given is **5813·01**

Again, this chamber is on the 50th course, and we find that 50 is the factor of its quantities. So again we have the height of the structure by multiplying the length, 116·26, by 50. **5813·01**

And, also conversely, 116·26 by π gives the expression of the perimeter of base, **365·242**

But this chamber has *two* lengths. The floor near the entrance is of limestone, the remainder is of granite. The length of the *granite* floor is **103·03**

The diameter of a circle whose area is equal to that of the base of a pyramid whose side is 9131·05 (or perimeter 36524·2) is **10303·3**

Lastly, in the Coffer-chamber, the whole matter is repeated in variant forms, and amplified. The width of this chamber is twice, and the length four times, the length of the granite floor of antechamber. That was an easy matter, to build a chamber of a given length and width. Anybody could do it. But it is not so easy to build it so that its *cubic diagonal* (that is, an *imaginary* line from one corner of the ceiling to the diagonally opposite corner of the floor) shall be a severely defined length; which length shall also be the expression of singularly refined abstract mathematical relation, in a complex system of quantities. The cubic diagonal of the chamber is, however, **515·165**

But the side of a square whose area is equal to the meridian area of a pyramid, whose base is 9131·05 and height 5813·01, is **5151·65**

It would be waste of words to discuss whether all this could be conceivably the result of what is called "accident." The evidence of intention, the evidence of perfect mastery of abstruse mathematical relations, the evidence of extraordinary skill and capacity to embody the expression of those relations in a material form, recoverable after 4,000 years, is too manifest, too overwhelming, too far above the reach of question.

In the second part of the exposition, we shall have to consider the close correspondence between the standard measures set forth in the Pyramid, and the British standards; and, finally, the *mathematical* proof afforded by the Pyramid of the truth of the Holy Scripture.

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THE FALL OF JERICHO.

THE STORY OF THE PAST, A GUIDE IN THE PRESENT, AND A HOPE FOR THE FUTURE.

"By faith the walls of Jericho fell down, after they were compassed about seven days."—HEB. xi. 30.

SUCH is Paul's account of this wonderful siege; the sixth chapter of Joshua, with all its marchings and music and marvels, compressed into a single verse; that we, in the hurry of modern times, may the better understand the story, and read its lessons. For it is a story ever fruitful in instruction to the Christian man; and especially is it an illustration of the method and plan of the divine procedure, rich and profitable to hearts wearily contending against the world's sin and sorrow, and sighing for the promised coming of the world's Deliverer.

I. So regarding it, we stand at once face to face with the familiar lesson God is ever teaching, and we are ever failing to learn, the need and the power of faith. "By faith the walls of Jericho fell down." We are apt severely to condemn the distrust so repeatedly manifested by the children of Israel, and sometimes in our self-confidence wish we could journey through the wilderness and conquer Canaan in order to leave the world a better example; but our strongest faith in its strongest moments would shrink from the test which they here successfully experienced. They were asked to believe that a strong city would be given into their hands, as the result of marching round it to the music of rams' horns; they believed, and the result justified their faith. Their unbelief has been left in the wilderness, buried with the excluded generation of their fathers; and in their faith they have the weapon which can take a city and conquer kingdoms. All things are possible to God, and therefore all things are possible to faith. To the greatest danger faith saith, "Go," and it goeth; to the choicest blessing faith saith "Come," and it cometh. The man dwelling on Mount Marvel, who "tumbles the *hills* about with words," is the man of faith; who "laughs at impossi*bilities*, And cries, It shall be done." Jericho, imgregnable to mere earthly weapons, crumbles into dust at the touch of Israel's faith.

As soldiers in the army of God's Anointed, we too have laid siege to the greater Jericho of worldly sin and wrong; but our efforts have been as the blowing of ram's horns. For eighteen weary centuries the Church has been grappling with its giant foes, and we have but touched the outermost fringe of the world's darkness. Lands once illuminated have been lost again; the Church itself has been corrupted and well nigh destroyed. At our very doors Satan mocks our efforts and sin triumphs. The governments of the world are still but manifestations of the rule of the prince of darkness; their "feet are swift to shed blood, the way of peace have they not known, and there is no fear of God before their eyes." The high places of the earth are full of the habitations of cruelty. The great fortress of iniquity still frowns defiantly in grim majesty before us, manned by giant spirits beside whose powers the fabled strength of the sons of Anak is utter weakness, and enchaining within its iron grasp the myriads of humanity. The Gospel trumpets sound around; but the walls stand unshaken. To all human calculation the dream of a

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converted world is a dream and nothing more. But the eye of faith even now can see the victory; the hand of faith can crown the King; the ear of faith can antedate the resurrection song, and catch the roll of the hallelujahs of a redeemed creation. The work is God's, not ours. Jericho, unshaken by the blast of the rams' horns, fell in a moment when God gave the word; the world's sin, unreached by our supremest efforts, will be dissipated like the clouds of the morning, when Jehovah arises. The walls, black with the sins of the centuries, shall totter and fall, the triumph song of heaven shall ring, the thunders of heaven and the anthems of earth shall unite in eternal acclaim, while

"O'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

"Nevertheless, when the Son of Man cometh, shall He find faith on the earth?"

II. But let us dig a little deeper in the dust of fallen Jericho. "By faith the walls of Jericho fell down, *after* they were compassed about seven days." Not as the immediate result of the Divine decree, but as the consequence of Israel's performance of a prescribed duty. Such is the law of Jehovah; a law wise and beneficent in all its operations. Man must be a co-worker with God. Faith must not degenerate into fatalism. God blesses us by giving us hands to grasp the blessing ourselves. He links promise with precept. "I have given thee Jericho," is the promise; but it is immediately added, "Ye shall compass the city." Although the work is to be manifestly the work of Jehovah, so that Israel may never claim the glory of its performance; yet the divine rule must be followed, and if Israel do no more, at least they must compass the city. Not until this is done, not until the human agency has been fully employed, will the might of Jehovah hurl down the walls.

Exactly so with the greater work and the more glorious promise to which we have referred. The great Jericho of human sin and wrong will fall at last by an interposition of Divine power, the manifestation of the Divine Son; but not until we have fully "compassed about" its dark and hideous walls. Here too, as in the days of old, God's children have their work to do. Our brother Stephen Doolittle, who sounds such lofty notes upon the Divine decrees, who has fathomed the eternal mysteries, and peered with searching gaze into the everlasting counsels, assures us the work is God's, and therefore we have nothing to do with it. The fall of Jericho was the work of God, most striking and manifest; yet Israel must compass the city. The redemption of the world, the glory of the latter days, which Jehovah will assuredly bring to pass, is likewise associated with and conditioned upon the accomplishment of the work He has given us to do. "The Gospel must first be published among all nations," is the solemn prediction of Him whose soul longeth for "the joy set before Him." From the throne of His Father's glory He bends a wistful look on earth and sees its gradual fulfilment. The intensest interest of the Christian, most full of burning zeal for God and man, is but the faintest shadow of the interest of the Master in the same work; for every victory won, every effort made, every onward movement of the great church militant, every blast of every feeblest priest of

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God, is thus hastening the glory of the kingdom. The whole host of Israel compassed Jericho; every woman and every child had a part in the appointed work; every voice joined in the grand final shout; and every effort of every Christian is equally a portion of the eternal plan. Not a word, not a prayer, not a thought, not a sigh is heaved in vain. We have often looked with admiration upon the mighty, impetuous waterfall, and have noted how surely, though so slowly, the water is cutting through the huge mass of rock over which it rolls; in that great work which God hath given the stream to do, bestowing ages upon it for the purpose, every drop of water through all the days and months and years and centuries has had its appointed place, and contributed its tiny quota to the mighty whole. And so is it with God's work for the world. Not in the way we so often vainly dream, but in His way, Christ's Church is through all the ages making ready for His kingdom. We are compassing Jericho; and by and by, our part being done, God shall hurl it down. Not a life is lived, not a prayer is breathed, not an effort made in vain. Every smallest deed, every feeblest word, has its place in the Divine plan; preparing the glad day when earth and heaven shall hail one King, and crown Him Lord of all.

The prediction we have quoted receives a yet deeper illumination as we compare the portion recorded by Matthew (chap. xxiv. 14), "This Gospel *of the kingdom* shall be preached in all the world for a witness unto all nations; and then shall the end come." We whom the Lord has given to see the fuller light from which so many of our brethren hide themselves, have our work to do also. No man having the light must bury it under any bushel; but let it shine. Light receivers must be light givers. Not only the gospel, in the narrower sense often attached to the word, but the gospel *of the kingdom* must be proclaimed. To the down-trodden nations groaning under the yoke of systems of wrong, mis-called governments, must we proclaim the coming of the King whose name is Righteousness, the music of whose voice shall bid the oppressed go free; while

> "Beautiful as songs of the immortals,
> The holy melodies of love arise."

The groanings of creation are re-echoed by suffering humanity; the world, weary of its strife, sighs for its Deliverer, be it ours to proclaim His coming. We too must compass Jericho; and the trumpet blast we sound must be the trump of jubilee, "the gospel of the Kingdom."

III. How full of instruction is our subject when we consider the nature of the means Israel is bidden to employ. A giant fortress is to be captured; God hath promised it; Israel must work for it; but how? March round it with ram's horns; this and no more. So God teaches the truth our dull hearts are slow to understand, that means are means, and nothing more; the blessing is still of His bestowal. Such is the truth ever manifest in history. When Egypt is to be saved from impending famine, the instrument is not the might of its king, not the sagacity of its statesmen, but a poor Hebrew captive forgotten in one of its dungeons. When Midian is to be overthrown, Gideon's army must be reduced to a band, and three hundred men deliver Israel. Goliath safely defied the huge form of Saul, and all the mighty men quailed

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before him: but the stone of a shepherd lad slew him. When the armies of France had been scattered; when her king was a fugitive, and her generals helpless; her cities stormed and taken; a humble village maid achieved the deliverance of her country. When the crimes of the Papacy became too great for the endurance of Europe, the blows which shook her foundations and rent her dominion in twain were struck by a humble monk of Wittenburg. Slavery was destroyed and the American Union preserved, by the sagacity and determination of an unknown patriot of Illinois, whom "accident" had elevated to the Presidential chair. Nay, we need no further example than that of Christianity itself. In the guise of a carpenter the Deliverer of mankind appeared, and with twelve fishermen of Galilee, God shook the world. So "hath God chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." Jericho is captured by the blast of rams' horns.

We need the lesson to-day. The world is to be conquered, not *because* of our proclamation of the gospel, though *after* it. Confounding sequence with consequence, we dream vain dreams of human regeneration; build mighty castles of imagination, on which stands a missionary subduing the whole earth; fill our platform speeches with eloquent apostrophes to the impossible; and endeavour to satisfy the longings of our hearts by hopes vain as the empty wind, the futility of which every hour is demonstrating.

We picture Jericho blown down by the blast of rams' horns; the world regenerated by Christian preaching. The theory so often urged and implied in our present teaching, that goodness and right and truth will gradually leaven mankind as a whole, is a theory utterly destitute of any shadow of support in the Scriptures; more, it is in direct antagonism to its teachings. "This gospel of the kingdom shall be preached in all the world *for a witness* unto all nations," not for their conversion, "and *then shall the end come.*" The stone which shivers the huge bloodstained fabric of earthly power in Nebuchadnezzar's image, the kingdom which the God of heaven shall set up, is cut out "*without hands.*" When the king in the second psalm is predictively described as asking for the heathen and the uttermost parts of the earth, it is as seated "upon the holy hill of Zion," and the subjugation to be effected is described thus: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The heathen shall cast their idols to the moles and to the bats "when He cometh to shake terribly the earth." Not *by* our preaching, but *after* our preaching, by the advent of the Son, will God save the world; even as "the walls of Jericho fell down, *after* it was compassed about seven days."

IV. Yet one thing demands consideration; the delay in the fulfilment of the promise. Ere yet a single deed was done or a single horn blown, God said to Joshua, "I have given thee Jericho;" but the walls fell not. Israel compassed it about, but they remained unshaken. Again they did their work, and yet again; and no result followed. A fourth, fifth, sixth, seventh time, and seven times the seventh day, Israel compassed

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Jericho; to indicate that their part was performed perfectly; and then at the shout of the multitude, the promise was fulfilled, and Jericho fell. During that prolonged march how loud would be the scoff and taunt and jest from the besieged city as to this novel way of conducting a siege. Inquiries would be made as to the peculiar school in which Joshua had learnt the art of war; suggestions hazarded that the priests should blow a little harder on their terrible weapons, and march a little faster lest the siege be unduly prolonged. As the seventh day dawns, and the multiplied marchings commence, the merriment waxes greater. "Must be very fond of exercise, especially on the Sabbath day;* pray may we anticipate the pleasure of this spectacle for another week. The siege would appear to be making somewhat slow progress; not a single tower is overturned, not a wall——" Hark! what is that crash which shakes the earth! Every tower is overturned; every wall laid low; in a single moment the Almighty finger has written Ichabod upon its glory; and

> "The might of the Gentile, unsmote by the sword,
> Hath melted like snow at the glance of the Lord."

Even so with this greater Jericho of human sin. Eighteen centuries ago the cry reverberated along the banks of Jordan, "The kingdom of heaven is at hand." Delayed by the Jewish rejection of the Messiah, still the voice of hope and mercy proclaimed the nearness of its advent. "The time is at hand;" "the Judge standeth at the door;" "I come quickly," are the inspired voices; yet the centuries rolled on, the dawning light faded again into twilight, and then flickered in midnight darkness; and the feeble weary church, harassed and persecuted by all the powers of evil, lost the brightness of its hopes, and ceased to expect the Deliverer. "Where is the promise of His coming?" is the taunt ever addressed to those who presume to believe in the promised Advent. To the worldling our siege of Jericho is a mockery and a delusion. But even while we wait and watch and hope, the King is making ready; the roll of His chariot wheels is borne to our ears; angel harps are tuning to higher songs than heaven ever heard before; the very earth reflects the promise of His glory, and its groanings soften into spring-time songs as the fulness of time draws near; the shadows disappear; the morning dawns; glad glorious resurrection morning, when the world, smiling in beauty, and robed in heavenly life, shall see and crown its King.

WILLIAM W. SKEMP.

NOTES AND QUERIES ANENT "ISRAEL IN BRITAIN."

1. AS Mr. J. Wilson has, in your last issue, exposed "one or two flaws" in the Berwick Lecture of January, I solicit a little space in your next for the purpose of pointing out others of an equally grave nature, and which really tend to fix on Mr. Muir the charge of "dovetailing with preconceptions imported into the Book," what nobody whose mind was not possessed by "such preconceptions, would ever find

* It was believed by the Jews that Jericho fell on the Sabbath."

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in it." "Collation with other *corresponding* Scriptures" is a just mode of procedure in search of Truth; but the mechanical method of attempting to "dovetail" Scriptures *that have no correspondence* one with the other, is mischievous and misleading. That "Israel is Britain" according to Mr. Hine, or that "Israel" is "in Britain" according to Mr. Muir, is an assumption to which I strenuously demur, *because* the irrelevant Scripture references of the Berwick Lecture give it no countenance whatever.

2. If God be pleased to spare me, and give me grace and strength, I purpose to submit to RAINBOW readers an unvarnished tale concerning the Ten Tribes of Israel from authentic sources; but, as this task requires much time in collating, and as I deem that an immediate responsibility is laid on me to make good my charge against the Berwick Lectures, I submit these notes and queries at once.

3. By what authority does Mr. M., on page 25 of the January number state, that "it is to be specially noted that many of the most important cases of imperfect or inaccurate rendering in the 'Authorized Version,' relate precisely to this matter of the Identification of the Lost Israel?" This is scarcely candid; but if true, what a naughty conspiracy there must have been among the translators! But the references given by no means countenance the assertion, for, *taken with their context*, they allude to other events and peoples as well as Israel. Neither is the inference correct, that "Lost Israel" is to be recovered from Islands of the North-West, for if Mr. M. had inquired of Isaiah, chap. xliii. 5, 6, or Ps. cvii. 3, he would have discovered that they will come from East, West, North, and South; a promise corroborated by the words of the Lord Jesus in Matt. xxiv. 31. I would here add that the Prophet Jeremiah, xxxi. 7-9, gives a lamentable picture of the return of Israel from their hiding places, at utter variance with the extravagant vision of Mr. Muir.

4. Whence is the authority for saying that "Israel is the centre of the Catholic church?" or where in Scripture is such a phrase found? The writer of the Lectures indulges too freely in such unwarrantable expressions, forgetting his assumption of "humility and submission," for he reiterates this on p. 69 in language that the Epistle to the Ephesians scatters contemptuously to the winds.

5. Mr. M. *says*, p. 21, that "the Book is the canon of interpretation," yet in his statements he oft ignores it. He oracularly proclaims that the period of "a time, times, and a half" of Daniel, vii. 25, "*is* 1260 years;" but a glance at chap. iv. 23, would have told him that, if such were the case, then Nebuchadnezzar would be eating grass "with the beast of the field" at this hour! Moreover, when we read in "the Canon" that the reign of the Apocalyptic Beast is to be "forty and two months," it is plain to every thoughtful man that the periods of the events, *that occur during that reign*, Rev. xi. 3, and xii. 14, are *thus* explained in a way not to be mistaken; for, if there be not—as there is not—warrant for the year-day theory,* *much less* is there *for the fallacy that the period of forty-two months* "is another variant form of expressing the same great prophetic period of 1260 years!"

6. By what system of interpretation the "woman clothed with the sun" is made to designate "Israel the divorced woman," your readers

* Tregelles on Daniel, p. 119, &c.

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may be at a loss to discover! Or why, because in the Apocalypse she is declared to flee into the wilderness, the wilderness of Isaiah xxxv. must necessarily be the "place prepared?" The "dovetail" here does not fit, for the two records are of varying events having no relationship to each other whatever! Moreover a "woman crowned with twelve stars" does not look much like one divorced.

Again, Mr. M. finds the woman "clothed with the sun and the moon under her feet;" but does it follow—except upon the Israel-in-Britain principle—that the sun and moon spoken of by Moses in Deut. xxxiii. are in any way explanatory of the 12th chap. of Revelation? Let the reader compare the two, and he will clearly see that there exists no more affinity the one for the other, than *the bare mention of the names of the luminaries.* This too is an awkward "dovetail!"*

7. He again asks, "Who are the two witnesses" of Rev. xi.? and dogmatically replies "Israel and Judah!" But the "Canon," which is its own interpreter," rebukes him by stating that Elijah is at any rate to be one of them, Mal. iv. 5.† Is Mr. M. prepared to prove that Israel and Judah will *at that point of time* be slain for their testimony, that they will lie unburied for three and a half days, and then be taken up to heaven? (Rev. xi. 5-12.) I trow not. Besides, here is an ignoring of dispensational truth, for the two witnesses appear *previous* to the coming of the Lord in power and glory, and the Ten Tribes of Israel do not appear on the scene till *after* that advent. Ezek. xx. 33, and onwards, but particularly ver. 35.

8. I might adduce much more, but forbear at present, in the hope that Mr. Muir will take Mr. Wilson's advice, and "leave unestablished ideas" alone, trying every statement "by the crucial test of the Book." My wish now is—to use Mr. M's. own words—that readers should "*decline to accept an hypothesis for which the foundation of clearly established facts is confessedly wanting.*"

In conclusion. If, instead of the profuse irrelevant matter scattered over his pages, the writer had given authority to show that the Anglo-Saxon race came originally out of Egypt, that they had continuously observed the rite of circumcision, and had kept the passover "throughout their generations," there might have been ground for faith in his dogma; but whilst these are wanting, the following inspired truth ought to be decisive:—

"Lo! the people shall dwell alone, *and shall not be reckoned among the nations.*" (Numb. xxiii. 9.)

"I will sift the house of Israel *among all nations*, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos. ix. 9.)

H. Goodwyn.

Clevedon, 8th February, 1879.

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* See my work on The Book of Revelation, pp. 225, &c. (Elliot Stock.)
† Same work, pp. 210, &c.

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CORRESPONDENCE.

"THE PENALTY OF SIN."

DEAR SIR;—May I send you a few lines on the article in the December number of the RAINBOW, page 565, headed "The Penalty of Sin paid by Christ," with regard to which I differ from the writer when he says the "difficulty is fairly put." I think, on the contrary, that it is simply entangled with another matter.

God set before man "good and life," "evil and death." We all know how true God's word is which says "there is none that doeth good; no, not one." Consequent hereon we have the condemnation unto death for sin; the choice in each and every one *involving death*. Paul says at the close of the 9th chapter of Hebrews, 26, 27, 28 verses, "Now once in the end of the world hath He (Christ) appeared, to put away sin by the sacrifice of Himself. And as it is appointed unto men *once to die*, but after this the judgment, *so* Christ was *once* offered to bear the sins of many." John says, ch. iii. 17, "God sent not His Son into the world to judge the world; but that the world through Him might be saved." Thus we gather the whole matter.

Man by sin falls under condemnation and becomes "appointed *once to die*, and Christ once dies to put away sin, bringing the world thus into the required position that it might be saved.

The first death appointed to men is that to which our Substitute subjected Himself, becoming in it the "propitiation for our sins," making atonement for our souls, and from it arising, "death hath *no more* dominion over Him."

The *ultimate penalties* of which the writer makes mention are the results of the "after" "judgment" which is incurred by the persistent in evil, the unrepentant sinners, who must be judged, "every man according to their works;" and who are *therefore* condemned to the penalty of "their part in the lake which burneth with fire and brimstone; which is the *second* death." (Rev. xx. 13, xxi. 8.)

There is *no* ground for asserting that Christ must undergo "whatever penalties have been incurred by man" in this "after" "judgment," which is the judgment of the great white throne; and from which, departing, the condemned enter into "utter destruction from the presence of the Lord," and *die* the *second* death, from which there is *no* Redeemer.

I think the difficulty is thus met by rightly separating the penalty borne by Christ from the penalty incurred by the incorrigible, which lies beyond the reach of the "gospel of the grace of God in Christ."

M. v. S.

REGENERATION *NOT* RESURRECTION.

DEAR SIR,—I venture to think that the cause of truth would have been better served with fewer words than contained in Mr. Underhill's reply to my criticism. It is not sufficient for our friend after so long a letter to say, "I believe that the words of Christ in the 3rd John refer to this change"—meaning resurrection. The burden of proof rests on him to show that the "*being* born again," spoken of there, and also by the Apostle Peter, is *not* the same as alluded to by Paul to the Ephesians, "You *hath* He quickened." I would further in-

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quire of him how John could say "*now* are we the sons of God," and Paul to the Corinthians, "If any man be in Christ he *is* a new creature," if not by this new birth already taken place.

I am no Platonist, nor ignorant of their theory who are such, for I am as persuaded as my friend can be that the new birth I contend for is the germ of immortality, and that the issues of the second death will be cessation of existence. But I must insist that spiritual life *is* more than spiritual feeling, and that I am a subject of spiritual life when as to feeling I am very dead. When Paul said "I live, yet not I, but Christ liveth in me," he spoke of a life already possessed while as yet he lived in the flesh. Call the change he underwent on his way to Damascus conversion or what we will, it was practically new-birth to him, constituting him henceforth a new creature.

I must therefore urge upon our readers the importance of keeping distinct the terms Regeneration and Resurrection, that we may guard against the error into which Hymeneus and Philetus fell, or something akin to it. And finally, I warn the friends of Conditional Immortality against playing into the hands of their opponents in Restitution by teaching that Resurrection is Regeneration, thereby giving hope of further probation for *all* in resurrection.

I am, yours faithfully,

N. STARKEY.

"RESURRECTION."

DEAR SIR,—We know that there shall be a resurrection of the just and the unjust. The word of Jesus is sufficient warrant for this belief: "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (Dan. xii. 2; Acts xxiv. 15; Rev. xx.)

Paul certainly asserts that the saints will arise with a spiritual body, incorruptible, and, therefore, immortal, and they enter on eternal life.

So far, this is definite and precise.

We have seen that they who die out of Christ have also a resurrection, but we are nowhere told with what body they shall arise.

Now, the Pauline, and, indeed, the Biblical doctrine is, that the corruptible body (nevailah) shall not be raised at all; nevertheless, the natural persons, when they "stand before God," must do so in some clothing, in which also being condemned they must suffer the "punishment of everlasting destruction."

This difficulty thus presents itself—that while the just will arise in a substantial body, because their names were written in the Book of Life, the unjust will have no substantial body awaiting them, for the corruptible body will have perished, and they had no previous promise of a spiritual body.

However, we must suppose that they, when "standing before God," will do so in concrete personal identity.

If any friends would kindly throw light on this subject they would greatly oblige,

Yours faithfully,

EDWARD WOOD FORSTER.

West Terrace, Darlington.

P.S.—An objector might quote Romans viii. 23. Answer—"With regard to the body sown or buried, Paul terms it σῶμα ψυχικὸν, the personal or soul-body, intimating very clearly that it is the personal iden-

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tity which we are to look for in the σῶμα πνευματικὸν, or spiritual body, in which our individuality shall be restored."—*Forster's Biblical Psychology.*

ISRAEL.

DEAR SIR,—I thank you for your faithfulness in teaching that we are the descendants of Israel. This must be the case, as no other people on the face of the earth have done what Ephraim had to do. The absence of circumcision and other Jewish rites is no objection whatever to the theory. It tells the other way, for Israel was divorced, and forgetfulness and fruitfulness are the names of Joseph's sons. I hope, however, the advocates of this grand truth will not weaken its force by too many arguments in its favour. Exaggeration is the same as deficiency.

Very respectfully yours,
X. Y. Z.

THE GREAT PYRAMID AND ASTRONOMY.

DEAR SIR,—The advocates of the superhuman origin of the great pyramid will irretrievably damage their pet theory if they summon it as a witness to the truth of modern astronomy. If this wonderful pile was built under divine direction, it is impossible that it can in any way sanction the astronomical system of Copernicus and Newton, for that system is altogether opposed to Scripture. To reconcile the Bible and so-called "scientific" astronomy is beyond the wit of man. Hence, many who believe the latter have cast away the former. They are consistent, but alas for their choice! Heaven is God's throne, and the earth is His footstool, and the one is as firmly fixed in its place as the other.

Yours faithfully,
Ps. XCIII. 1, 2.

"DEPARTED SPIRITS."

DEAR SIR,—In reply to the letter of your respected correspondent, under this heading page 91, I would, in order to save your space, and my own time, simply refer to a tract I have already published on "The Preaching to the Spirits in Prison," and beg to state that I will send it, and other three, on "The Rich Man and Lazarus," "The Thief on the Cross," and "Desiring to Depart and to be with Christ," to any address on receipt of two postage stamps.

Very faithfully yours,
W. LAING.
51, Buccleuch St., Edinburgh.

Literature.

Pierrot. Humbly Born, but Noble of Heart. A Tale of the Nineteenth Century. By S. De K. E. Marlborough and Co.

A TOUCHING story, in which Christian kindness is startlingly contrasted with the revolting barbarity of the days of the French Revolution.

We have also received the following pamphlets :—

The Dying Dogma. By Theta.

A Hindu Gentleman's Reflections Respecting the Works of Swedenborg. London: James Speirs.

Notes on Olver's Fernley Lecture. By J. L. Posnett. Stock.

Hamartia. Nature and Origin of Evil. Stock.

The Sympathy and Action of England in the Late Eastern Crisis and What Came of Them. Also, the Value of the Rhodope Report. By A. Boyle. Stock.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL, 1879.

THE ROBBER'S PRAYER.

IT is a remarkable fact that, whatever interpretation may be given to our Lord's answer to the malefactor's prayer (Luke xxiii. 42, 43), the recognition of the kingdom in both prayer and answer is beyond dispute. The thief recognised Jesus as the KING, thus affirming, amidst the agonies of a cruel death, the literal truth of Pilate's superscription—"THIS IS THE KING OF THE JEWS." And Jesus accepted the testimony as true, by making a certain promise to the witness. No matter, at present, what that promise was, or what it meant, or when it was to be fulfilled. To these points we shall pay reverent attention in due time, as they are confessedly of great value in relation to certain Christian doctrines. Just now, however, we can afford to dispense with the exact meaning of the Saviour's promise, if the bare fact be granted that it is an answer accordant with the meaning of the malefactor's request. And, so far as we know, this is universally granted. Indeed, it is so obvious that nothing but perversity or the pressure of some desperate theory could dispute it.

The petition of the robber was, "Lord, remember me when Thou comest in Thy kingdom." The reply of Jesus was, "Thou shalt be with Me," or "With Me shalt thou be." Either arrangement of the words conveys the same meaning—that of the personal presence of both in the same place. The petitioner had not the faintest idea of the time when Jesus would come in His kingdom, but he had the firmest conviction that He would some day come to reign; hence he says, '*When* Thou comest, remember me.' The Lord's gracious reply far exceeds the petition. All that the poor man asked was that when the King of Israel, now on a cross, should come to His throne, He would kindly remember that one of the wretched felons who died in anguish by His side, confessed there and then His right to the throne. Jesus does not say, 'I will remember thee,' which would have been very gratifying to one who had of late been unused to gentle words from his fellow-men,

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but "Thou shalt be *with Me*," which must have fallen upon his ears and his heart as an absolute surprise, ay, almost to the extent of deadening for a time the dread pains of crucifixion. '*With* Him! With the KING! *I!* O, amazing mercy, worthy of the Messiah!'

That such thoughts as these, perhaps these identical thoughts, passed through this man's mind at this hour of crisis, at once the darkest and the brightest of his life, we have no doubt. Unfit to live, being one of those social pests whose accursed lust of covetousness must be gratified in defiance of all law, human and divine, society in self-defence demands his life; and as it is oozing out upon the cross, he glances at Jesus and thinks—'Yes, He is, He must be the Messiah promised to our nation; and if so, even this horrible death will not be able to deprive Him of His throne;' and then he says aloud—no doubt with the bitter consciousness of shame and sorrow for his evil life—"Lord, remember Me when Thou comest in Thy kingdom."

Let us pause here and reflect. A little quiet thought over the scene will not be lost. Is there any thing in all history like to this? Is there anything in the unparalleled life of the Saviour Himself more strongly interesting, more deeply impressive? A procession of miracles had accompanied His footsteps as He went about doing good, drying tears, gladdening hearts and homes, and leaving the memorials of divine beneficence and the lessons of divine wisdom wherever He journeyed; and miracles too, wrought, not by Him, but on His account, bore witness to the grandeur of the Sufferer as He hung upon the cross. But where was that thing so feelingly prized by us all in the hour of affliction—a word of generous sympathy? Was there *none* for our blessed and beloved Lord? not a word of gentle kindness to Him who had uttered thousands of loving words during His ministry of surpassing grace? No, none! All the disciples, bewildered, panic smitten, forsook Him and fled. "And they that passed by reviled Him, wagging their head and saying, Thou that destroyest the temple and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others, Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God. *The thieves also who were crucified with Him, cast the same in His teeth.*"

Is it possible that human wickedness could be so basely virulent? Can wretched robbers, writhing in the agony of a shameful death, the just penalty of their crimes, "mock" the wonderful beneficence, and faith, and piety, of the Son of Man? Alas! what dismal darkness sin has spread over the human race. But the "cup" was not yet quite full. Very soon, however, it is filled to the brim and

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can hold no more, as the startling cry proves: "My God, my God, why hast Thou forsaken ME?"

But a light flashes upon the mind of one of the malefactors. Jesus is not to expire without one word of human sympathy. It comes not, however, from any of the disciples, or priests, or elders, or scribes, or professors of religion, but—strange fact!—from lips that a few minutes before had reviled Him. One of the 'transgressors with whom he was numbered,' thus rebukes his companion in crime and woe: "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." And then, looking at Jesus, he said, "Lord, remember me when Thou comest in Thy kingdom."

It is surely remarkable that, under the circumstances and from such a quarter, this solitary gleam of light should suddenly shoot through the darkness and point to the Messiahship, and promised kingdom, and royal glory of Jesus, notwithstanding the fact that he was then a dying man nailed to an accursed cross. It impresses us as one of the sublimest things in all history that a wicked man, suffering the terrible but just penalty of his crimes against society, should be selected, in the marvellous wisdom of God, as the solitary comforter of the dying Saviour who came to seek and save the lost—of whom this member of a fierce band of robbers and murderers was one. Rich streams of comfort have been poured upon sorrowful hearts by sons of consolation through many generations, as they have spoken about the exceeding riches of the Redeemer's grace as the sympathising High Priest, the Advocate, the Surety, the Unchanging Lover, and the Elder Brother; but the "penitent thief" comforted Christ himself! His pulpit was in very deed a sorry one, and his sermon was short; but it sent a thrill of joy through the heart of the Man of Sorrows; and the Prince of Israel then and there—*that very day*—claimed the kingdom by promising a very great thing to one who recognised him as the King of the Jews, and presented to him *in that capacity* the never to be forgotten petition, 'Remember me when Thou comest to reign.'

Surely this is the natural and true light in which to view this celebrated prayer. Whatever we may understand by "to-day" and "paradise," it seems to us certain that we are not at liberty to claim them in support of Gentile theology on "disembodied souls" and "heaven." The penitent robber was a Jew, and his ideas of the kingdom would of course be such as were held by his countrymen, as instructed by their prophets. He knew absolutely nothing about the notion of departed souls ascending to heaven at death. Such a thought never entered the Jewish mind. It was not taught by the prophets; it formed no part of Divine revelation; and the false dogmas which crept into Christendom on these subjects, as well as "Christendom" itself, were then in the far future. It is,

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therefore, impossible for us to admit the idea—notwithstanding the fact that countless sermons have been based upon it—that this man's prayer, translated into the language of the modern pulpit, was, 'Lord, pardon my sins, and remember me in mercy when Thou goest to heaven;' and that the answer—similarly translated—was 'Verily I say unto thee, To-day shall thy soul be with Mine in heaven.' Let it not be imagined that we have anything to say against fervid declamation in the cause of righteousness, or that we underrate the guilt and danger of remaining foes of God until "the eleventh hour." But, then, sacred eloquence should have assured truth for its brief; and appeals to the conscience should have "Thus saith the Lord" as their winged arrow. Besides, the commentator in the quiet of his study neither has nor desires to have the latitude which is readily granted to the public speaker. His business is calmly to examine the Scriptures, and to give, without respect to church or creed or current theory, what appears to him the exact meaning of any given passage. He must take into account the circumstances, the object of the writer or speaker, the language in which the document was originally written, and the harmony of the passage with the general tenor of Holy Scripture. His responsibility to God and man is very great. He knows not where his printed words may go, or what effect they may have upon other minds—it may be long after the hand that wrote them has turned to dust—and he is therefore bound to be extremely careful respecting every word he writes.

Under these impressions we proceed to the next point of inquiry,—the place where the Lord promised that the penitent man should be with Him,—PARADISE. Now, we hope the reader will see the vital importance, in this investigation, of the first remark we make here, namely,—the Lord must have meant His words to be distinctly intelligible to the person to whom He spoke. We are bound to accept this proposition as self-evident. The honour of our beloved Saviour, and the peace of the sinner just rescued, as if by miracle, from the curse of unpardoned sin, alike demand that. But, when that is granted,—as, of course, it must be,—what follows? Why, this: that the meaning of the word "Paradise" must be found in the same Old Testament Scriptures which told the Jews about the "kingdom" of the Messiah. No light, regarding the import of that word, shed since the awful day of Calvary—if any additional light has, in fact, been shed—is available here; for, whatever value it may have to us who live during the eve of the Second Advent, the men who lived at the time under notice had it not. If the dying malefactor, therefore, understood the King's promise, which we assume that he most certainly did, it was because, in the days of his youth, before he became a "companion of riotous men," he had heard or read, or, what is almost certain, both heard and read many times, that the seers of Israel, in describing the future glorious kingdom of "Messiah the Prince,"

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pictured it not only as Paradise restored, but as Paradise so wonderfully expanded, that the Edenic garden of the first Adam shrinks into a hand-breadth in comparison. The gracious answer of the Saviour, then, amounted to this:—'I will not only remember thee when I come to reign, but thou shalt enjoy the bliss of My kingdom;—thou shalt be with Me in Paradise.' What peace must have flowed into the heart of the pardoned penitent! He can endure the agonies of the cross now! He knew that resurrection was a doctrine of the Scriptures; and now that the King of Israel has promised him a place in the future paradise, he can die in peace, in the full assurance that the promise will be fulfilled at the proper time.

The word Paradise comes direct to us from the Greek Παράδεισος; but the Greek here borrowed from the Eastern tongues. The Sanscrit has *paradesa*, a region of beauty and excellence. In Armenian and Persian, *pardes* was the term applied to the fine parks or pleasure grounds of the wealthy, and especially such as were possessed on a larger scale by monarchs. In the Septuagint of Gen. ii. 8, "Paradise" is used for the garden of Eden. In the later books of the Old Testament, it appears in this sense as a Hebrew word. Thus, in Neh. ii. 8, where it is translated "forest,"—"A letter unto Asaph, the keeper of the *pardes* of the king;" not exactly forest, in the sense commonly understood by us, yet in a sense that must have comprehended forest trees, if also others that were rather for ornament and pleasure; for the object of the letter was to procure from this man wood for the doors and beams of certain houses Nehemiah was going to build. In Eccles. ii. 5, the preacher, speaking under the character of king of Jerusalem, says, "I made me gardens and *paradesim*;" "orchards," our translators put it: so it might be; or parks, furnished with animals, as well as shrubs and trees. And in Song iv. 13, "Thy plants are a *pardes* of pomegranates, with pleasant fruits; camphire, with spikenard:" which suggests very much the idea of our orchard, or fruit and pleasure garden. Hence the Greek translators quite naturally gave paradise as the equivalent of *garden* in Gen. ii. 8:—"The Lord God planted a paradise in Eden." Josephus uses the same word. He writes: "Moses says farther, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when He brought Adam and his wife into this garden, He commanded them to take care of the plants." Paradise was thus used among the Jews to express the beauty and fertility of the earth, and the peace and happiness of men, under the blessed reign of Messiah. Did their prophets, who had visions of that reign and its consequences, warrant such hopes? Let us see. They shall speak for themselves, as they were instructed by the Holy Spirit.

"O let the nations be glad and sing for joy; for thou shalt judge

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the people righteously, and govern the nations upon earth . . . Then shall the earth yield her increase" (Psa. lxvii. 4, 6). "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure for ever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed." (lxxii. 6, 7, 16, 17.)

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." (Isa. iv. 2.) "Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan." (xxx. 23, 24.) "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water. . . . No lion shall be there, nor any ravenous beast shall go up thereon." (xxxv. 1, 2, 5, 6, 9.) "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." (xli. 18-20.) "For the Lord shall comfort Zion: He will comfort all her waste places: and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (li. 3.) "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." (lxi. 11.)

"Thou shalt yet plant vines on the mountains of Samaria: the

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planters shall plant, and shall eat them as common things. . . . Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." (Jer. xxxi. 5, 12.)

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land." (Ezek. xxxiv. 25-27.) "I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." (xxxvi. 29, 30.) "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, withersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed; and every thing shall live whither the river cometh. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." (xlviii. 8, 9, 12.)

"Fear not, O land; be glad and rejoice: for the Lord will do great things. . . . And the floors shall be full of wheat, and the fats shall overflow with wine and oil. . . . And ye shall eat in plenty, and be satisfied, and praise the Name of the Lord your God, that hath dealt wondrously with you: and My people shall never be ashamed." (Joel ii. 21, 24, 26.) "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." (iii. 18.)

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up

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out of their land which I have given them, saith the Lord thy God." (Amos ix. 13-15.)

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel." (Hos. ii. 18, 21, 22.)

"For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things." (Zech. viii. 12.)

Paradise! Yes; our blessed Redeemer, who died between two thieves, will yet make the place of His feet glorious. (Isa. lx. 13.) His rest shall be glorious. (xi. 10.) He will be the glorious Lord (xxxiii. 21), in the glorious land (Dan. xi. 16); and His presence in the world that once refused Him a place on which to lay His head, will make the metropolis of His vast empire the joy of the whole earth. (Ps. xlviii. 2.) The garden of the first Adam must have been very beautiful, with its flowers, and fruit, and trees, and river; but there was a serpent in it; its area was limited; and the whole scene fades from view with the failure of the man to whom the fine estate was given; but the paradise of the second Adam, the perfect One, the Redeemer of the inheritance, the Conqueror of death and Satan, the Life Giver, the Magnifier of His Father's law and the Glorifier of His Father's name—who shall describe *it?* Beautiful, transcendently magnificent, beyond the richest dream of poetic imagination must it be! He and those who love Him must have a grand abode; for HE can be trusted—having been tried and found faithful; and they, redeemed and taught by Him, can be trusted too—ever blessed be His name for the fact! He is worthy, and they, accepted in Him, shall share with Him the delights of the great Eden of the restitution, without a forbidden tree, a serpent, or the shadow of death. The paradise of the future will be as much superior, both in grandeur and extent, to that of the past, as is the nature of the second Adam to that of the first. For redemption includes the moral, the mental, and the material; and when men become loyal to the great King, the future habitable world (Heb. ii. 5, Greek) will be habitable in the strict sense of that word—a place of health, and happiness, without plague, or famine, or war, ferocious beast, or deadly reptile.

But the reader is no doubt thinking of the apparently insurmountable difficulty of the text upon which we are commenting. He will, of course, grant gratefully that, under the coming reign of the blessed Jesus, the fertility and beauty of the earth will make it in very deed a paradise,—a boundless garden of delights in which

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holy men will find life a priceless boon, and worship the joy of existence; but, then, the answer to the penitent's request is, "*To-day* shalt thou be with Me in Paradise." The reader may take it for granted that in this, as in every other case, the establishment of a foregone conclusion is not our object, but the recognition and vindication of revealed truth. Now whatever the laws of language may require—and we are of course profoundly loyal to their requisitions, as they are the true friends of correct thought—it is obvious that if an undoubted FACT comes into collision with a grammatical LAW, the latter *must* yield. Perhaps it is not an infallible law, or perhaps it only holds good under certain circumstances; but at any rate, a well established fact cannot be set aside. Moreover, if the fact under notice be one of extreme importance, having its place at the very centre of a system of doctrines upon the truth of which the salvation of men depends, we must maintain it at all hazards, whatever may be the consequence to the offended law of grammar. Now, supposing that there is a paradise * in heaven where Jesus now is, and assuming that he referred to that,—which we do *not*,—the all important fact in this case is that he did not go there that day, but died and was buried: and on the morning of the third day—the glorious day of the resurrection—we have His own assurance: "I am not yet ascended to My Father." This is conclusive—is it not? 'No,' you say; 'for the meaning is that the soul or the spirit of the pardoned thief went with the soul or spirit of Jesus to heaven that very day.' But we distinctly refuse to listen to the *dictum* of orthodoxy in this matter, for the sufficient reason that it is utterly destitute of authority. Our Lord does not say 'Thy soul, or thy spirit, shall be with mine,' but "Thou shalt be with Me;" and no system of theology has any right to put words in our Lord's lips which He never uttered, or to give to the words He did utter a meaning which would make them perfectly unintelligible to the conscience smitten sinner that he was comforting.† What *could* the dying Jewish robber know about the heaven to which modern creeds send "souls" at death? It is wildly absurd! Whatever becomes of the note of time—"to-day"—the personal pronouns, "thou" and "me," must retain their integrity as representing living individuals, and not imaginary essences.

But further, there is, in fact, no law of language to forbid the removal of the comma from the place it occupies in the authorised version. Punctuation is a useful device, but it has no divine authority, and like other things of merely human origin, it must

* It is an instructive fact that in the Greek the article is prefixed—"*the* paradise,"—thus showing that it was a locality, or condition of things, regarding which definite ideas were entertained, as they must have been by those who were familiar with the splendid prophecies we have quoted.

† "The Lord gives the dying robber a *present assurance*, instead of a *future remembrance*.—'Verily, I say unto thee to-day'—the *future* fulfilment being required by the absence of ὅτι."—Bullinger, *Critical Lexicon*.

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be carefully watched lest it mislead, as it often has misled, in matters of great doctrinal importance. The received reading is, "Verily I say unto thee, To-day shalt thou be with Me in paradise;" thus teaching that the Lord and His new disciple should meet in paradise that very day; but this teaching cannot be accepted, for the conclusive reason that it is not in harmony with fact. Let us read the verse thus: "Verily I say unto thee this day,* Thou shalt be with Me in the paradise." This change of position for the comma throws a new, and we are perfectly satisfied the true, light upon the promise. Moreover, when we notice that in the original σήμερον = to-day, or this day—is emphatic, we are confirmed in the conviction that the thought which lately occurred to us as the key to the interpretation of this passage is correct, namely, the circumstances in which the King of Israel was that day found. He was nailed to a cross, nationally rejected, His claims derided, His friends in despair, and His enemies exulting in the fancy that they had got rid of Him for ever. It required hardly a moment's reflection to perceive all this. The dying malefactor saw it all, and yet —sublimest act of faith on record!—his parched lips uttered the prayer, "Lord, remember me when Thou comest in Thy kingdom." To the eye of sense everything, absolutely everything was against the possibility of Jesus ever coming to a kingdom. It seemed irrational to entertain the thought for a second; yet this man's marvellous faith triumphs. Promptly and graciously the Lord rewarded it: "Verily I say unto thee THIS DAY, Thou shalt be with Me in the Paradise." Which amounts to this: Neither the cross, nor the shame, nor the desertion of My disciples, nor the malice of My murderers, can prevent My coming to the kingdom, and as thou hast acknowledged Me here and now, I THIS DAY promise that thou shalt be honoured and happy then. On the cross, the Lord Jesus claimed the kingdom; and, whoever else may be absent from the bliss when He returns to reign, the poor penitent who died by His side is sure to be there. ED.

*** The above article, under the heading of "The Kingdom Claimed on the Cross," appeared in the RAINBOW five years ago. We are sure that our constant readers will readily excuse its re-appearance when we tell them that we have had many recent inquiries by new readers respecting the thief and paradise.

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* The possible objection that "this day" seems a needless addition to "I say," will vanish if the circumstances be taken into account. Moreover, though it may not be common among Englishmen, it is an idiom with which the Hebrews were familiar. *Ex. gr.*—"Sell me this day thy birthright." "Swear to me this day." "I testify against you this day." "I command thee this thing to-day." "I have set before thee this day life and good." "I am yet alive with you this day." "Ye are witnesses this day." "I have made known to thee this day." "Even to-day do I declare." If the reader chooses to examine for himself, he will find a multitude of similar expressions.

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SOME ANCIENT PREDICTIONS AND MODERN UTTERANCES.

ANCIENT PREDICTIONS.

THE reader's attention is called to the following extracts from the 48th and 49th chapters of Genesis.

More than 3500 years ago one told Joseph, Thy father is sick; and he took with him his two sons, Manasseh and Ephraim. And Jacob strengthened himself, and sat upon the bed, and said to Joseph: And now thy two sons are mine, as Reuben and Simeon they shall be mine. Bring them I pray thee unto me, and I will bless them. Now the eyes of Jacob were dim for age, and they were brought near, and he kissed them, and embraced them. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand. And Israel stretched his right hand, and laid it upon Ephraim's head, who was the younger; and his left hand upon Manasseh's head (necessarily crossing his arms to do this), for Manasseh was the firstborn, and said:

"God, before whom my fathers Abraham and Isaac did walk,
The God which fed me all my life long until this day,
The angel which redeemed me from all evil,
Bless the lads;
And let my name be named on them,
And the name of my fathers Abraham and Isaac;
And let them grow into a multitude in the midst of the earth."

This displeased Joseph, and he requested his father to take his right hand off the younger son's head, and place it on Manasseh's head, he being the first born. But his father refused, and said, I know it, my son, I know it.

"He also shall become a people,
And he also shall be great:
But truly his younger brother shall be greater than he,
And his seed shall become a multitude [margin, fulness] of nations.
And he blessed them that day, saying,
In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh."

Jacob afterwards had all his sons gathered together, to tell them that which should befall them in the last days. Concerning Ephraim and Manasseh he predicts as follows:—

"Joseph is a fruitful bough,
Even a fruitful bough by a well;
Whose branches run over the wall.
The archers have sorely grieved him,
And shot at him,
And hated him:
But his bow abode in strength,
And the arms of his hands were made strong
By the hands of the mighty God of Jacob.

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(From thence is the shepherd,
The stone of Israel.)
Even by the God of thy father,
Who shall help thee,
And by the Almighty,
Who shall bless thee:
With blessings of the heaven above,
Blessings of the deep that lieth under,
Blessings of the breasts and of the womb:
The blessings of thy father have prevailed
Above the blessings of my progenitors,
Unto the utmost bound of the everlasting hills:
They shall be upon the head of Joseph,
And on the crown of the head of him that was separate from his brethren."

Two hundred and thirty-eight years afterwards, Moses the man of God blessed Joseph, or the tribes of Ephraim and Manasseh, before his death. And of Joseph he said:—

"Blessed of the Lord be his land,
For the precious things of heaven,
For the dew,
And for the deep that coucheth beneath,
And for the precious things brought forth by the sun,
And for the precious things put forth by the moon,
And for the chief things of the ancient mountains,
And for the precious things of the lasting hills,
And for the precious things of the earth and the fulness thereof,
And for the goodwill of him that dwelt in the bush:
Let the blessing come upon the head of Joseph,
And upon the top of the head of him that was separated from his brethren.
His glory is like the firstling of his bullock,
And his horns are like the horns of unicorns:
With them he shall push the people together to the ends of the earth;
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh."

In addition to these predictions of Jacob and Moses, it will be well to bear in mind the following:—

"Ephraim is joined unto idols: let him alone." (Hosea iv. 17.)

"Ephraim shall say, What have I to do any more with idols? I have heard him and observed him." (Hosea xiv. 8.)

"I have surely heard Ephraim bemoaning himself thus: thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God." (Jer. xxxi. 18.)

"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: Therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." (Jer. xxxi. 20.)

"I am a father to Israel, and Ephraim is my firstborn." (Jer. xxxi. 9.)

"Israel shall blossom and bud, and fill the face of the world with fruit." (Isaiah xxvii. 6.)

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SOME MODERN UTTERANCES.

Having drawn attention to some predictions, we will now make some extracts from a lecture on the *Origin of the English People*, by Professor A. S. Wilkins, M.A., delivered in the Hulme Town Hall, Manchester, Nov. 16, 1871. He says :—

"If we go back in the history of man, we find that there must have been some great hive somewhere in the middle of Western Asia, which was constantly sending forth swarms of people, for the most part always westward. Then when one swarm had come out, they would settle down in some territory which they liked, until another swarm came from behind, and finding this territory suited them also, they would drive those who had gone before them a little further to the west; and so on, until we are able to trace at least five distinct waves of people coming one after the other from this part of Asia that I speak of; and always pushing before them those who had gone first. Now you know that those who live furthest to the west of all the people of Europe are the people of Ireland; therefore we think we are justified in assuming that the Irish were probably the first to leave, and then they got pushed further and further towards the west, always, till they got pushed so far that they could not go any farther without being pushed into the sea. Then of course they had not discovered the way to America; now they are pushed right beyond the sea into America. We know they could not have come over the water from America; we know that they did not grow as a nation where they are now; therefore they must have come the other way."

"There are plenty of traces of the next great wave, and those are the people who are now the Welsh. They live the next towards the west. The people at the top of Scotland were probably originally the same as the people of Wales. About 1400 or 1500 years ago, some tribes of Irishmen who called themselves Scots—because you must remember that the Scotch came first from Ireland—came back into Scotland, and practically absorbed or exterminated the Welsh folk who lived in Scotland then, and took the country for themselves; so that now-a-days the people in the north of Scotland, the Highlands, and the people in Ireland speak languages which are very closely akin to each other, but not so closely akin to the Welsh as the language of the Highlands used to be. Then just about 1800 years ago, the Romans came—they had been here a hundred years before that, but their expedition failed—and they conquered all those Welshmen or Kelts, as we sometimes call them, who dwelt in England and Wales, and subdued them entirely under their dominion. They remained about 400 years, and then they withdrew. And before they had gone long, swarms of Low Germans came over, thus termed, not in the way of disparagement, but because of their living by the sea coast. They came over in their families and tribes and conquered England by degrees.

"There were two tribes; one called themselves Saxons, and the

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other Angles, from which we got our name of England. They did not come over altogether; they kept coming over for nearly a hundred years, one swarm after another, moving with their wives and children, and perhaps their cattle also, and settling here, driving the old Welsh people, who lived all about the country then, before them, till they cooped them up into the western parts, i.e., Cornwall, Wales, Cumberland, and Westmoreland. They left a good many of them in Lancashire. To speak very roughly, if you draw a line from Chester to London, you will find that the Saxons lived to the south-west of this line, and the Angles, or the English, lived in the north-eastern parts, right away up as far as Edinburgh. I will show you one means by which you may tell this at once. Look at those places that end in *sex;* Sussex, south Saxons lived there; Essex, east Saxons lived there; Middlesex, middle Saxons lived there. And in the old days, before these countries were so split up, all this part was called Wessex, that is to say, where the west Saxons lived. On the other hand, as you may know still from the name of one of our railways, all this part was called East Anglia, and by degrees the name Anglia in Latin, or in English Angle land, spread over the country.

"There is a subject which has been much discussed by scholars as to how it was that we came to be called English and not Saxons. In the first place, there were a good many more Angles than there were Saxons. In the second place, those people who first came into contact with missionaries who came over from Rome to convert the German invaders to Christianity (for when they came over they were Pagans) were the Angles, and so the missionaries called the whole people Angles, and the name came to be gradually accepted; it got used in books, and then by degrees it was used generally. The Angles and Saxons founded several small kingdoms. And just about the time these various kingdoms were first brought under one king, other swarms, very much resembling those Saxons and Angles which had first come over, came from Denmark and Norway; and they pillaged the coasts when they came in small numbers, and when they came in large numbers they formed armies which conquered large portions of the country for themselves; so that after nearly a hundred years hard fighting between them and the English people, they succeeded in getting a firm footing on the ground; and almost the same part of the country which I said was held by the Angles was given up to the Danes, under the name of the Danelagh. At the same time the Norwegians came sailing round Scotland and conquered the Isle of Man, and settled in large numbers in Cumberland and Westmoreland and North Lancashire, and all along that part of the coast, in fact."

Here we have something respecting the English people in the *past*. Let us now turn our attention to what Mr. Gladstone has written of the present and future of the English-speaking race. In his essay entitled "Kin beyond Sea," he says:—"There is no

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parallel in all the records of the world to the case of that prolific British mother who has sent forth her innumerable children over all the earth, to be the founders of half a dozen empires. She, with her progeny, may almost claim to constitute a kind of universal church in politics. But, among these children, there is one whose place in the world's eye and history is superlative; it is the American Republic. She is the eldest born. She has, taking the capacity of her land into view as well as its mere measurement, a natural base for the greatest continuous empire ever established by man. And it may be well here to mention, what has not always been sufficiently observed, that the distinction between continuous empire, and empire severed and dispersed over sea, is vital. The development which the republic has effected has been unexampled in its rapidity and force. While other countries have doubled, or at most trebled, their population, she has risen, in one single century of freedom, in round numbers, from two millions to forty-five. As to riches, it is reasonable to establish, from the decennial stages of the progress thus far achieved, a series for the future; and, reckoning upon this basis, I suppose the very next census, in the year 1880, will exhibit her to the world as certainly the wealthiest of all the nations. The huge figure of £1,000,000,000, which may be taken roundly as the annual income of the United Kingdom, has been reached at a surprising rate; a rate which may perhaps be best expressed by saying that, if we had started forty or fifty years ago from zero, at the rate of our recent annual increment we should now have reached our present position. But, while we have been advancing with this portentous rapidity, America is passing us by in a canter. Yet even now, the work of searching the soil and the bowels of the territory, and opening out her enterprise throughout its vast expanse, is in its infancy. The England and the America of the present are probably the two strongest nations of the world. But there can hardly be a doubt, as between the America and the England of the future, that the daughter, at some no very distant time, will, whether fairer or less fair, be unquestionably yet stronger than the mother."

If Mr. Gladstone's eye should fall on these pages, we imagine he will feel great surprise at such an application of his words. Yet if we place the words of prophecy and his together, he, or any one, may see, that whilst the words and style are different, the ideas in both are pretty much the same. For instance—Let them (the lads) grow into a multitude in the midst of the earth—His seed (Ephraim's) shall become a multitude, a fulness of nations. Joseph is a fruitful bough by a well, whose branches run over the wall. Blessed with blessings of the breast and womb. The horns of the unicorns are the thousands of Manasseh, and the ten thousands of Ephraim. Now notice Gladstone's pregnant words: "There is no parallel in all the records of the world to the case of that prolific British mother, who has sent forth her innumerable

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children over all the earth, to be the founders of half-a-dozen empires. Her eldest daughter (the American Republic) has risen in round numbers in one single century from two to forty-five millions." Thus Gladstone's description agrees with those of Jacob and Moses. The same is true as to material wealth. Blessed of the Lord be his (Joseph's) land, for the precious things of heaven; for the dew, and for the deep that coucheth beneath, and for the precious things brought forth by the sun, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof. The income of the United Kingdom Mr. Gladstone estimates at a thousand millions, and he expects that of the American Republic soon to be even greater than the former. The far reaching extent to which the blessings are dispensed, being described as reaching unto the utmost bound of the everlasting hills, calls to our mind "the empire on which the sun never sets." Mr. Gladstone has been too busy with state affairs to find time minutely to examine predictions near 4000 years old. But his description, agreeing so well with the predictions, being *undesigned*, makes it the more valuable.

As to the fulfilment of these ancient predictions we have cited, it is very evident it will take place previous to the Millennium. The archers hating and grieving Joseph, and shooting at him, and the arms of his hands being made strong by the God of Jacob, that he might overcome his enemies; and the horns of the unicorns by which Manasseh and Ephraim push the people to the ends of the earth (whatever these expressions may mean), evidently refer to something which will have no existence during the peaceful reign of Christ, when swords and spears are converted into agricultural implements, and the sun going his daily rounds never more shines on a rifle corps shooting at the target, or a regiment of soldiers at drill.

Another thing is also very plain, viz., they who have gone in search of the lost tribes in some out-of-the-way parts of the world among half-civilised people, were altogether on the wrong scent. At any rate, if they have found a few Israelites, they are not the descendants of Joseph. What have we here, that is, in these predictions—a multitude of people in the midst of the earth; a fulness of nations; a people once idolaters; left alone; then bemoaning themselves, and renouncing idolatry; becoming professedly Christian, and multitudes of them becoming Christians in reality; so that God had made no mistake in calling Ephraim whom he had adopted as his firstborn, *his dear child*—a people having the goodwill of him that dwelt in the bush; blessed with all manner of temporal and spiritual blessings, and as a necessary consequence a great blessing to the world. How could such a people be hid like a light under a bushel; on the contrary, they would resemble a city set on a hill that could not be hid.

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Such a people must be sought for among the great powers, and John Wilson was in the right track, when he sought for the lost tribes among the nations of Europe. Find out among these nations which is the most prolific, the most wealthy, the most influential for good, whose rule has been a great blessing to those subject to its sway—a pushing, conquering people, found all over the world—whatever be their present name, these must be the descendants of Ephraim.

We do not know what Professor Wilkins' religious opinions are. But we think it highly improbable, that while he was describing the pushing of the swarms of people from the middle of Asia (that very part of the world where they were carried captive) that he had his eye upon any of the predictions of the Bible. Yet his words are at once a commentary and a record of the fulfilment of the very words used by Moses. With these he shall push the people to the ends of the earth. Yea, they are more than fulfilled. For the people have been pushed from the middle of that large portion of land, surrounded on all sides by various seas (until it was cut in two parts by the Suez Canal), which we call Europe, Asia, and Africa—we say the people were pushed to the ends of this land, and over and beyond, into the Isles of the Sea.

This pushing began long, long ago; a considerable period before the birth of Christ; and has continued to the present time. And there is more business done in this pushing line in our day, than in any previous generation. The last modern utterance we would call attention to is found in a London daily newspaper (*The Echo*) of October 19, 1878. The following is an extract from it, slightly abridged:—

"The never-ceasing expansion of British territory goes on apace in South Africa. Our latest acquisition has been Pondoland, in the valley of the St. John river, and this has been effected by the simple process of deposing the native chief, and the confiscation of his authority and lands. Sir Bartle Frere, in the proclamation announcing this resolve, on the part of the British Government, reminds us that these Pondos, for the last five and thirty years, have been under the protection of the white race, upon the understanding that they confessed allegiance to our flag, harboured none of our enemies, and surrendered all criminals, being British subjects, who might be flying from justice. Faku, the late chief, was faithful, but Amquikela, his son, broke away from his engagement, sheltered murderers, assisted rebels, and treated all remonstrances with contempt. Justice required that he should be punished. We thus get hold of a snug port for commercial purposes, the command of a tidal estuary which our traders on that coast have long considered should belong to us. Certainly our possessions in South Africa will become of imperial extent before any long period has elapsed. They are no longer represented by the geographical terms Cape of Good Hope and Natal, but are branching in every

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direction through Kaffraria, which, no doubt, is destined to fall completely under British sway."

The constituency of the RAINBOW, if we may be allowed the expression, is an eminently thoughtful one; and we have placed these modern utterances in juxtaposition with the ancient predictions of inspired men, as materials for thought, believing that those to whom the subject is new, will, after reading them, say:—What remarkable coincidences! And others who may have thought and read on the subject before, will say: This "prolific British mother of half a dozen empires" must be the fulness of nations that Jacob spoke of, since any repetition of the achievements of the English race, on a higher scale, is simply impossible, at this advanced stage of the dispensation. We conclude by recording our belief, that Jacob and Moses, and Wilkins and Gladstone, were variously describing one and the same thing, L. F. T.

"THINGS WHICH MUST SHORTLY COME TO PASS."

REVELATION i. 1.

No. XIV. (*Continued from March.*)

3rd. POLITICAL Philosophy and Political Economy. And first Political Philosophy, which leads us at once to consider the form of government that shall then obtain. For this we have direct teaching in the words of Isaiah xxxii. 1, "Behold *a king* shall reign in righteousness, and princes (under Him) shall rule in judgment." And Jer. xxiii. 5, 6, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, The Lord our Righteousness." And Ezekiel xxxiv. 23, 24, "I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd, and I the Lord will be their God, and my servant David a prince among them. I the Lord have spoken it." And repeatedly we have Isaiah's words, "The Lord *alone* shall be exalted in that day." And as He shall be alone exalted, so His dominion shall be universal, for "the Lord shall be King over all the earth; in that day shall there be one Lord and His Name one." (Zech. xiv. 9.) But the most glowing testimony to His world-wide reign we have in Psa. lxxii. 8-11: "He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before Him, all nations shall serve Him." And when the shaking

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of the heavens and the earth, moral and material, shall have come to an end, then shall Psalms xcv., xcvi., xcvii., and xcviii. have a fulness of meaning never yet realised; for then it shall be said, "O, come, let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation. For the Lord is a great God, a great King above all gods. Declare His glory among the heathen, His wonders among all people. For the Lord is great and greatly to be praised, He is to be feared above all gods. Say among the heathen that the Lord reigneth, the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice and let the earth be glad, let the sea roar, and the fulness thereof, let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord, for He cometh, for He cometh to judge the earth; with righteousness shall He judge the world and the people with equity." And when John in vision sees Him riding forth conquering and to conquer, we find that He hath on His vesture and on His thigh a name written, "King of kings and Lord of lords." From all which we learn that when "in His times He shall show who is the blessed and only Potentate, the King of kings and Lord of lords," His government shall be paternal over the righteous, and absolute over the wicked, and hence we find Him called "The mighty God, and The Father of the future age." (See Boothroyd's version of Isaiah, ix. 6.) And when He shall assume despotic power, the very title of despot shall be redeemed from the opprobrium that now rests upon it. All who have hitherto borne that title and exercised its power have been of a fallen race, and for the most part have abused the power so held, that the very name has become odious; but when absolute sway shall be held by the Perfect One, then shall absolutism become a perfect rule that all will approve and applaud. Every form of government set up by man has been tried and found wanting, because it has been the government of *fallen man*, and the usurper has held the chief room; but when he shall be cast down and the God-man set up, then shall we see "His dominion an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. vii. 14.)

But this universal reign of His must include authority delegated to many, so that He shall reign in and through His saints; in them by a plenitude of His Spirit exceeding anything we now possess, and through them as in person they shall have dominion over two cities, five, or ten. The prince that is to "sit in the gate" of Jerusalem (Ezek. xliv. 3) as Christ's true vicar and vicegerent upon earth—a prince of the house of David as he must be—will then be manifested by the direct appointment of Christ the King. He and his ancestors may long have lost all knowledge of their line of descent, but when the time shall come for David to need a man, it shall be found written, "Thus saith the Lord, David shall never want a man" (margin—there shall not be cut off from David a

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man) "to sit upon the throne of the house of Israel" (Jer. xxxiii. 17), seeing "the Lord hath sworn in truth unto David, He will not turn from it; of the fruit of thy body will I set upon thy throne. There (in Jerusalem) will I make the horn of David to bud, I have ordained a lamp for mine anointed" (Psa. cxxxii. 11, 17). Long has been the winter season to "the rod out of the stem of Jesse," but when budding time shall arrive, "a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord." (Isa. xi. 1-5.) Fulfilled in Jesus of Nazareth doubtless this has been already, but we hold that a literal fulfilment yet remains to be accomplished in a lineal descendant of the house of David, not yet extinct, however unknown. And similar appointments—if not from the house of David—from the house of Israel, for other cities; for every city and province must have its chief magistrate or mayor, a man endued with this same "spirit of knowledge, making him quick of understanding in the fear of the Lord, who shall not judge after the sight of the eye nor reprove after the hearing of the ear, but with righteousness shall judge the poor, and argue with equity for the meek of the earth." (See margin.)

We think it likely that as the prince of Jerusalem will receive his appointment direct from the King, so these will receive their appointments direct also; but all minor appointments to office in Jerusalem, the cities, and provinces, will be the patronage of the prince of Jerusalem, and the mayors and magistrates in their respective cities and provinces. Then shall be seen patronage employed in righteousness, bestowed, not in personal favouritism, but in fidelity to Him the one Lord of all, and in fitness for the post of service to be filled. Nor will they be alone in the discharge of these their onerous duties, for the saints in dominion over them, and under Christ, shall counsel and direct them in all their need.

Hitherto "judgment has been turned away backward, and justice hath stood afar off, truth hath fallen in the street and equity could not enter; yea, truth hath failed, and he that departed from evil hath made himself a prey" (is accounted mad—see margin. Isa. lix. 14, 15). Here let us think a moment of the ages of misrule, wherein man and Satan combined, in civilised as well as savage life, have oppressed the common people, counting God's creatures as so many sheep for slaughter, and with or without excuse have sported in cruelty and death. How long has the prayer gone up, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty!" Wisdom hath been left to say mournfully, "*Without* me kings reign and princes decree *injustice; without* me nobles rule, even all the judges of the earth;" with but few exceptions. But now the case is altered; for the King "shall put on righteousness as a breastplate, and an helmet of salvation upon His head;" and in plenitude of wisdom all state

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appointments shall be His own. And when that shall come to pass which is written, "Thy people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. lx. 21); the King shall find princes, nobles, and judges in abundance upon whom to bestow His seals of office. Every kingdom shall find its own king, every department of state shall find its own minister, every court of justice its own judge, and every city and province its own chief magistrate. And each of these endued with wisdom from Him to make all minor appointments. For then shall wisdom *sing*, "By me kings reign and princes decree justice; by me princes rule and nobles, even *all* the judges of the earth." (Prov. viii. 15, 16.) And then Psalm ci. shall be the rule of conduct for each one in authority.

The saints in their dominion over two, five, or ten cities or provinces, will form the link of connection between those in authority and the King Himself, reigning in Mount Zion. And capable of translating themselves at will from point to point of the universe, or traversing space with the rapidity of light, they shall be able to counsel and converse with men in the flesh, becoming visible or invisible at pleasure, after the manner of our blessed Lord subsequent to His resurrection. And when as kings and priests they shall thus bear rule the wide world over, each in his appointed station, and that for a thousand years, envy and discontent for evermore unknown; it seems more than likely that œcumenical councils will periodically assemble in the senate house of the heavenly city, for counsel and service and song; and *that* shall be the manifestation of the sons of God.

And who shall say what thrilling oratory shall fill our ravished ears in "speeches from the throne" in that "House" which never shall "divide," in that senate where an "opposition" can never be. If a Man of sorrows and acquainted with grief, compassed with envy that thirsted for His blood, would cause the people to "wonder at the gracious words which proceeded out of His mouth;" and when the officers who were sent to take Him, returned without Him, saying, "Never man spake like this man," what may not we expect when, crowned with the glory He had with the Father before the world began, He shall say the things He left unsaid when His parting words were, "I have many things to say unto you, but ye cannot bear them now!" And when the speech from the throne has been delivered, what replies may we hear from some tribune there occupied by men and angels too! What rehearsals of the wonderful works of God may employ the tongues of men and of angels there! Long have the principalities and powers in the heavenlies been learning through the Church the manifold wisdom of God (Eph. iii. 10); when with the Holy Ghost sent down from heaven, the Gospel has been preached, setting forth "things which the angels desire to look into" (1 Pet. i. 12); and

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now may come a time when we through angels may learn somewhat more of God and His ways with them, and with us through them; how often, to what extent, and in what way they became ministering spirits to us in our wilderness journey. And next to angels, men. How little can we know of Enoch's power for ministry! How much may be inferred from Jude 14, 15, of the brilliant flame that burnt a while in "the seventh from Adam!" And Noah too, the preacher of righteousness, but of whose preaching we have no record left. Moses and Elias too, Samuel and David, Isaiah and Daniel, Habakkuk, Zechariah, and Malachi. John Baptist too, then Peter, James and John, Paul and Barnabas, Apollos the "eloquent, mighty in the Scriptures, fervent in spirit," and Aquila his tutor; Polycarp and Ignatius; Origen, and his father Leonides; Ambrose, Chrysostom, and Augustine; Gregory Nazianzen, and his son the greater; Wickliffe, Huss, and Jerome of Prague; Luther and Staupitz, his tutor and patron; Latimer, Hooper, and Ridley; George Herbert and Samuel Rutherford; Richard Baxter and John Bunyan; George Whitfield and the two Wesleys; Dr. Chalmers and Edward Irving. If these, and many more whose names have never adorned the page of history, should in turn be heard with all their powers of sacred oratory multiplied sevenfold, opening and unfolding the mysteries of redemption, what mutual joy will be ours and theirs, the children to hear the fathers, and the fathers to hear the children, their successors in "the great cloud of witnesses!" Surely some such scene and circumstance will attend the manifestation of the sons of God!

When! O when, shall the fulness of the time come, when again God shall send forth His Son to redeem the heirs under age from the bondage of corruption that they may receive the adoption of sons? The sting of death indeed is gone, but the grave hath yet its victory over these. When shall we be no longer children cramped and confined in our capacities for service, love, and praise? When shall we stand forth in this our glorious manhood, each in his lot, possessed of his inheritance? "We that are in this tabernacle do groan being burdened." "The whole creation groaneth and travaileth in pain together until now to be set free from the bondage of corruption into this liberty of the glory of the children of God." But let us rejoice that our groaning is in a *tabernacle* soon to be put off, that we may clothe ourselves with our house which is from heaven. That which is in part—our childishness, our imperfection, and our unperfection shall presently be done away in the coming of that which is perfect, in the presence of the Perfect One.

But the Political Economy of this age must now have our consideration. For this, the letter of revealed truth is small; but whatever principles have found favour in past ages, an entirely new economy must *now* be learned from the lips of the Father of this age. Wherein the wealth of nations will consist in this age who

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shall say? Whether one nation shall be richer and more prosperous than another in this age who shall determine? What the wealth of soil when the curse shall be removed from it; what the wealth of ocean when a new atmosphere surrounding our world shall moderate—if not rid it altogether from—its tempests, tornadoes, and cyclones? What the wealth of mines after the upheavings and birth-throes of a new creation, who shall conceive or express? What the wealth of labour and value of life when the present maximum shall become exchanged for a minimum of disease and death, and men shall live to the age of trees, who shall say? How capital and labour shall be brought into harmonious co-operation. Who shall be capitalists and who labourers; whether the new order of things upon which the nations that are saved shall enter will be the surge of city life or the calm of an American plain; are questions which can be asked but cannot be answered until that day. But that these questions must be raised and their issues arranged is as certain as that there will be a material earth peopled with myriads of our race for a thousand years, adding generation to generation at increasing ratio, freed from the wasting influences of war, pestilence, earthquake, and tempest. That uses will be freed from abuses, that wealth possessed in any form will be rightly applied we may be sure; but how—we must wait to see. That the mistakes of dreaming theorists and the plans of unpractical men will be superseded by the truth of a political economy suited to the age, we may be also sure. Men will not be left to a waste of time and mind in experimenting and research, but from Him who, in the past, has not disdained to "teach the ploughman how to scatter the cummin, and cast in the principal wheat, and the appointed barley and rye in their place," they shall learn how best to secure the wealth of soil, and labour, and coin. And as unity will be the order of that age we expect to find, universal, one language, one code, one currency, and one coinage, as there will be one Lord, and His name one.

4th. In relation to commerce.

When in this new age the principles of true political economy have been propounded, adopted, and applied, and the new order of things settled under a paternal government, we may expect it to be a time of unprecedented and uninterrupted commercial prosperity. When the selfishness of nations not less than that of individuals shall be no more, when no man shall seek his own alone, but every man another's wealth too, then shall the dream of philosophers and the yearning of humanity become realised in one universal brotherhood. The good of one shall be considered the good of each, and the good of each the good of all. When the principles of fair trading shall be mutually recognised. When the day's work shall be fairly remunerated in the day's wage, and both master and man shall be cheerful and content each in his several station. When the merchant and ship-owner on 'change shall be fair and equitable

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in their dealings one with the other. When the grower, the dealer, and the consumer, meeting in the market-place, shall "look not every man on his own things alone, but also on the things of another." When the seller shall not ask more than he needs to take or intends to take, nor require to reserve a margin from which to make the abatement the buyer is now sure to expect. When the buyer will account the price asked the price intended to be taken, and will not finesse to secure an abatement, but commercial confidence in one another shall be restored. Competition there may be within certain limits, but of a healthy and stimulating tone, producing emulation without provoking rivalry. All attempts to over-reach or "best" one's neighbour will be, together with the curse, done away. A man shall guard his neighbour's interest as his own, and so respect his word that should he "swear to his own hurt, he changeth not."

When thus it shall be that men shall fear only evil, and rejoice in all that is good and God-like, when they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord there; to Jerusalem it shall be said,

Then shalt thou fear, and overflow with joy;
And thy heart shall tremble and be enlarged;
When the riches of the sea shall be brought to thee:
When the wealth of the nations shall come unto thee.
A multitude of camels shall cover thee;
The dromedaries of Midian and Ephah;
All of them from Sheba shall come:
Gold and frankincense shall they bear;
And shall sing the praises of Jehovah.
All the flocks of Kedar shall be gathered unto thee;
Unto thee shall the rams of Nebaioth minister:
They shall ascend with acceptance on mine altar;
And my glorious house I will make glorious.
Who are these that fly like a cloud?
And like doves to their windows?
Verily the distant coasts shall await for me,
And the ships of Tarshish among the first,
To bring thy sons from afar,
Their silver and their gold with them;
On account of the Name of Jehovah, thy God,
And of the Holy One of Israel, for He hath glorified thee.
Instead of brass, I will bring gold;
And instead of iron, I will bring silver;
And instead of wood, brass;
And instead of stones, iron.
And I will make thine inspectors, peace;
And thine exactors, righteousness.

(Isa. lx. 5-9, 17, *Boothroyd's Version.*)

(*To be continued.*)

Devonshire Road, Hackney, London, E.

N. STARKEY.

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ISRAEL IN BRITAIN.

THE "BERWICK LECTURES," BY C. M.

III. (*Continued.*) *The Great Pyramid the "Sign and Witness to the Lord of Hosts in the Land of Egypt."*

LET us see, now, how the combined mathematical and astronomical *intention* is manifested and corroborated by the *Orientation* of the structure. Etymologically, the word means the true *Easting*;—as the French say, *s'orienter*, to get into the right road. It is curious to observe how the eastern origin and tradition of western nations still live in language. The ancients of the old world reckoned the cardinal points from the East; the far East of the Pamir and the Hindu Kûsh, where the post-diluvian cradle of the race was, and where the Sun rises. But in our day, orientation means true Northing and Southing; because the principal operations of practical astronomy require for their basis the true direction of the meridian, for the observation of meridian-transits. The determination of true North and South is a difficult and delicate matter; and, in observatories, the adjustment of the transit-instrument has to be continually checked. There is a popular notion that true north can be found by the magnetic needle; but for any purpose of fine accuracy that is entirely out of the question, owing to general secular, and particular local, variation in the direction of the magnetic currents.

In this, however, as in all other matters, the Pyramid has anticipated the methods and niceties of modern science, and the meridian plane of the adits and chambers is as nearly true North and South as it is possible to measure. If the basis of the design had not been astronomical, if the structure was the mere coffin-holder of a king, or monument of a tyrant's folly, there could be no easily conceivable reason why the designer should have ostentatiously departed from the practice of the times, a practice set forth in the easting and westing of temples; still less that he should have been, as he must have been, at infinite pains to secure refinement in true northing-and-southing.

The chief problem of practical astronomy is the accurate determination of the Sun's distance from the Earth. Because upon that depends the definition of the true distances and mass of the other planets. We know the exact *times* of revolution of the planets, as far as Uranus,—and, indeed, the times of the planets are the only thing we do know with exactitude,—and if we knew with precision the distance of our own from the Sun, we should then be able, by Kepler's Third Law, to determine precisely the distances of the others. (I have already shown* how the Second and Third Laws of Kepler are anticipated in the astronomical quantities of the Pyramid.) But the solar parallax is so small a quantity, owing to the shortness of the base on which it is measured, the observations are so difficult, and the reduction of combined observations so complex, that a very minute error at any stage operates a considerable error in the resultant distance. Hence there is still, amid all the sounding of the loud trumpet in laud of the omnipotence of

* In the monthly numbers of *Life from the Dead* during the year 1877.

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science, a sensible margin of uncertainty in the computed distance; an uncertainty which, *pro tanto*, vitiates the entire range of the quantitative codex of astronomy. Moreover, it may very well be doubted if astronomers realize, with any adequate apprehension, the extent to which this uncertainty is a positive barrier to further material advance, beyond their present rough approximation of the numerical elements of the heavens. The Professors of This, and the Professors of That, are very glib of tongue about what they know, and what they can do. But they are singularly reticent on that which is the chiefest outcome of wisdom, to wit, the knowledge of how infinitely much they do not know. When, however, they shall have solved the problem of their own individual genesis, will be time enough to tell us that they can expound the genesis of the Kosmos.

There is a remarkable feature in the modern approximations to the true distance of the Sun, that they oscillate in regularly decreasing distance about a central mean which, about twelve years ago, was deduced from the height of the Pyramid,—considering that as the index of the radius of the Earth's orbit, the perimeter of the structure being the index of the orbital revolution. We can most of us remember that we were taught at school that the Sun's distance was about 95¼ millions of miles. This result was deduced from the transits of Venus of 1761 and 1769. But the tendency of later computations, combined with results of observations of the opposition of Mars in 1862, and other methods, went to show that the distance had certainly been over-estimated; and it was provisionally reduced to about 91¼ millions of miles, until the transit of Venus of 1874 should afford a more accurate check. The various discussions of this transit are curious. The first Greenwich computation extended the distance again to about 93¼ millions. But, in the meantime, Mr. Stone, the Astronomer Royal at the Cape of Good Hope, who had already distinguished himself by his rediscussion of the previous observations, deduced a quite different result. On the very day that this arrived at Greenwich, Captain Tupman had just completed another set of computations which agreed closely with Mr. Stone's. (Captain Tupman himself made this statement at the Royal Astronomical Society, on the 8th March, 1878.) This result is 91,940,000 miles. The distance deduced from the data of the Pyramid is 91,837,497.

Nearly two years ago I showed, in a series of Investigations, how the application of this quantity, in terms defined by the abstract relations of the Pyramid dimensions, absolutely equates the planetary distances and times interchangeably without a remainder. As unquestionable matter of fact, a Law of Co-ordination was educed, which perfectly reconciles (within the limits of π) the discrepancies and anomalies of the current astronomical codex. The long strain of severe mathematical process compelled me to lay aside for some time the investigations, which I hope to be permitted now shortly to resume. But those who followed the demonstrations, will remember that we were on the very verge of solving that Law of Differentiation, which should explain the complex correlation of time, distance, and mass, in the planetary mechanism; and had already half-lifted the Veil of Isis, which covers an infinite vista of yet unimagined harmonies in the Heavens which declare the Glory of God.

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One of the factors in the computation of the distance of the Earth from the Sun, is the diameter of the spheroidal Earth itself. There are very intelligent people, in these "last days," who not only imagine, but are fully persuaded, that the Earth is not a globe, but a plane. The natural impulse with most people of culture is to say that such persons must be at least partially demented. But we have no right to say that. With a perhaps unusually varied experience of the psychological phænomena of the eccentricities of belief, my own explanation is simply that such a delusion arises, in minds of a certain quality and activity, partly from a congenital ineptitude to apprehend the significance of practical evidence, but chiefly from pure, unpenetrated ignorance of the nature of the real practical evidence in this particular case.* It would, all the same, be pure waste of time to discuss the case. It is beyond discussion. If we begin by tampering with the plain evidence of the senses and intelligence, and the very elements of demonstrated scientific truth, we cut away at a stroke the very basis on which the Supreme appeals, in His glorious works, to the mind of His creatures; and, as regards this matter of the Pyramid, we may tear up our diagrams and go home. You would not dream of discussing whether an orange be a globe or a plane. But an engineer, accustomed to trigonometrical survey on the large scale or a sailor who knows how to navigate, (though there be sailors who do not,) knows and *feels* the spheroidicity of the Earth, by an extension and amplification of precisely the same process by which you *know* an orange to be spheroidal. A sailing-master, for example, knows by his log, that the number of knots along a parallel of latitude *south* of the equatorial circle, from a given meridian to another given meridian, is precisely the same as the number of knots between the same meridians along the corresponding latitude *north*. He *feels* that the Earth is a globe, and knows that it cannot possibly be anything else. But we know, moreover, in detail, that the form of the globe is spheroidal;—that is, that the equatorial diameter is greater than the polar diameter, or axis of revolution. Yet not truly spheroidal, inasmuch as the equatorial perimeter is not a circle, but slightly elliptical.

The word *science* means simply *knowledge*, the knowledge of ascertained and established facts, and of the laws (miscalled "laws of nature," but which are the *laws of God*) which are certainly and plainly deducible from the logical generalization of the facts and their relations. As matter of scientific culture, we have also to know the hypotheses which claim to explain the remote relations of the facts. But these hypotheses are not strictly *science* until they become established, like the facts, beyond controversy. Meanwhile, they may, or they may not, be true science. But it is as likely as not that they may turn out to belong to the category of "science falsely so-called." However, one of the

* Coupled, sometimes, with a palpable misapprehension of the plain meaning of the Scripture; as, for example, where it is written,—"the world is established that it cannot be moved." Certainly, it is established that it cannot be moved. *Par si muove.* When we set up a steam-engine to work the machinery of a rolling-mill, we establish it on wide and deep solid stone bed, so fast that it *cannot be moved*, for the very express purpose that it *shall move* with unerring regularity and evenness.

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irrefragable achievements of true science is the close approximation to the accurate definition of the size and figure of the Earth. But it is not more than a close approximation. The practical difficulties of the problem are such that, in the nature of the case, it cannot be more. Here, as elsewhere, in the furthest outreach of human means, we are foiled in the attempt to grasp final and complete accuracy in the admeasurement of our own little world (chosen *because* of its insignificance, as the obscure province of Judæa was chosen, to be the scene of the mightiest events of the vast universe of worlds). So it is little wonder that we have not been able to determine the accurate distance of the Sun.

The audacity of the so-called philosophers of France of the last century was bounded by no such considerations. They persuaded themselves, and the world, that they had measured an arc of meridian with such exactitude, that they did not hesitate to use the power of the state to compel their own nation, and through them eventually all the nations of Christendom (and some of Islam), excepting only the great British Folk, to use as the standard for measures of surface, capacity, and weight, the ten-millionth of the quadrant of the supposed perimeter of the Earth in that meridian. But we now know that their measure was *inaccurate*. Their standards, however, having been settled, and distributed the wide world over, cannot be amended. The express command of God to His elect people is, "A *perfect* and a just measure shalt thou have." This measure is, admittedly, imperfect, therefore, unjust; a false and unrighteous measure, declared throughout the Scripture to be an "abomination" to the Lord. That, however, was a small matter to a philosophy which by state-decree abolished God. The very choice of an incommensurable curved line, as a basis for standard of measure, was in itself in the last degree unscientific and absurd. No practical mechanic, for example, so long as his head was clear from transcendental fog, would dream of founding his work on the length of a curved line, least of all the curve of an ellipse, so long as he could direct himself by the mensurable straight line, or radius. The late Sir John Herschel, who was, one may say, the last of the fine old school of true philosophers, had no tolerance for the impertinence which attempts to force upon us this preposterous abortion, the French Metre, as a scientific standard. That most accomplished mathematician, and giant in science, pronounced it to be, geodesically, "not a blunder only, but a *sin against geometrical simplicity*." He had been for half a century a member of the Government Commission for Standards, and resigned the office rather than be mixed up with the advocacy, which was gaining in persistency in the Commission, for the introduction of this false measure into Britain;—this false measure which has invaded the standards of all the rest of Christendom, and which is the Mark of the Beast, marked on them "all, both small and great, rich and poor, free and bond, that no man may *buy or sell* save him that hath the Mark." Sir John Herschel maintained that the true scientific basis for standard of measure is the straight line of the Earth's polar diameter, the axis of its revolution; and that, taking the length of that line according to the best determinations, and dividing it into five hundred million parts, and calling those parts inches, each of those inches would be so near to the standard British inch, that the British inch would need to be increased by only *one-thousandth* to bring it into perfect geodesic accuracy.

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But severe mathematical analysis of the measures of the Pyramid has demonstrated that the radical unit of the standards used by the builder, is an inch which differs from the British inch by only that minute amount of *one-thousandth*. Then, also, *five* is the fundamental factor of the Pyramid quantities (as it may be shown to be also of the "formula" of the Kosmos). We have the evidence of the Witness that, at the very beginning of history, the accurate length of the polar axis, 500 million geodesic inches, was set forth; and that it was assigned as the basis for a "perfect and just measure," without which righteous dealing in buying and selling is, in the nature of things, impossible.

Again, a still greater man, Sir Isaac Newton, had deduced from various data the length of what he designated the Sacred Cubit of the Hebrews; as entirely distinguished from the much shorter measure of the Pagans, and called by him the Profane Cubit, and in the Scripture the Cubit of a Man.* The approximate length he showed to be very close to 25 British inches. Now, the great length-measure of the Pyramid is a Cubit of 25 geodesic inches, already described. So that this (which for good reasons I call the Hieratic Cubit,—though it may seem to be only another name for Sacred) is the ten-millionth of half the straight line of the Earth's axis of rotation, in perfect scientific geometric contrast with the ten-millionth of the corresponding curve adopted by the "science falsely so-called" of the French philosophasters.

Let us see, now, how the "perfect and just" standards of surface-measure, capacity, and weight are set forth in the Pyramid. That there be no room for mistake, or controversy, in this matter, the builder has been at elaborate pains to record the entire system in hardest stone, in a form unrivalled for simplicity, and repeated over a series of harmonious multiples. The region of the interior specifically assigned to purely mathematical quantities and relations, is the Antechamber and the great Chamber of the Coffer. Passing along the lofty Gallery, we come into a short adit, or passage, so low (43½ inches) that we are compelled to stoop until we reach the Antechamber. There we can at once again stand upright. But, at the first pace, advance is stayed by a beam, or bar, of granite suspended across the chamber, and cemented at each end into a groove cut in the wall. Unless one climb high to pass over the deep beam, one must again stoop low to pass beneath it. The builder, in effect, says, in language to be understanded of all men, Before you explore the inner recesses of this structure, stay here, and examine this bar to your passage; but, at least, if you will not, you shall bow under it. Let us examine it.

While standing before it, the feet toe the line across the chamber which divides the granite portion of the floor from the limestone. The length from this line forward to the end of the chamber (as already explained) is 103·03 inches; while the entire length of the chamber is 116·26. But the longer dimension is the diameter of a circle whose area equals that of a square whose side is equal to the shorter dimension. So that we find first an initial indirect expression of π (or what is popu-

* *Cubitus*, the fore-arm. This Latin word is not at all a true equivalent of the Hebrew, *Ammâh*.

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larly called the "squaring of the circle"); and that π is the fundamental factor in the correlation of the dimensions which are to follow.

Now let us examine the granite beam. It is formed by two stones, one above the other, square-wrought on all sides, except the upper side of the upper stone; which has been expressly left by the builder rough and irregular. The number of cube inches in the whole beam (between the walls) is 31,415·9. But this is the direct value of π to the fifth decimal. Manifestly, we are shown by the builder of 4000 years ago how he anticipated the refinements of modern mathematics; and the upper surface is left rough, expressly to show that he perfectly well knew that the value of π is infinitely indeterminate, and that the circle *cannot* be "squared."

The face of the beam has been cut away, over the whole visible surface, so as to leave a projecting Boss near the middle of the upper stone of the beam. Its form is that of a horse's hoof flattened. Symbolically, it *is* the hoof of the horse, on which shall sit He that is "called Faithful and True," and whose "Name is called ὁ Λόγος." Or it is like the letter Ω. Symbolically, it also *is* Omega, and marks the end of the Age. The length of the horizontal line forming the base of the Boss is seven inches; that is, the side of a square whose area is 49 inches. By an intricate, but perfectly sure, process it was found that if the outer circle, of which the segment is cut off by this line of seven inches, be completed, the area of the whole circle is *also* 49 inches. This is, without doubt, the most exquisite form in which the wit of man could express the relation of a circle to its equivalent square. The dimensions chosen are of all others those which give the cleanest expression of the relation in round numbers. Thus is explained the peculiar form of the *only* sculptured symbol in the whole structure (the vertical grooves of the Antechamber being hardly "symbols" in the ordinary sense).*

The projection of the flat face of the Boss from the face of the granite beam is *one* inch. The length of the anterior straight line which forms the base of the flat face (a little above, and parallel to, the seven-inch line) is *five* inches. The seven-inch line, or base of the whole Boss, is *five* inches above the horizontal joint of the two blocks which form the beam. Lastly, the centre, or axis, of the Boss is set *one* inch to west of the centre, or axis of the chamber. Twice, then, we are shown *one* inch, and twice we are shown *five* inches.

Climbing now to the top of the beam, and looking down upon it, we see how the two blocks of which it is formed have been slid down, one over the other, from above into the squared grooves cut in either wall of the chamber. The extreme distance between these grooves is 48 inches. The half is 24; but the axis of the Boss is one inch west. Hence, from the soffit or reveal of the Eastern groove (note, that all the work is from East, and North-east, to West, and South-west) to the axis of the Boss is 25 inches, the square of the fundamental number *five*. Here is set forth, then, the simple table of "perfect and just measure," the pure geodesic standard, that he who runs may read,—

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* Dr. Grant of Cairo informs me that he has found in the third Chamber of Construction (over the Coffer, or so-called King's, Chamber) an enlarged counterpart of the Boss.

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$$\frac{\text{Earth's polar axis}}{500{,}000{,}000} = \text{one inch.}$$

Five inches = one palm.

Five palms = one cubit = $\frac{\text{Semi-polar axis}}{10{,}000{,}000}$

But, also, the cube content of the solid of the Boss is 28·5 inches. That is the standard unit of *capacity* of the geodesic system set forth in the Pyramid. As the British inch differs from the Pyramid inch by only one-thousandth, so the "old wine pint" differed from the Pyramid standard by only $\frac{1}{1000}$. That was in the days when

A Pint's a Pound all the world round.

This canon was founded in nature. But the wise men of the reign of King George IV. thought to improve on nature, and the immemorial traditions of our fathers. So by act of the Imperial Parliament the whole machine was slued out of gear, by making

A Pint of pure water weigh a Pound-and-a-quarter.

Nevertheless, the Pyramid *pint* of 28·5 cube inches of pure water, at mean barometer and thermometer, weighs a *pound* which differs from the British avoirdupois standard by only $\frac{1}{1000}$. Again, the lower stone of the beam contains 17,812·5 cube inches. But the British Standard Quarter differs from this by only $\frac{1}{1000}$. The imperial Quarter is the highest denomination in the table of measures, Of what then is it the *quarter?* For answer to this, and other important questions, we must advance to the great chamber of the *Coffer*. Meanwhile, it is evident that this granite bar is the Standard Bar, in and on which the builder gives the units, and the first multiples of the units, which are the basis of design of the structure. Here, again, hypothesis ceases to be hypothesis, and becomes tangible fact.

Entering the Coffer-chamber, we have to examine this huge lidless Coffer, of hardest stone (whether of granite or some still harder stone), which must have been raised to its present platform during the progress of the structure otherwise than by the adits, or before they were covered in, inasmuch as it could not pass the turn of the angular junction of the ascending-adit with the entrance-adit. The cube content of the void of the Coffer is 71·250 inches. This is accentuated by the remarkable features that the cube of the material forming the Coffer is also 71·250 inches; and, again, that the cube of the bottom is half the cube of the sides and ends. Hence, the void of the Coffer is *four* times the solid of the lower stone of the Standard Bar; and the imperial British Quarter, the measure of the "staff of life," is the quarter of the Coffer of the Great Pyramid. Also, the old Anglo-Saxon Chaldron, as near as we know it, must have been very near the capacity of the Coffer. Again, the void of the Coffer is 2500 times the solid of the Boss; and, therefore contains 2500 pint-units, which, if of water, weigh 2500 pound-units, or a Pyramid ton. Thus the great standard of capacity is 50^2 times the unit, as the great length-standard, the cubit, is 5^2 times the unit. The "five points" of the Pyramid made "5" hateful to the Egyptians; and, so also, the Lord took Israel out from them by "five in a rank."

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In the matter of large surface-measure, the British imperial Acre differs from an acre of 100 hieratic cubits on a side by only $\frac{1}{1000}$.

By whatever hypothesis the close correspondence between the British and Pyramid standards may be explained, the fact is beyond controversy. But the only rational, logical explanation is precisely that which completes the story of Israel, and indicates the tangible demonstration that the Lord of Hosts, who counteth every hair of our heads, has so ordered the way of this people, from the time when He "fixed the bounds of the peoples according to the number of the children of Israel," that for the complete fulfilment of their office as a "kingdom of priests and a holy nation," they should be provided with the elements of the "perfect and just measure," as the material instrument for practical righteous dealing, for themselves and for all nations. The explanation illuminates the entire history of the elect generations, from Noah (who was "perfect in his descents," uncontaminated by the criminal cross-strain of the "Sons of God" who "left their own habitation"), down to this day when the whole Scripture is being gathered up page by page, in complete fulfilment to the yod and tittle. The chiefs of the elect generations were, *ipso facto*, priests of the Most High God; and pontifices, masters and hierophants of the craft-mystery of all manner of construction. Why, the very application of abstruse geometry in the construction of the altar and temple was the devoutest act of adoration to the Supreme, "who maketh the seer and the blind," a sacrifice of praise and thanksgiving for the priceless gift of wisdom, even with the hierarchies who had gone adrift from the ancient Truth and Tradition. How much more, then, with the hierarchy appointed by the God of our fathers. In the very nature of the case, the "perfect and just measure," without which no work could be truly done, must have been in the hands of Noah, Moses, Solomon; because, otherwise, they could not "finish" their work in so-and-so many Ammâhs (= mother-measure, standard). As the pre-diluvian Scriptures, the first sections of the Book of Genesis and the Book of Enoch (recovered some while ago, and now in these last days purged of apocryphal additions), passed from patriarch to patriarch, gathering volume age by age, as each—moved by the Holy Ghost—recorded the events of his own epoch, so passed from hierarch to hierarch, by Shem, Reu-el, Aaron, the sacred Ammâh, the hieratic Cubit; which is a "cubit-and-a-handbreadth," that is, longer by a palm of *five* inches than the "profane," unrighteous, twenty-inch "cubit of a man."

(If you think these matters trivial, and merely "curious," it is because with vacuous and uncouched vision you read the Word of the Most High. Let the stiff neck bend before the command—"Just balances, just weights, a just ephah, and a just hin, shall ye have,"—"perfect and just." Let the conceit of a frivolous ignorance gnaw its loose tongue at the fearful denunciations against the "abomination" of unrighteous, that is untrue, inaccurate measure; and learn that the Righteousness of the Lord God will have no compromise, no "nearly" or "about," but pure "mathematical" accuracy to the finest finitely-attainable division of a line, to the last detail of human action. So it will be a bad case for us, if the abomination of our yearly, daily, hourly unrighteousness,

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in every act of life, be not hidden out of sight and memory by the "fine linen" of the Righteousness of God, through the faith of the ever-blessed Christ.*)

The explanation, then, of the correspondence of our imperial standards with the standards of the Pyramid is, that the Divine Providence has governed the transmission, from our fathers to us, of these standards. Our possession of them (while the standards of all other nations differ widely from them†) is itself a proof of our descent from the elect generations, that we are the Israel of God. A further proof is in the eminent circumstance that to us is committed (as to our fathers were committed the oracles of God) the interpretation of the "Sign and Witness to the Lord of Hosts in the land of Egypt," whose meaning has also been "closed up and sealed" until these last days when all these things are being fulfilled. Finally, the interpretation enables us to correct our approximate standards by the "perfect" standards, as a necessary element in the restoration of all things pertaining to Israel, to whom only at the first Advent Messias was sent; and that the Witness of Israel (Ye are my Witnesses, saith the Lord) be complete in the end of the days.

But how do we know this to be certainly the true explanation? Because, the correspondence of the British with the Pyramid standards being demonstrated, the specific identity of the standards of the Ark, the Tabernacle of the Wilderness, and the Temple of Zion, with the standards of the Pyramid, is equally demonstrable. It follows that the British standards are in correspondence with the Hebrew standards.

We have now to consider this part of the matter.

(*To be continued.*)

ISRAEL IN THE PAST, PRESENT, AND FUTURE.

"The people shall dwell alone, and shall not be reckoned among the nations."—Numb. xxiii. 9.

(I.) AUTHORS who have at sundry times originated peculiar systems or tenets, have almost always been outdone by their followers, who, not possessing the genius of their leaders, have been impulsively carried away by an exuberance of ideas, mostly extraneous to the original, that have damaged the cause they wished to serve. Secular history abounds with instances, and ecclesiastical can furnish its quota. Such has been the case with the Irvingites and others, and such is the case with the lately developed disciples of the late Mr. J. Wilson, of Brighton, with whom I was acquainted. Mr. Wilson having given, as he says, twenty-five years' consideration to the subject of "Our Israelitish Origin," and having published the results in an unostentatious manner, devoid of much of the present hyperbole, is entitled to our respect. He is a representative writer. I purpose therefore to refer to those portions of his volume which treat of the principles of his theory.

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* See *Life from the Dead*, of April, 1877. On the physical cause, and real universality of the Deluge.

† See *Rainbow*, of November, 1878. On the Israel of God.

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II. I may preface my observations by remarking that a right division of the Word of Truth has not been observed in the three following instances:—(1.) Mr. Wilson has so generalised the results of the work of Redemption as to lose sight of the notoriously distinguishing doctrines relating respectively to *the earthly Nation* of Israel, and the Church the *Heavenly* Body of Christ. (2.) As the cause of the above, he has failed to discriminate between the Divine ways and principles during the diverse ages or periods before and subsequent to the first Advent of Christ; consequently has credited so-called Israel with a testimony in this present age, that is predicated of the restored and regenerated scriptural Israel in the coming Kingdom of the Messiah. (3.) He was clearly unacquainted with the fact that time is not reckoned with respect to Israel from the Babylonish captivity to the last days of this age. The introduction of the cutting off of the Messiah as a stone of stumbling, with which the special epoch of 70 hebdomads is noticed in the Book of Daniel, Mr. Wilson has not apprehended. Israel is not nationally owned of God during this dispensation, is not on the scene at all. This immense gap between the 69th and 70th hebdomad, which has already lasted more than 1800 years, is not taken into account by the prophets [§V. (*b*)]. It is difficult, I admit, in reading them to distinguish between that part of a passage which refers to circumstances *then* close at hand, and that which speaks of the full national future deliverance; but it should nevertheless be done by any person who undertakes to interpret rightly. These instances being radical errors are somewhat subversive of the theory of "Our Origin."

These remarks apply with tenfold emphasis to the opinionated followers of Mr. Wilson; in proof of whose misjudgment, I give the following: "So the church of this realm of Israel is the Church, in the super-eminent, esoteric sense, One, Holy, Catholic, Apostolic." (*Israel in Britain*, RAINBOW, Feb. 1874, by C. M.) Again, "The Son of God, and His people of the Ten Tribes, i.e., the British, being both God's firstborn, are in a mysterious sense one, and therefore united as the Head and Body, as the Head and the Church, as the Bridegroom and Bride." (*Banner of Israel*, Aug. 1878.) Such words are flagrant perversions of Holy Writ, and wound the susceptibilities of all who revere the Divine oracles! Is it possible to make out from such unmeaning words whether the hope, standing, and inheritance of the Body of Christ is earthly or heavenly?

III. The keynote to the three errors above alluded to (§ II.) is struck in Mr. Wilson's preface, wherein he says that "The God of Abraham, Isaac, and Jacob, who is verily a God of Truth, *is fulfilling* (italics mine) His Word with regard to the multitudinous seed,—the many nations to come of the house of Ephraim; and that as truly as He has accomplished His purpose in giving the One Seed, Christ, to come of the house of Judah. *These nations have, from the beginning, been in a state of training* for their high destiny." To which he adds that "he agrees with those who apply *to these Christian nations*, many of the prophecies respecting Israel." To which it may be replied, that, a Christian *nation* is, in the present age, an impossibility; for a nation in which the Gospel is preached, is not thereby Christian! Moreover, that there is no Scriptural evidence to show that the blessings promised to all nations in the

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seed of Abraham shall be fulfilled otherwise than through that seed when in their millennial state of regeneration, "a kingdom of priests, a holy nation" (Exod. xix. 5, 6), and once more as a *corporate* nation restored to their land and city.* "Christ," the representative "Seed" alluded to in Gal. iii. 16, in whom and by whom the full Gentile blessings will come, will not confirm the Abrahamic promise until He shall reign as King of Israel, to which the references in Rom. xv. 8-12 bear witness, particularly that from Isaiah xi., which from verse 10 should be read to the end of the chapter. Mr. Wilson himself admits the need of regeneration prior to inheritance, and consequently to testimony, saying that "in Christ is our inheritance," but in the endeavour to illustrate who "our" means, he has reticulated doctrines, promises, history, and prophecy into so tangled a web that the patience of Job is needed to unravel it; and he increases the difficulty by weaving into the web "the church of the firstborn *Ephraim;*" an unwarrantable expression borrowed from Heb. xii. 23, which is *there* applied to the *Heavenly* Body of Christ, but by him misapplied in reference to *earthly* Israel.

IV. (*a*) I proceed to comment on the passage in Gen. xlviii. 8-20, descriptive of the blessing bestowed by the patriarch Jacob on the children of Joseph; on which Mr. Wilson lays such stress, under the impression that the pronunciation of the greater blessing, "wittingly," on Ephraim the younger son, constitutes a foundation for the erection of his theory; viz., that in Ephraim "the line was thus declared in which was to come the great multiplicity" of nations, which should be "*introduced into the Christian Church.*" This statement requires more support than Mr. W. has been able to give it, seeing that Paul's allusion to the "partial blindness of Israel until the fulness of the Gentiles be come in," is the solitary reference of any authority, and that not pertinent. However, let us look at the words of Jacob. In ver. 16 he says, "bless *the lads*, let my name (Israel) be named *on them*. Let *them* grow into *a* multitude in the midst of the earth." This is a transfer of the same blessing wherewith Jacob himself was blessed of his father Isaac (Gen. xxviii. 3); and the "multitude of nations," both in the verse just quoted, as also in chap. xlviii. 16 and 19, is explained in the simplest manner in Numb. xxvi. 34 and 37, where the "thousands" of both families are given. Does this mean more, or even so much, as the Orientalism in the blessing pronounced on Rebekah when about to become the wife of Isaac? "Be thou the mother of *thousands of millions*, and let thy seed possess the gate of those which hate them!" (Gen. xxiv. 60.) But if that is not sufficient to fulfil the blessing that old Jacob delivered, examine the final tribal blessing by Moses (Deut. xxxiii. 17), who, alluding to the *ultimate phases* of their character *in the Kingdom*—contrasted with that of Jacob in Gen. xlix., which spoke of their respective *temporal* characters of sin and failure—foretells the *glory of Joseph* (type of the exalted Messiah in coming power and regenerating blessing on earth), which is described as the "ten thousands of Ephraim, and thousands of Manasseh."

(*b*) Mr. Wilson, in connection with the above, refers to Rev. vii.,

* "Antitypical Parallels," by the writer of this paper, pp. 458-464.

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exultingly assuming—for it is assumption lacking authoritative proof—that in the "great multitude that no man could number," verse 9, is "the multiplicity promised to Abraham, the double portion of the house of Joseph in the line of Ephraim." It must here be borne in mind that our author is following up a previous description of the "double portion," which he says is "kingship, or rule as the medium of blessing;" and "the place of rule, as possessing the gate of your enemies, i.e., overturning his counsels and possessing his power." He then states how this "multiplicity," as regards Israel, occurred, viz., as the consequence of their having been led away to the north country by their enemies the Babylonians, Medes, Greeks, and Romans, where "*they have* * multiplied, where *they were* given possession of the gate of those enemies, and *have gone* out by it to all parts of the world." He moreover adds that Israel at this time occupies the most improved portion of the earth, and—alluding to British colonisation—scarcely any place of importance in any part of the world that they do not occupy, whilst they are powerful to control almost all nations of the earth. "Now, therefore," he says, "may Israel carry out the promised blessings to the ends of the earth, and preach the gospel for a witness *before the end come*." What is this, but the old traditional error re-dressed, that the heathen world is to be converted *in this dispensation*, when the means, instruments, power, and collateral phenomena *for that express object* have no existence in it, *not being promised* till the period of the personal reign of Israel's Messiah, when "the knowledge of the glory of God shall cover the earth as the waters cover the sea." Mr. Wilson may, to himself, be able to reconcile the seventh chapter of the Book of Revelation with the above performances, but the ingenuous unbiassed student of prophecy can never prop up "Our Israelitish Origin" with such a reed.

(*c*) In the first place, "the double portion" of Joseph (type of Christ in power on earth) consists, as I have before said (§ IV. *a*) in the "how much more" blessing to the Gentile world through the *future completeness*" of Israel, than that in the present age of their "diminishing." (Rom. xi. 12.) Secondly, it is written that "in the ninth year of Hoshea king of Israel, came Shalmaneser king of Assyria, and carried Israel away into Assyria; for so it was that the children of Israel sinned against the Lord . . . therefore the Lord was very angry with Israel and *removed them out of His sight*" (2 Kings xvii. 6, 17, 18). This expression must mean that God has no visible dealings with these ten tribes until the period of their exile shall expire. They are not *now* on the scene of God's earthly action; they are not in activity as regards testimony, the time for their witness being reserved for a future age, as I shall presently show. Thirdly, the countless multitude of Rev. vii. are not Israelites at all, but heathen nations that will be brought to bow before the Millennial Throne *through Israel's ministry*: seen as foresealed under the same seal as the national tribes, ascribing their salvation to Israel's King and Saviour. They are the "Gentiles" of Rom. xv. 8-12, the multiform "fruit" of Isa. xxvii. 6.†

(*d*) In the age first alluded to, Israel and Judah will become "one

* I have put the Italics to show that the author refers to the present age.
† See my book on the Book of The Revelation, pp. 168-174.

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nation in the land upon the mountains of Israel, and one King shall be King to them all" (Ezek. xxxvii.); whilst in the meantime Britain is fast growing up as one of the offspring of "The mother of spiritual harlots" (Rev. xvii. 2, 5), and will, as one of the ten kingdoms of the divided Roman Empire, before this age closes, give her power with the others to the Anti-Christian Beast (Rev. xvii. 12-14), of which kingdom it is said that "The Lamb shall overcome them," their doom being fore-written in Rev. xix. 17, 18.

V. (*a*) Mr. Wilson asserts that "Israel being designed to be administrators of the word to nations, we may expect to find them in the course of that word, in the highway thereof," viz., the western part of Europe. Hence he assumes that the epistles of James, Peter, and John "were expressly sent to them." That Anglo-Saxon Israel are the people who *have been* blessed with the choicest blessings, temporal and spiritual, and that the light of the Reformation dawned on them. (!) This is a sad misconception! These epistles are addressed to *Christians*, and consequently, like that to Hebrews, addressed to a *believing* election of grace. But there is something in all this worse than misconception. To establish the ten tribes in Europe in kingly and priestly power; to declare them blessed with choicest temporal and spiritual blessings, is a gross libel on Divine justice, and a premium bestowed on wickedness! The punishment of their exile was because of the anger of Jehovah, who removed them "*out of His sight*" for the heinous sin of idolatry; and are we now to be told that, instead of punishment, their exile was for the purpose of glorifying them "with the choicest blessings temporal and spiritual?" God forbid! No spiritual or any other blessing can be theirs, if Scripture be true, *until* they are in a condition to say from conviction of sin, "Blessed is He that cometh in the name of Jehovah;" or in other words, till at the glorious Advent of the Messiah Redeemer in the clouds of heaven, these "Tribes of the land shall mourn because of Him as they look on Him who was pierced." (Matt. xxiii. 89; Rev. i. 7.)

(*b*) So far from being in any eminent position, the prophecies assert exactly the reverse. Still exiles, with bitter experience of their idolatry among idolatrous peoples, they are as yet unregenerate and unreclaimed. Yet they are working out in their banishment from the sight of their God, His most mysterious and most wise purposes. They are, as I may presently be able to show, among just those "nations, kindreds, peoples, and tongues," to whom, when in the kingdom, their period of testimony will have come, they will then be sent to "bring good tidings, and publish reconciliation and salvation." Dr. Leask in his excellent work "Happy Years at Hand," in quoting Amos ix. 9, very truly adds that the Israelites "have been mingled with other men over all the nations, but have taken root in none. *There they are to this day.*" Again the same writer says, in alluding to the prophecy of Isa. xxvii. 6, "To the Israelites *is reserved* the honour of being Messiah's successful missionaries to all lands of the earth." He then graphically adds, "What have been *our* difficulties as missionaries to the heathen? or, rather, where have *we* not met with difficulties almost insurmountable—in finding the right men, in raising the necessary sums, in the dangers of the passage, in hostile nations, in unhealthy climates, in the prejudices

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of idolaters, in the terrible difficulty of acquiring the native languages before we could even open our lips . . . but now look at Israel restored. What a pleasing *prospect* opens to our view! Born in every land, they can speak every language, and endure without injury the peculiarities of every climate. Hence the beauty of the prophecy, 'And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; they shall declare my glory among the Gentiles.' (Isa. lxvi. 19.) With what burning zeal, like their countryman Paul, will they make haste to tell the nations of their glorious Prince and Saviour! and how soon will the period arrive when 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.'" To which beautiful *prospect* Dr. Leask faithfully annexes that "such are some of the blessings of a religious kind which *the restoration and conversion of Israel will ultimately* secure to the world." I have italicised a few words for the purpose of drawing attention to the prophetic allusion to the *yet future* fulfilment of these great events. But what truth there is in all that has been extracted, and what a contrast it presents to the vague and unscriptural assumptions of Mr. Wilson and his disciples!

(*c*) In my next I purpose giving an account, from due authority, of the possible journeyings of the Ten Tribes, their present whereabouts, the places from whence they are foretold as about to return, with the circumstances under which that return will be effected, with the period thereof.

Clevedon. H. Goodwyn.

LIFE IN CHRIST, IN THE LIGHT OF THE EARLIEST TRANSLATION OF THE NEW TESTAMENT.

THE weightiest thinkers on the subject of Christian truth have advised the student to get the nearest historic light on the meaning of the Scriptures from those who have studied them in the first ages of the Christian dispensation. For they perceive that the men who knew the language used by the authors of the New Testament best, and had heard the first preachers of the gospel and those who were trained by them, were in the best place in history for understanding the exact meaning of the leading terms employed by those authors. Now the nearest light on the meaning of these terms, is found, not in any Greek codex, but in the earliest translation of the New Testament into another tongue. Now this is in fact the Peshito or literal translation into the ancient Syriac. Scholars hold that it was made in the early part of the second century at the latest, or even in the latter end of the first century. To this latter view the present writer inclines; and for the following reasons.

First, the capital of the Syrian country was early the brightest centre of Christian teaching (see Acts xiii. 1). Barnabas, Simeon Niger, Lucius of Cyrene, and Manaen and Saul, are there as prophets and teachers. And from Antioch, Barnabas and Saul were, by special divine appointment, sent out to preach the gospel, in Cyprus, and in

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Pamphylia, and in Pisidia and Iconium, in Lystra and Derbe, and also in Perga, and then they returned to Antioch to tell the brethren of the success God had given them, and to stay with them a long time. After this Antioch had the help of Judas and Silas, who were sent to guard the Gentile converts from entanglement in legal and ritualistic nets, in which the agents of the circumcision sought to entangle them. A very great saving work was wrought all round this centre, and as the region of Syria was bilingual, many being able to speak Greek; but, as in Wales, many knowing best their native tongue, and many knowing no other, it would soon be felt important that both these latter people should have the thoughts of Christ and his apostles set forth in their native tongue. Now, as in Jerusalem, so in Antioch, the earliest years of gospel preaching were richest in results. The Syrian churches were most prosperous in the latter half of the first century, and the former half of the second century. Now this prosperity would call forth an amount of inquiry after full instruction in all matters of fact and doctrine. And the way to meet the demand would be by gathering together such holy writings as evangelists and apostles had penned for Christian edification and rendering them with all plainness of speech into Syriac.

Second, this was done so early, that they had not yet got together the whole of our present Books of the New Testament. The great bulk of them were then translated, but the rest were added long after.

All the gospels and Paul's epistles, James, 1 Peter, 1 John, and the grand discourse of Silas to the Hebrews, together with the Acts of the Apostles, were included in this first of translations of the Christian Scriptures. The two short letters of John and his Revelation were absent, as also the second epistle of Peter.

Now this last omission is very significant of an early date of translation. Those who made it could not but be interested in the apostolic claims of Paul, nor ignorant of the rebuke he gave to Peter in their own church, so that any concession of the sturdy fisherman to the divinity of Paul's writings would deeply interest them. But the second epistle (iii. 15, 16) contains a very fine testimony by the aged Peter covering all Paul's epistles, and if it had come to Antioch in time, the whole epistle would have been translated if only for this testimony. How early then must the work have been done, when Peter's second letter was as yet unwritten or unknown.

When this epistle was added to the Syriac, it admits of proof that it was done by one whose views of the mission of Christ to our world had swerved from those held by the authors of the Peshito. But of this hereafter. Now comes the question,—How did these writers of the first translation of the New Testament understand certain leading Greek words on which the very gist of controversy as to life in Christ turns? 1, Soter. 2, Soteria. 3, Soterios. 4, Soterion. 5, The verb Sozo.

1. Then let us take the Soter, Saviour. In Luke i. 47, Mary says, "My Spirit rejoices in God, my Life Giver." The translators look not back to the life in the flesh, which Mary had from birth, but onward to the high life which is to come. In Luke ii. 11, an angel tells the shepherds of a new born Saviour, and here it is translated band breaker, and therefore liberator. It was the usage of the Hebrews and other children of Shem to regard sin and death as tyrant slave owners, just as they looked

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upon a dominant race who had conquered them and put them to tribute. Now Messiah could best be understood by the shepherds as a Liberator, and so the Syrian Translators have rendered it.

In John iv. 42, the neighbours of the woman of Samaria are those who use it, and here too Liberator is nearer their conception of his great mission than Life Giver. These cases of the use of Soter are in time previous to the resurrection and Pentecostal qualification for Christian teaching. After this event Acts v. 31, has Life Giver, "Him hath God exalted with his right hand to be Head and Life Giver, to give a changed mind to Israel and remission of sins." Here we get the highest and most spiritual aspect of Christ's mission, hence Life Giver is the best rendering of Soter in this connection. In Acts xiii. 23, we get Jesus a Liberator. Paul is speaking to the Jews in Antioch in Pisidia, with a view to teach them, that in Jesus is to be found remission of sins and acquittal from the condemning sentence of the law. So that Liberator appeared best to suit this connection. But this is not the highest function of the Soter. The highest is found in his being the power of life everlasting to his people. In all Paul's epistles Soter is rendered Life Giver, where it is found more than a dozen times; and Paul's preaching and teaching made a deeper impression on the Syrian mind, that is the Aramean, than that of any other teacher. In 2 Peter, which was not translated into Syriac at the beginning, we never find Soter, which occurs five times translated Life Giver. It is always bond breaker or Liberator. 2 Peter i. 1, we get our Liberator Jesus Christ; Verse 11, the everlasting kingdom of our Lord and Liberator Jesus Christ.

2 Peter ii. 20, it is Liberator; iii. 2, and iii. 18, use the same word. If the men who made the first translation had had this to do, they would have used Life Giver in all the five cases. Two more cases of the occurrence of Soter remain to be noticed, namely, 1 John iv. 14, and Jude 25. This latter is spoken of the Father. To the only wise God our Liberator. This rendering suits the connection, which treats of keeping from falling and freeing from faults.

Then the other passage is a renewed declaration by the aged apostle of that which Christ appointed the twelve to do, and a report of its actual discharge. We have seen and do testify. We have seen and are bearing witness that the Father has sent the Son to be Liberator of the world. No one felt a deeper interest in the doctrine of the new birth than John, but he is here regarding the world as needing deliverance from sin and woe, and does not in other verses forget the higher aspect of Christ's work. We may observe that Life Giver covers all that Liberator does, but not vice versa, for the latter term is narrower and less definite than the former.

2. Soteria = Salvation, is rendered life more than thirty times. It is always so in Paul's epistles, just as Soter was rendered life-giver. In the Hebrews it is seven times rendered life. In Jude once. It never is so rendered in Syriac, either in 2 Peter or the Revelation.

3. Soterios occurs in Titus ii. 11, literally, "For there is revealed the goodness of God giving life to all men." It is the participle-active agreeing with goodness.

4. Soterion is rendered compassion or grace. My eyes have seen Thy

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grace (to Israel), Luke ii. 30. But Luke iii. 6, "And all flesh shall see the life that is of God." Acts xxviii. 28, "Be this known therefore to you all that the freedom of God is sent to Gentiles, and also that they are willing to hear it."

5. Sozo the verb rendered by us save. This is generally translated to quicken, that is, give life, either bodily, as often in the gospels, or spiritually, which is most frequent in post pentecostal teaching. Acts ii. 21, "And it shall be that all who call upon the name of the Lord shall *live*."

Verse 40, "Keep your life from this hot people." Verse 47, "And the Lord added to the church daily those who should live in eternity," or those who had got life for eternity = life everlasting: here the Semitic root Ad = onward, is used in preference to Olam, as more definite. What, then, is the outcome of this inquiry? That the first Christians held life in Christ with eternal glory to be the gospel. So Paul: "I endure all things for the sake of the elect, that they also may find life which is by Jesus Christ, with glory which will be everlasting" (2 Tim. ii. 10).

JAMES HOLDING.

A CRUCIAL TEST OF GREAT PYRAMID CHRONOLOGY.

A DATE of some extraordinary importance appears to be registered on either side of the grand gallery's walls by a longitudinal groove of 1878·4 units in length.* If that measure is absolutely to be relied upon, and we may reasonably conclude that it is, the date indicated by it is close upon us, and will terminate before the close of the ensuing May. It must not however be forgotten that a difference of one only in the decimal figure would represent considerably over a month of time, $\frac{1}{10}$ of a year in fact. With this proviso, and assuming that the Christian year begins approximately at the date of our Lord's birth, I think we have before us an opportunity for practically testing the value of the Great Pyramid's indications of prophetic chronology. As to the nature or the significance of the event, it is not easy to offer an opinion. It may have a double significance from the fact of its appearing on both walls. It should certainly be an event which should signally affect all Christendom, as the groove extends throughout the entire length of the grand gallery at that point. To any further assertion respecting it, I should hesitate to commit myself. But at the same time, I think it is of the very highest importance that the fact should be noted some time previous to the date indicated.

Tottenham. THOS. CLARK WESTFIELD.

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* The third edition, Piazzi Smyth's work, "Our Inheritance in the Great Pyramid."

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CORRESPONDENCE.

GENERAL GOODWYN'S STRICTURES ON THE BERWICK LECTURES.

DEAR SIR,—Honestly anxious to deal justly with General Goodwyn's criticisms on the Berwick Lectures, I carefully read Jeremiah xxxi., where General Goodwyn assured me I should find "a lamentable picture of the return of Israel from their hiding places." Instead of this, I found there a picture too dazzling in its glory, too sweet in its touching consolation for my feeble faith to grasp.

It is true, Israel, cast off by the Lord for her surpassing wickedness, is to come, when restored to His favour, "with weeping;" but even granting the tears are tears of repentance, and not simply of joy, yet "it is meet that we should make merry and be glad," when we know that that special element in the picture is the one which produces joy in the presence of God and the angels in heaven.

I hope your readers will read the chapter, and form their own judgment. I find it impossible to acquit General Goodwyn of very violent prepossession. Accordingly, taking his objections one after another, I do not find they are worth much: e.g.:—Obj. *C. M. imports preconceptions into the Book.* But, as the notion that Israel is in Britain is of recent date, it must, as a preconception, be very weak in comparison with the opposite idea, that Britain is inhabited by a mixed Gentile race.

Obj. *Only corresponding Scriptures should be collated.* But if people differ as to what scriptures do correspond, where is the infallible authority to decide between them? If there be none, surely C. M. has a right to compare any scripture with any other, seeing they are all parts of the one word of Him who cannot lie?

Obj. *There must have been a naughty conspiracy among the translators, if inaccurate renderings of Scripture have obscured the identity of Israel.* But I understood C. M. to point out that this was God's doing, in fulfilment of His threat "With stammering lips will I speak to this people."

Obj. *Israel is to return from the S. and E., as well as from the N. and W.* But how, if the British folk be Israel, could it be otherwise, seeing so many of them are living in the S. and E.?

Obj. *Centre of the Catholic Church not a Scriptural phrase.* So far as the epithet Catholic is concerned, this is the most valid of General Goodwyn's objections. The epithet, as applied by man to the Church on earth, has no meaning, except as it expresses the idea that the Church has a mission to the whole world. The only place where any expression at all like "Catholic Church" occurs is Heb. xii. 23, *panegurei kai ekklesia prototokôn*, strictly "to a solemn national festival-gathering* and assembly of firstborn."

Obj. *If the "time" in* Dan. xii. 7, *be a certain period, the "time" in Nebuchadnezzar's proclamatian*, ch. iv. *must be the same period.* The objection is not clear. Does Gen. Goodwyn deny that in chap. iv, "time" stands for a period of 360 natural days? or does he affirm that the same word in xii. 7 does stand for 360 natural days? All sensible men, surely, will be content to leave the determination of the value of

* In Bagster's Analyt. Lex. of Gr. Test., πανηγυρις is rendered "an assembly of an entire people."

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the prophetic "time" to such as have received from God special gifts of calculating power. C. M. has challenged the whole mathematical world to disprove the accuracy of those astounding results which he has deduced from the Pyramid measures, as "published by authority of the British Government." Until some one has done this, most of us may be excused for abiding by his estimate of the value of the prophetic "time," for want of a more reliable authority to refer the matter to.

Obj. *C. M. dogmatically states that the two witnesses of* Rev. xi. *are Israel and Judah.* How "dogmatically?" For C. M. quotes in support of that statement, the exact words of the Lord addressed to Jacob and Israel (Is. xliii. 10, 12).

Obj. Malachi iv. 5 *states that Elijah is to be one of the two witnesses of* Rev. xi. Malachi does not say so, nor that Elijah is to be one of two witnesses, not even that he is to come as a witness at all.

Numbers xxiii. 9 supplies the strongest of all the identifications of the British people with Israel, as it is most true that the British never have been, and are not now "reckoned among the nations." The British people have always kept the passover. If Israel retained circumcision, how possibly could they have been Lo-ammi? That the reign of the first apocalyptic beast is cotemporaneous with the testimony of the Two Witnesses is nowhere denied by C. M.

H. S.

REGENERATION.

DEAR SIR,—Mr. Starkey's letter in last number of the RAINBOW is simply a refusal to discuss the subject between us. He does not attempt to grapple with the arguments contained in my letter; neither does he supply any argument in support of his own opinions. He contents himself with affirming his own orthodoxy, and classes me with Hymenæus and Philetus, to whose errors my theory, if incorrect, has not the slightest resemblance. However, the subject is now fairly before the readers of your valuable publication, and it is for them to form an impartial judgment upon it.

Thanking you, Mr. Editor, for your courtesy in inserting my letter, I remain yours very sincerely,

CHAS. UNDERHILL.

Woodbridge Lodge.

MYSTERIOUS FIGURES.

DEAR SIR,—I beg to thank you for your excellent paper on "Blind Service," which appears in the RAINBOW for this month. The cases cited are most striking illustrations, and demonstrate the truth of the argument. The paper has given me much comfort, and affords additional ground for faith to believe that "*all* things work together for good to them that love God." It is an old truth, but you have succeeded in placing it in a novel and striking light by your paper.

I am much interested in "C. M.'s" lectures on "Israel in Britain," though I do not confess to travel smoothly with him throughout his argument. Some of his conclusions seem unanswerable, but there are others that strike me as being open to grave question. If I might be permitted to express my opinion candidly, I would say that he has hardly taken time to look at some of his arguments, or conclusions, *all round.* He evinces great ability, and is possessed of great mental vigour; and in my humble opinion, it is this mental vigour which leads him into overhasty conclusions.

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My main object in writing is to express the opinion that, to many of your readers, the lecture of this month will be scarcely understandable, and so the force of the Great Pyramid's witnessing power will, to many, be lost. I take it for granted that not a few of your readers are deficient in the knowledge of geometry and mathematics sufficient to make clear the terms and measurements given by C. M., which are to him, of course, as simple as A B C.

I would advise him, or at least some of our better informed friends, to give a simple explanatory key for the benefit of such. It need not occupy much space. I do so in the interests of at least two new readers of the RAINBOW I have secured, who are interested in the subject, and who are fairly intelligent, and considerable readers, but who must be sadly puzzled over this lecture. Perhaps some of our friends have similar experience. As one illustration of my meaning, and the first to hand, take the note on page 125, where the writer speaks of the "*precessional quantity*" as being "25,826·526,"—also "*the level of the coffer-chamber is not* 1702 *inches*, but 1717·215." A page devoted to the simple elucidation of these matters would be a great boon to many who are craving for light to fall on a dark subject.

I am, dear sir,

Yours very respectfully,

S. B.

New Wimbledon.

ISRAEL IN BRITAIN.

DEAR SIR,—It is in no spirit of carping that I must again express my dissatisfaction with C. M.'s article; this time in March RAINBOW. I believe I am more or less a representative of some thousands of your readers; i.e., I am a man of limited time and means. As such I am naturally desirous to get the most concise arguments; and the results of others' research I want in the most concentrated form. The obligation to provide things honest prevents my reading the big books which I sell. Judge then my disappointment when, hoping to find antiquarian history, or traveller's research, supplying *proof* of our Israelitish origin, I am treated to a head-aching dissertation on the Pyramid. Every word C. M. says about the measures and their meanings may be true.* But I utterly fail to see one link twixt the Pyramid and Israel in Britain. Had Jacob's children built it; had Moses acknowledged to getting the weights and measures of his law out of it; or had Britain the sole ownership in its astronomy, there might be some excuse for C. M. using 10½ of your valuable pages in its consideration. As it is, I fear the majority verdict will be—wasted effort.

What we desiderate is more information than John Wilson, of Brighton, had at his command thirty years ago. He used well his Sharon Turner and Clarke's Travels. So far as these went their witness may be good. But surely other historians and travellers have given available corroboration or disproof of his theory. *Affirmations* about Skuthii may be good to the instructed ones, but we want them *supported* by proofs. Will C. M., or some other competent

* I labour under the misfortune of having in 1865 met a young engineer who had just recently returned from Egypt, where he had been employed as one of Professor Smyth's assistants. He told the company that the Professor went to the Pyramid to *find there* the proof of Taylor's theory, and measured according to his preconception. Who is right I cannot say.

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student of the question, give us some plain argument upon this line? i.e., (1) showing us that the Ten Tribes did not all remain in Assyria, but travelled to the north-west of Europe. And (2) giving us some rational identifications of the British folk with Israel. No court in the world would, in a case of identity, be satisfied with evidence that the claimant had eyes, face, hair, &c., unless these features were proved to belong to none other than the individual sought. Most of Mr. Hine's identifications are features common to every civilised nation.

I place this desideratum first, because of its effect on Scripture interpretation. But I and most of your readers would be pleased to accept a purely Bible argument, showing that Israel's prophets foretold things which are fulfilling in British history, and in it alone. But we shall not admit any dogmatic assertions as proofs. For example, we shall not be satisfied to be *told* that the United States are Manasseh (page 117). We see such to be an impossibility, and thus doubts are raised as to all the other reasoning. I say impossible, because the States are such a medley of races, and because the ties with Britain forbid it. I have uncles, and some score of cousins there: How is it possible that our grandfather's children here can be descended from Ephraim, and his children across the ocean be sprung from Manasseh? And what is true of my own kin will be the case with, I believe, ninety-nine per cent. of all the emigrants who have settled in the States and Dominion since the Puritan fathers. If a handful out of every drawer in a seedsman's shop, shaken together, can be called "wheat," then may the United States be named *Manasseh*.

As I stated in my last letter, I am a firm believer in our Israelitish origin. This makes me the more impatient of any erroneous or unworthy arguments. So I beg of C. M. to give us only Scripture "sayings." I trust H. Goodwyn will also do the same, and avoid such uncanonical interpretations as on page 135. For as John does not *name* "the two witnesses," how can H. G. know that one of them is Elijah? I would also ask him to be sure that Num. xxiii. 9 are inspired words, that he has the correct translation of the wicked prophet's utterance, and that he knows the time and scope of the saying. Jer. xviii. 6-10 gives us an axiom in prophetic study too much neglected.

J. WILSON.

101, Northgate, Halifax.

NOTICES.

"W. G. H." is evidently a man of considerable power; but "Cor Veritatis" is either too profound or too mystical to be of practical use. But with regard to his question, "What is *Hades?*" we reply, The *realm* of the dead, Death's *dominions*, the place of silence and darkness to which the dust of all generations has been gathered.

"A. F. P." (New Jersey) sends a deeply interesting letter, from which we quote a few lines:—"I was made glad this morning on visiting our post-office to see your well-known handwriting on a package handed to me, which proved to be No. 1 of the RAINBOW, vol. xvi. But O how I rejoiced and thanked our Lord and Father when I read your glorious

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article 'A Glorious Work!' I do with all my heart of hearts thank God for your noble stand for Divine truth in uncorrupted purity. The Lord *will* stand by you. Fear not!"

"S. J. D."—Men who are really anxious to see Divine truth, undimmed by the fogs of the dark ages, must first unlearn much that the pulpit, the catechism, and the commentary have told them. It requires a strong will to shake off the burden of vain tradition, and to come to the holy fountain of truth, but the reward is great—*liberty, light, love!*

"G. V. W."—Belief in the inherent immortality of the soul has done incalculable mischief. We recommend to your notice Mr. Griffith's book, "Eternal Life By Death." (London: Snow.) That section of the work which he names "Immortalism Accused" is a powerful exposure of that old lie of the old serpent.

"B. E."—Thanks for your good wishes. It is uphill work; but perhaps that is a sign of durability.

"ALPHA."—Of course we are thankful—truly so—for every instance in which the truths we teach make progress, but we are by no means anxious in the matter. The adhesion of "influential" men, in large numbers, is a doubtful boon. God always works by elect minorities. His choicest truths are found only with the few. All we ask for is grace to be faithful in testimony for the honour of our Lord. He will take care that ultimate victory shall be on the right side. It is ours simply to bear witness.

JOHN HORROCKS.—1 Kings xvii. 17. No breath—spirit—left in him; =he ceased to breathe. Ver. 21, for soul read life; he re-lived, "revived," ver. 22. "Women received their dead raised to life again." (Heb. xi. 35.) Luke viii. 55, πνευμα, *pneuma*, spirit, breath. See the notice to "W. B." in last number of the RAINBOW. Soul is not an organism, or being, but the animating essence, the life common to all animals.

"J. S." (Madras) writes:—"I love the RAINBOW, and am more firmly persuaded of the truths it inculcates than ever I was. I look out monthly for a feast every time the RAINBOW becomes due. Accept my thanks for all the light and comfort you have given me by means of your greatly valued periodical."

"W. C." (Southampton) expresses sympathy with the case of our correspondent "Herbert ——," as he has suffered much for denying the utterly horrible and unscriptural dogma of the eternal torment of human beings. Well, we can but quote the Master for the comfort of our correspondents:—"Blessed are they who are persecuted for righteousness' sake." To make all these crooked things straight, however, we must be sure that it *is* the Master's glory we seek.

"DELTA."—The Church of Christ consists only of those who have been baptized unto Him by the Holy Spirit. This is a divine work and has nothing to do with rite, or ceremony, or party. The Church of Christ is neither "established" nor "nonconformist," neither sprinkled nor immersed; but it consists of called out and justified people whose names are written in the Lamb's book of life. The Lord Himself is the Shepherd and Bishop of this Church, and will "present it faultless before the presence of His glory with exceeding joy."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY, 1879.

THE GRAND CHALLENGE.

"If God be for us, who can be against us?"—Rom. viii. 31.

IT is *something* to be able to say this! In the midst of cares, in the face of difficulties, "groaning within ourselves," in sad harmony with a groaning creation around us, it is *every thing* to say this! It is profanity to criticise the eighth of Romans! It is above and beyond literary art,—divine, unapproachable, glorious! It draws back for a moment the curtain which graciously hides the splendour of the divine palace from human gaze, and shows us the settled purpose of God in relation to His children. No merely human composition is this chapter. He who wrote it was under an influence which genius cannot bring to its service, which scholastic culture cannot secure, and intellectual power cannot command. Divine inspiration, however,—otherwise divine light upon the human mind regarding things supernatural,—asserts its presence without changing the mental characteristics of the man so enlightened. Even in this magnificent piece of writing, though the thoughts that sparkle in it are celestial gems of priceless value, the style, and manner, and logic of our apostle are all his own. Paul speaks God's thoughts, and Paul is so overwhelmed with the holy burden that, having given us flash after flash of pure revelation, he looks like one exhausted, and finds relief in two pregnant questions: "What shall we then say to these things? If God be for us, who can be against us?"

Of course, the latter question answers itself, if you think of omnipotence on the side of feeble men exposed to ruthless foes and constant perils; for however weak the exposed and strong the adversary, *almightiness* is not a thing of comparison. It matters not how strong or how numerous the foes of the adopted and justified —the "heirs of God and fellow heirs with Christ" —may be, their numbers and strength can avail nothing against unlimited power. And this conclusion is obvious and irresistible in favour of the final safety and victory of God's children when we remember a

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most important part of the previous revelation, namely, that they are all known by Him "who searcheth the heart, and knoweth the mind of the Spirit." There can be no mistake or failure when omnipotence and omniscience are allied. The safety of the redeemed, and of each of them, of the sorely tried family of God, and of every member of that family, is a divine certainty. It is in the purpose of God, our Father. It is clearly revealed in Scripture. It is necessary to the reward of Christ, and the realisation of the eternal design of God. You need not turn to your creeds and catechisms regarding this thing. No matter what they say, for or against. If they speak with Paul, they have got their wisdom from him, and therefore their testimony is superfluous. If they contradict him, the waste-paper basket is their righteous destiny. In either case, men who wish to be strong in the Lord and the power of His might, will deny that they have the slightest authority, whilst cherishing becoming respect for the memory of their well-meaning compilers.

But is the idea of omnipotence charging itself with the care of weakness—divine power sheltering human feebleness—the prominent thought in this wondrous list of Christian privileges? Happily, no! Irresistible energy, enormous force that rends rocks and mountains, simply appals us. We reverentially bend in its presence, even though we are personally safe, and are unconscious of fear, in the midst of its terrible results.* We wish to discover the motive of the power that shields us. Is there a heart, warm, loving, paternal, at the centre of this arrangement, by which all things co-operate for our good? Surely, yes. Ay, *this* is it! The great challenge springs from the knowledge that the Father's power is moved by GRACE. The gems of heavenly splendour that form the constellation in the eighth of Romans are all of grace. Omnipotence waits upon the Father's love; salvation in Christ regulates the movements of providence. "We are more than conquerors" because He *loves* us!

Thus we reach the intelligible and delightful reason for all that has been done, is doing, and will yet be done for those for whom "there is no condemnation." They are "in Christ Jesus." What a fathomless depth of meaning there is in these few words! In Christ Jesus,—one with Him, chosen in Him before the foundation of the world, and destined to share His glory in the ages to come, and in the kingdom of God, who can be against them? Is their path through life, then, always strewn with flowers, music in the air, clear skies over head, health of body, domestic joy, and worldly prosperity? No temptations, griefs, bereavements, heart-rending visitations, sometimes driving them to the verge of despair? But why ask foolish questions? Their Father loves them too

* This fact is from my experience. Many years ago I was at sea, in a tempest which strewed the coast with the wrecks of stately ships. It was *awfully sublime*!

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much to ruin them by such miserable prosperity. "The prosperity of fools destroys them;"* but "whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." Some of them are placed at times in very hot furnaces indeed, and feel as if they were utterly forsaken—all springs of comfort dried up, all hope gone; their prayerful plans frustrated, their holiest desires denied, and their nearest kindred piercing their very hearts with thorns. Who can be against them, indeed? Why, what does the illustrious apostle mean? No one knew better than he, that everybody, every thing is most decidedly against them! The world and Satan are against them, and not unfrequently some of their fellow Christians belong to the school of Job's comforters, and manage to sting when they ought to soothe.

But the noble Apostle is right, as usual! We adopt the grand challenge! It is part of the "earnest" of the inheritance, and is to be joyfully used now. We fling that challenge in the face of all the beings and all the things that are doing their worst against us, and in the Redeemer's name, we defy them to hurt us! The complete, splendid, eternal victory of the child of God is assured before hand. There is no peradventure about the matter, no contingency, no half finished portion of the arrangement which, in the hands of a skilful Satan, may yet rob God of a child, Christ of one of His brethren, and a Christian of immortality. Every thing is "well-ordered and sure." We know,—and earnestly implore any reader who may not be sure that he is in Christ to ponder it,—we know that there are hundreds, thousands, nay—but we have no heart to go farther in this painful arithmetic—who bear the Christian name without the slightest title to it. Sham Christians will as surely come short of the prize, as rogues who adopt an *alias* come short of social respectability. The lapidary easily distinguishes a gem from a counterfeit; and Christ who is a perfect judge of His "jewels," values them too highly either to lose one of them, or to admit bits of worthless paste into His casket. The challenge must come from the soldiers, not from the camp followers; for thus our authority puts it:

"What shall we then say to these things? If God be for us,

* "Excess has ruined many a foolish man; for it is difficult to keep the mean when good things abound."—THEOGOS. v. 698.

"Many who, possessing a part, not being contented, but desirous to be lords of all, have by this means lost what was their own; and many who have acquired the much wished for metal, gold, have been destroyed by it."—XEN. *Cyrop.*

"To men incurably vicious, no part of things simply good is beneficial, but all of them are noxious."—ARISTOT. *Ethic.*

"Great and unexpected success is apt to hurry weak minds into extravagancies."—DEMOSTH. *Olynth.* iii. c. 9.

"Jeshurun waxed fat, and kicked; thou art waxen fat; thou art grown thick, thou art covered with fatness; then he forsook God who made him, and lightly esteemed the Rock of his salvation."—DEUT. xxxii. 15.

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who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring any charge against God's elect? Shall God that justifieth? Who is he that condemneth? Is it Christ that died, yea, more, that is also risen again, who is also at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword? Even as it is written, For Thy sake we are being killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." ED.

LIFE IN CHRIST, IN THE LIGHT OF THE EARLIEST TRANSLATION OF THE NEW TESTAMENT.

(*Continued from page* 179.)

ATTENTION has been already drawn to the way in which the Syriac renders the Greek terms translated, by the authorised version, saved and salvation, etc. A question may be raised as to the real worth of the earliest rendering. Is it a good and true version of these terms? If it be so there will be harmony between its rendering of those words and the connection of a number of them quite large enough to confirm it.

Did evangelists and apostles use these Greek words with the purpose of expressing the ideas which the Syriac gives them? Let us ask Matthew. He tells us in chapter xix. 16, of one who came to our Lord, and said unto him. "Good Master, what good thing shall I do, that I may have eternal life?" The answer of Christ sent him away sorrowful. Seeing this, our Lord remarked to his hearers, "Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, and said, Who then can live?" Our rendering is, "Who then can be saved?" Which is the better one?

Matthew had heard his Master utter the solemn warnings against causing offences which are recorded in Mark ix. 43-48, in the enforcement of which our Lord uses "entering into life" twice, and in a like connection varies the form of words to "enter into the kingdom of God." With this case in mind, Matthew could rightly represent his brethren and himself as wondering who could attain life, if it

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were so difficult for a rich man to enter the kingdom of God. Let us see how the use of the same form of expression will look? Master: Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. Disciples: Who then can enter into the kingdom of heaven? or, thus: Master: It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Wondering disciples: Who then can enter into the kingdom of God? or, again; Our Lord: Verily, I say unto you, that a rich man shall hardly enter into life. Disciples: Who then can enter into life? Here there is harmony which is confirmed by the fact that "eternal life" was the very thing about which the rich man had just before been asking. Matthew and Mark therefore both support the propriety of rendering *sozo* by the words "obtain life."

Again, Matthew xxvii. 41-42: "The chief priests mocking him with the scribes and elders said, He gave life to others; his own life he cannot preserve." What did they mean by "he gave life" to others? Ask Jairus, whose daughter he raised to life in her father's house. Ask the widow, whose only son he raised to life in the street of Nain. Ask Martha and Mary, whose brother he called from the grave after he had been dead four days. The resurrection of Lazarus drove the majority of the Sanhedrim to frenzy, and determined them to put Christ to the most humiliating death which they could compass. Where Matthew reports their taunting cry by the Greek *sozo*, they clearly intend to refer to his restoring actual literal life. Here again our Syriac is excellent. Let us ask Luke about the meaning of *soteria*. He reports the venerable priest Zacharias, under the inspiration of the Holy Spirit, turning to his son with these words, "And thou child shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His way, to give the knowledge of life to His people by the putting away of their sins." It is not the putting away of their sins, but that higher gift which comes after it. This statement is another form of what Paul calls Justification of Life (Rom. v. 18). John the Baptist was to preach the approaching kingdom of heaven, and we have seen that to enter this kingdom is interchangeable with to enter into life. Compare what John actually preached, "Repent, for the kingdom of heaven has come nigh," with what his father foretold he should do, and we see harmony in this rendering of *soteria* by "life." Now let us question John, the only biographer of our Lord, whom we have not yet called into court. (John iii. 17.) "That the world might live by his hand," is only a variation in words from ver. 16, where we have "might not perish but have eternal life." Read together 16, 17, and mark the harmony: "For God so loved the world that he gave his only begotten Son, that every one believing on him may not perish, but have life everlasting. For God sent his Son into the world not that he might judge the world, but that the world might live by

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his means." There divine love is seen bestowing, upon a world liable to perish, a preventive boon, and sending the Son to see to the application of it. What is it? Life for the perishing in both verses. Instead of the doom of a judge, the boon of length of days for ever and ever from the living because loving God. What harmony and excellence again appear from the witness of John!

Turn next to Acts xi. When "they of the circumcision" attacked Peter for preaching to Gentiles, in his defence he quotes the words of an angel to Cornelius directing him to send for Peter, "Who may speak words to thee by which thou mayest live, thou and all thy house." When Peter had fully stated how he came to preach to Gentiles and what followed, the members of the church at Jerusalem glorified God, saying, "accordingly to the Gentiles also God has given a changed mind which is unto life." Here what the angel promised to Gentiles, life through preaching, is judged by the church to have been fulfilled in believing Gentiles. And it is life in the view of both parties. Here again there is harmony and accuracy in the Syriac rendering. In Acts xi. 14, a promise is contained in the potential *sothese*—thou shalt live; in verse 18 the church sees it fulfilled, and says God has given repentance unto *zoen*—life. Here is a perfect dovetailing of doctrine. Notice in this connection how the gospel is understood by angels. In Acts v. 17–20, we find that all the apostles were arrested and put in the common prison by the men who denied resurrection. But the angel of the Lord, by night, opened the prison doors and brought them forth and said, "Go stand and speak in the temple to the people all the words of this life."

Gospel = Words of this life.

Gospel = Words by which thou mayest live.

1st angel so defines the gospel to the apostles.

2nd angel so defines it to Cornelius. And there is perfect harmony between them both: our own version shows truly the 1st Angel's view, but the Syriac is right in both cases. We get such an account of the gospel in 1 John v. 14: "And this is the record, that God has given unto us eternal life, and this life is in His Son." The record contains the very matter which the witnesses are bound over to support in court. And here is one of them reaffirming it. The gospel is the record, and its great and glorious burden is God-given life which is in Christ and everlasting. Again, what harmony between the passage in John iii. 16, 17, and 1 John iv. 9: "In this was manifested the love of God towards us, because that God sent His Son into the world that we might live through him." He who loves and sends is the same in John iii. 17 as 1 John iv. 9; the Sent One is the same, so is the time, for it is the first advent; then, so must be the purpose: but it is to give life in both texts.

In the teaching of Paul we meet the like harmony in the Syriac translation. Rom. i. 16–17 reads thus: "For I am not ashamed

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of the gospel, for it is the power of God unto life to every one who believes in Him; if one who is a Jew, for a first one, also if he be one who is a Syrian. For in it is revealed the righteousness of God from faith to faith, as it is written, The just from faith shall live." Faith is produced, in the Divine method, by hearing the gospel, and righteousness is reckoned to the believer, and this again is justification of life, a divine acquittal from the doom of the broken law and a royal gift of endless life. But the gospel is the means by which we are brought into this new life for *ad*, and thus it is truly a divine power for quickening to life. And this life is first of all and most directly, "length of days for ever and ever," and coupled with this endless life there is eternal glory. Our Syrian brethren had then rightly apprehended Paul's grand conception of the gospel. It was the word of life, as the angel called it. James also is rightly understood by our Syrian translators to teach the doctrine of life in Christ. In iv. 12, they read: "For there is One who sets forth law and judges, and He is able both to give life and to destroy."

Here our apostle looks back to the teaching of Christ, who is author of the perfect law of liberty and its vindicator too. He is qualified for both offices of giving life to them that receive this law, and destroying them that reject it. In John v. 26–27, we read: "For just as the Father has life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also because He is a son of man." In verse 21, He has told us that just "as the Father raiseth the dead and quickeneth them, so also the Son quickeneth whom He will, for the Father judgeth no man, but has given all judgment to the Son." Rightly then does James affirm that He has been made able both to give life and destroy it. In its highest form, when servants are made kings in fact, it will be our Lord who will give not life, for they have it now while in the furnace, but the crown of life, or life in regal splendour. Here again we find harmony in the rendering of *soza*, by the term which denotes giving life. And then how directly this life-giving is opposed to destroying. If the latter be an act of His power so must the former be. And if James be teaching what Christ may yet do, as he evidently is, to the sons of men, it is obvious that his words do not relate to the giving of natural life; but of a much higher gift. Nor does destroy find its true bearing in ordinary death, but only in the second death.

The same rendering of *soteria* is found in 1 Peter to be in harmony with the instruction in its connection. Our new life is from a divine source, and so, verse 3 of 1 Peter i., our apostle, who feels that the gift of life is of paramount value, breaks forth into song as he thinks of it: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again, by the resurrection of our Lord Jesus Christ, to hope of life, and to an inheritance which is not corruptible and not liable to

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vexatious disturbance and not exposed to withering heat, which is made good to you in heaven while ye are guarded by the power of God and by faith, for a good life which will be revealed in time to come, by which ye will be made joyful for ever. Even now ye are lightly pressed by passing trials mutually borne, that the excellence of your faith may be seen, which is more precious than gold reddened and dispersed by fire, to be glorious, valuable, and praiseworthy at the revelation of Jesus Christ; whom not having seen ye love, and by faith in whom ye will be made princes with a joy which is glorious but cannot be expressed, even ye who shall receive the vindication of your faith, which is the life of your souls."

That this new life for which Peter blesses God in verse 3 is indispensable, is clearly shown in verses 23, 24: "Being born again, not of corruptible seed, but of incorruptible, by the word of life which is of God, and which endures for ever." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:"—that it really becomes a new departure on the "way everlasting," he shows in verse 24: "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

In verse 3 we have seen how Peter, whose manner is to mix practice with doctrine, makes the gift of new life the incentive to an outburst of praise to God. In verses 22, 23, he makes it the ground of intense love one to another, and in chapter ii. he founds upon it the double duty of putting off the old evil habits and feeding upon the divine word in order to spiritual growth.

How excellent then the life which works itself out in sobriety, righteousness, and godliness, in the exercise of hope which looks for its blessed fruition in the appearing of the glory of our great God and *Life Giver* Jesus Christ. (Titus ii. 12-13.)

JAMES HOLDING.

ELECTION AND FREEWILL.

IT may not be without interest, or altogether unprofitable, to the readers of this magazine, to have presented to their notice two papers on the above important, and sometimes perplexing subjects, from a working man's standpoint, which were read at a full meeting of working men at a weekly Bible class, by the writer, in the presence of the minister of the church and one of his deacons. It is the simple outcome of much thought and a little reading, for his library was very scanty; and he makes no pretensions to be heard beyond the desire of knowing the truth, and then making it known to others when found. The first runs as follows:—

In pursuing our course of studies and discussions on the Acts of

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the Apostles, we came across two passages which seemed, by their importance, to demand special consideration by themselves. These two papers are the necessary result. I propose in this paper dealing with Election, in the hope that ere long room may be found for that on Freewill. The two texts suggesting them are to be found in Acts xiii. 48: "As many as were ordained to eternal life believed;" and Acts xiv. 16: "Who in times past suffered all nations to walk in their own way."

In our consideration of these passages two questions were raised. The first was Election; the second Man's free agency. The questions are wide and difficult, so many things have to be considered, and the time we are able to devote to them is too brief. The fuller consideration must be carried on in the mind of each one for himself, for it is not possible to do more than offer suggestions. For many years in early life my mind was much perplexed and exercised with these subjects. The teaching from the pulpit, to which at that time I listened, added much to my perplexity; for in the morning sermon we had very high Calvinism, and in the evening sermon we had man's free agency upheld and enforced with equal strength; and how to reconcile the contrast between the two teachings from the same living voice was, and still is, quite out of my power. Be it observed, also, that the texts brought forward by the preacher as proofs, seemed conclusive for either side—standing alone. None but myself can know what I passed through at the time in trying to bring myself to give up reasoning on the matter, and to acquiesce in the teaching as being altogether right.

But it was of no avail. There *was* disagreement. The harmony of God's procedure seemed broken, and the mind *would* not rest. God's right of choice, or any marked manifestation of special favour to the sons of Adam, was not the question that troubled me. But, this: If God designed only to save those whom he had predestinated from all eternity, where then was the possibility of man being a free agent, capable of receiving salvation, if he would, or of rejecting it, if he would not?

I will now show what brought peace to my mind on this subject. Some may be disposed to say, "Let the matter rest. We cannot understand these deep things of God. Our duty is to accept them as truths, and leave them where we find them." My answer is, If there were no revelation made of these truths which it is our duty, as it is our privilege, to search, I might be disposed to acquiesce in the advice. But when I read "That secret things belong to the Lord, but things revealed belong to us and our children," I dare not leave it there. I maintain that it is the duty of all to seek out everything that can be known of them, in a spirit of humility and godly fear. And I have no doubt but God will bless all efforts put forth in this direction. Let us then "to the law and the testimony," and see what they have to say on the subject.

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Through all ages God has had a people pre-eminently His own; but in Abraham and his descendants it was more signally manifested. There are two elections observable in the case of the children of Abraham. A national, and a spiritual one; but the national was the most apparent, and God's object in this we see is altogether worthy of Himself. Let us observe what it was by turning to Exod. xix. 5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an *holy nation*." And Lev. xx. 26: "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." And, again, in Deut. vii. 6-8: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, that the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Thus we see they were separated from all other people *to be a peculiar and holy nation, a kingdom of priests.* The blessing of God was to rest upon them as a people above all others if they were true to His covenant. But there was a condition connected with this supremacy, which clearly shows the free agency of the elect Israelites, viz., their faithfulness to the covenant of obedience. If they proved disobedient, they were to be cast down from their pre-eminence, and if the Lord could not be honoured by their love and fidelity to His laws, then He would get praise and fear from the surrounding nations by His judgments on these, His chosen people. Let us see that this is true. If we turn to Deut. xxix., we find the 9th verse gives a charge of obedience; the 10th to the 21st treats of their defection, and its consequences: the 22nd to 24th, the effect produced on the mind of strangers, or foreigners, in witnessing the signs of judgment all around them, and the question of amazement asked by the surrounding nations; and 25th to 28th, gives the answer and the reason of the breaking-up of the national polity and the desolation of the country. What we gather from the whole is this, that the covenant *could* be broken by the people, and that the national election could be annulled at any time.

What was the object of this election to the surrounding nations? What purpose was it to serve? The Israelites were to be the witnesses to the true and living God, "who made and upheld all things by the word of His power:" they were to be the publishers "of His mighty acts," and "of the glorious majesty of His kingdom," and, eventually, the channel through which mercy should be extended to all nations in fulfilment of the promise made to Abra-

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ham :—" In thee and in thy seed shall all families of the earth be blessed." One thing is specially worthy of notice here. We see that their election *did not* suppose the abandonment, or giving up to ruin, of the rest of the world at any time. For myself, I believe this thought has never entered the mind of God.

But we know full well that the Jews openly brake and despised the covenant. They did not fulfil the purpose for which they were chosen ; and, therefore, were set aside.

In the midst of this national election was another, a higher, and deeper one, viz., the election of grace. I think one passage will suffice to illustrate my meaning. In the case of Elijah, when his nation seemed wholly given up to idolatry, and, as he sorrowfully thought, every one but himself had forsaken God and His worship, what does God say to him ? " Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him " (1 Kings xix. 18). Taking this as a type of the spiritual election, as we seem justified in doing, by the apostle's use of it in his grand argument in Rom. xi. 3-5, we conclude that it comprised all those who remained true to God, who were uninfluenced by the corruptions around them, save as sufferers. Then we see another election, even that of individuals who were to take a prominent position as the servants of God, such as kings, priests, and prophets, who were to rule, to teach, to warn and admonish, and to testify as God's witnesses. But no where can we discover, in the election of the one or the other, that any barrier was placed by God to prevent other Jews from receiving similar blessings. On the contrary, *their* election was intended to be a blessing to them all. And we find that whenever allegiance was given to the word of God through His servants, and whenever the hearts of the people, nationally, were turned to seek the God of Abraham, the blessings were as wide-spread as the nation itself; and Israel became a delight and glory among the nations. No one can read their history from the going forth from Egypt, to the last utterance of the prophets, without coming to the conclusion that God had great regard to His people *nationally*, and sought in every conceivable way to do them good—by the bounties of His gracious providence, by His Almighty arm stretched out for their defence, by His corrections for their sins, and, especially, by His tender pleadings with them to forsake their evil ways, and return to Him that they might enjoy the full smile of His favour and love.

I think the election of the Jews was typical of the election under the gospel dispensation. All God's dispensations, seem to me, to be like a series of wheels working as it were within each other towards one grand aim ; and all will be found firmly bound and connected with each other till God's purpose of grace and mercy shall be fully accomplished. The election of the Jewish nation failed in its object as regards the subjects of it : but the realisation

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of *God's purpose* is only postponed, not frustrated. And their history affords a striking truth, well calculated to fill the mind with sadness, how man may, and does, hinder the grace God meant for him. Then comes the setting aside of the Jews and the calling of the Gentiles, and the election of grace becomes general both to Jew and to Gentile, till the fulness of the Gentiles shall be accomplished. The Jews were repeatedly admonished to consider their high privilege, and avail themselves of it, "for the promise was unto them and their children." And it was not till the nation at large had ruthlessly rejected the gospel and persecuted its adherents, that they were given up to judgment and national destruction.

Now let us examine briefly the characteristics of the election under the gospel, the dispensation in which we are found. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." "But ye are a *chosen* generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." There can be no possible doubt that there is an election, connected with foreknowledge, and for a definite purpose. And we find that the subjects of it have a similar designation to that of the Jews when they were first established as God's people. Let us glance at its object (Ephes. i. 4–6): "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. To the praise of the glory of His grace wherein He hath made us accepted in the beloved." Now see how it is effected (James i. 18): "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." (Rom. viii. 29, 30): "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." (John i. 12–13): "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." From the whole we gather that this election is to sanctification, service, honour, and privilege. But we see no hindrance here that shall prevent others than the elect from benefiting by the gospel of salvation. In all the proclamations of the gospel its invitations are given to all alike, and always on the supposition that those who

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were addressed were *capable* of receiving or rejecting its blessings. And yet, if it was rejected there was a reason to account for it—not on account of man being unable, but because *he would not* receive it. They were perverse, and, consequently, they were blinded by the God of this world.

In this election there are two aspects, like that of the Jews. A visible one, comprising the whole professing Church, as a community of believers in Christ, and witnesses for His truth in its outward manifestation; and in the midst of this another, an invisible, spiritual election of all those who are truly regenerated by the Holy Ghost, and who, though in the world, yet are not of it. These are the Son-born souls of heaven, who walk with God, and enjoy the fulness of His grace. Their work is as high as their privilege: for while living near to God themselves, they are ever prompting and drawing, by their words and by their example, the weak and faulty believer to the same Source of strength from which they derive all their support and joy. They stimulate into active exercise the principle of holiness in all. I believe that *these* are they who are spoken of as having "been chosen in Christ from before the foundation of the world." But they are not *forced* into the position. Rather, they are brought by the gentle influences of the Spirit to submit their wills entirely to the will of God. Their own will may crop out now and again, certainly; but the principle of the life-giving word within them, subdues this tendency, and they yield entirely, because they love so entirely.

A question arises here: Can such as these fall away to their utter ruin? It is an important and difficult question, but not to be put aside on that account. Some might say, "Look at the case of the apostles; there was election there, and yet one fell—the son of perdition." Jesus Himself, says, "Have I not chosen you twelve, and one of you hath a devil?" And so, judging from this, and other passages, which warn the believer of such a dread possibility, it may be concluded that any of the elect are liable to fall away. I reply, that there is not much said of Judas at any time; and what little there is, is not much in his favour. Evidently, he was possessed of a different spirit to the rest of the apostles, and his heart never yielded true obedience to the teachings of his Master, and, therefore, his failure proves nothing, excepting that a man may be chosen to an office, while he himself may *not* be a participator in the blessings and privileges connected with his mission. Looking at it all round, it seems hard to conceive of any in this *inner circle* in the elective purpose of God—of those who have been "made partakers of the Divine nature;" of those who are "born of God;" of those whose lives "are hid with Christ in God," and in whom he is "formed the hope of glory"—I say it is hard to conceive of such ever falling away. I do not believe so myself. And yet, believers have fallen, and do fall away. It is said, by some, that "such had never truly believed; never had received the grace

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of God," as if it were not possible "to receive the grace of God in vain;" "that it was nothing but a sentiment that made them Christians—some passing excitement of the mind, or transitory emotion, that made them throw in their lot with the people of God." Well, this reasoning may satisfy the minds of some, but it does not satisfy me.

The teaching of the New Testament points to the fact, and we can never get rid of it, and we ought to thank God every day of our lives for having made it so plain, that there is a dread possibility of falling into utter ruin in the case of some who have believed, "who have tasted of the good word of life, and felt the power of the world to come." And as none of us can say who are the specially elect, it becomes our clear and most important duty "to make our calling and election sure," by living the life of God's elect ones: "working out our own salvation with fear and trembling," trusting only in the grace of God which "worketh in us both to will and to do according to His good pleasure." And God's good pleasure is to do us good.

In Scripture, every believer is regarded as one of the elect; for God calls all to the highest position. And if man desires to have it, and strives for the privilege, God will surely help him. I have no doubt of that. No man is taught to rest on election for his salvation. It is revealed in the word of God for his instruction and comfort, and to stimulate him, certainly, but his trust must be in Christ, the Saviour of sinners from first to last. And it is only by his trust in Christ, and by his conformity to His will, that he has any right to regard election as *his* privilege, in the highest sense.

I have thus drawn from the Jewish election a principle which seems to illustrate and govern election under the present dispensation, in which both Jew and Gentile alike are made one in Christ, and to prove that a man may be numbered in a visible election, and yet be in danger of losing the highest privileges. Paul's warning against anything in the shape of false security, resting merely on privilege, drawn from the early history of the elect ancient people (1 Cor. x. 1-12), and notice how emphatic he is in pointing out the warning, and its design, in the 11th verse: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Now, observe the solemnity of the warning in the 12th, "Wherefore let him that *thinketh* he standeth take heed lest *he fall*."

But take a word of comfort from the same apostle: "Being confident of this very thing, that He who hath begun the good work in you *will carry it on until the day of Jesus Christ*." Let us see to it that *we* do not hinder God's work in our souls, and then election will always be a source of comfort and joy to us: for it shows on all sides, look which way we will, that God will do us good if we do desire it, and will let Him.

S. B.

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"THINGS WHICH MUST SHORTLY COME TO PASS."

REVELATION i. 1.

No. XV. (*Continued from April.*)

AND scarcely less inspired was Cowper thus to sing:—

> Behold the measure of a promise filled;
> See Salem built, the labour of a God!
> Bright as a sun the sacred city shines;
> All kingdoms and all princes of the earth
> Flock to that light, the glory of all lands
> Flows into her: unbounded is her joy,
> And endless her increase. Thy rams are there
> Nebaioth, and the flocks of Kedar there;
> The looms of Ormus, and the mines of Ind,
> And Saba's spicy groves, pay tribute there.
> Praise is in all her gates; upon her walls,
> And in her streets, and in her spacious courts,
> Is heard salvation. Eastern Java there
> Kneels with the native of the farthest west,
> And Ethiopia spreads abroad the hand
> And worships. Her report has travelled forth
> Into all lands. From every clime they come
> To see thy beauty and to share thy joy,
> O Zion! an assembly such as earth
> Saw never, such as heaven stoops down to see.
>
> "*Winter Walk at Noon.*"

For an intelligent grasp of our subject, it is important that our readers should keep distinct the two regions now under consideration, and the two orders of existence suited to each.

Firstly: we have New Jerusalem *descended* wherein the glorified saints are together with Christ, inhabiting the mansions prepared for them as "children of the resurrection, which neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the angels," now their companions in glory. And, next, we have Jerusalem *restored*, a material city, wherein the seed of Abraham according to the flesh are dwelling, concerning whom it is written, "There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing therein" (Zech. viii. 4, 5). These, and the nations round about, and afar off, even unto the ends of the earth, it is, whose conditions of existence we are now considering under *seven* aspects.

5th. In relation to social life.

For now we shall see society modelled upon a Divine plan, and so learn how far distinction of class has been a divine ordinance or the result of curse. It is quite certain that Ham and his descendants have been under curse from the beginning, but when the curse is repealed this can be no longer. Yet must there be servants under yoke, and masters who shall rule them righteously in any condition

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of human society that can exist. How this will be adjusted we must wait to see, but condescension in the one class, and contentment in the other, will be essential to their permanent happiness. That there will be less need than now for the New Testament admonitions to the one to "forbear threatening, and to give that which is just and equal;" to the other "not to purloin but to show all good fidelity," we may be sure. The commercial and domestic relations that must be sustained will necessitate captains and seamen, masters and servants, employers and employed, and happy will be their lot who shall see society thus one perfect whole, complete in harmony, as the greater and lesser wheels of one vast machinery. Then too shall family life become purged from the ills that now afflict it. The husband the head of the wife, honoured by her to whom he shall give honour as the weaker vessel. That men and women too will make the sad mistakes that now are made by pleasing themselves for a day, and then punishing each other for the rest of their days, we cannot think. That the exception of the present will become the rule of *that* age, by seeking divine direction in all such matters, we think likely; but that the conjugal relation must be delivered from many of its present evils in order to the better training of families, is certain. For then the son must honour the father, and the daughter the mother, and obedience to parents now so generally withheld must be restored, that the dignity of the patriarch among his children and servants may be uniformly sustained. That much of the despite now shown to authority is owing to the undignified bearing and mean indulgences of those who hold it, must be sorrowfully confessed. In social habits, such as eating, drinking, and dress, moderation will be the rule, excess the exception, rendering voluntary abstinence as well as permissive or prohibitory measures *needless*. We cannot think that the beverage derived from a wholesome brewing of malt and hops, any more than the fruit of the vine expressed, fermented, and preserved in wood until required for use, will be placed under the ban of prohibition as now by many. If bread was given to strengthen man, and oil to make his face to shine, *not less* was wine given by the same hand to make glad the heart of man. But when man's chief enemy is imprisoned, and good influences abound as now evil, men shall be better able to use the world and all that is therein without abuse. Industry and indolence, right and wrong will then as surely as now, and *even more* surely, bear good or evil fruit according to the sowing. "Whatsoever a man soweth that shall he also reap," is a principle universally and eternally true. In amusements we shall hope to see athletic games and strivings for mastery conducted upon sound principles, in equitable and honourable rivalry. The drama purged from all objections, may become a means and medium of instruction, as well as of entertainment. We shall hope then to see our places of worship and our places of entertainment preserving

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that distinctness of character which belongs to them severally, the preacher of the gospel no more invading the theatre than "dissolving views" the place of worship. Music, both sacred and secular, rightly timed and rightly placed, encouraged, indulged, and cultivated without fear of excess; and all with an elevating tone and tendency. Field sports in the form of hunting and shooting must be materially modified if not altogether abolished *as such*. To find sport in *killing* is abhorrent to every rightly tutored mind, and to chase a hare, or fox, or stag, until overtaken or torn to pieces by hounds "to the manner born," is *cruelty refined*. We observe that Nimrod, the father of the chase, was the grandson of Ham the accursed.

In the matter of education, we shall then see to what extent it is compatible with faithful and contented service in the classes born to serve. It is certain that now, whether the negro of pure African descent, of the rustic cottager of the English province and American State, or the skilled artisan of European and American countries; education in the rights of man, the arts of music, painting, and literature, the sciences of astronomy and chemistry, unfits them for the station in life they are evidently born to fill, as society requires them to fill. This is a felt and growing difficulty in European, American, and Australian society; and is the root of the threatened disorganisation of social life. Nor to our minds is there any stronger evidence of an impending crisis, than the growing impatience of rule, rendering impossible and impracticable the relations so long existing between what is popularly called the upper, middle, and lower classes of society. The loosening of the pins that have so long held its framework together, implies an impending ruin.

In worship, the sanctity of the Sabbath as the seventh day of the week, we believe, will become universal, and the letter of the fourth commandment—good alike in its provision for man and beast—strictly observed. Nor do we think it unlikely that the Lord's day, as the first day of the week, may have continued observance as a day of feasting and gladness and release from servile work; in commemoration of earth's brightest event, the rising from the tomb of its Messiah. But the decalogue in its entirety will become the written law of Israel and of the nations. And if every nation shall send its delegates to represent it from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles at Jerusalem, it will follow that the Israelitish ritual and religious observance will be universal among the nations afar off as well as at Jerusalem. Not perhaps in meats and drinks and divers washings and carnal ordinances imposed on them of old until the time of reformation; for now that further reformation has come, and with it Christ as the King-Priest in person, in a greater and more perfect tabernacle than that of the past or present age, many of these will be done away. Yet is it evident from Ezek. xliii. 18–27, that "the

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bullock of the sin offering shall be burnt in the appointed place of the house without the sanctuary. "And the priests shall make your burnt offerings and your peace offerings upon the altar and I will accept you, saith the Lord God." All this, however, not typical and anticipative, but sacramental and commemorative, for still the cross shall be the *central* object of human history, the *central* subject of universal adoration, the *central* sun of every system, earthly and heavenly. For the song of the sanctified still shall be—

> In the cross of Christ I glory,
> Tow'ring o'er the wrecks of Time,
> All the light of sacred story
> Gathers round its head sublime.—*Sir John Bowring*

Or, again:

> Sing the Cross; O, badge of shame!
> Be Staff of Glory, now thy name:
> Sing the Cross, for o'er thy tree
> What triumphs crowd, blest Calvary!—*Good.*

That neglect and disobedience will be possible even in that age is evident from the provisions contained in Zech. xiv. 17-19: "It shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up and come not that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." That social wrong will exist, is also apparent from Isaiah xxxii. 6 and 7: "The vile person will speak villany, and his heart will work iniquity, to utter error against the Lord; he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right." *But* from the 5th verse we learn, "The vile person shall be no more called liberal, nor the churl said to be bountiful." Men and things shall be called by their right names; flattering titles shall be no longer bestowed upon the unworthy, nor shall "folly be set in great dignity, servants upon horses, and princes walking upon the ground," as heretofore. Virtue shall receive its due meed, and vice its due punishment.

6th. In relation to human physique.

That the antediluvians should have lived to such advanced age as 800 and 900 years, has raised the question whether or not the atmosphere in which our race then lived and breathed could have been the same before as since the flood. However that may have been, we find that with the promise of "new heavens," (which we take to mean new atmosphere,) "and a new earth," (which we take to mean this same earth under new conditions,) we have *this* also promised, "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, but the sinner being an hundred years old shall

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be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat; for as the days of a tree are the days of my people and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them." (Isa. lxv. 20-23.) From all which we understand, that a short-lived infant, or a man prematurely old, shall among the righteous be no more, that a righteous man dying at a hundred years old shall be accounted a child, while the sinner of a hundred years old shall die, and be accursed. And so shall a force be given to certain passages which our experience of life hitherto has failed to confirm; such as these, "Wicked and deceitful men shall not live out half their days" (Ps. lv. 23). "The fear of the Lord prolongeth days, but the years of the wicked shall be shortened" (Prov. x. 27). "Be not wicked, neither foolish: why shouldest thou die before thy time?" (Ecc. vii. 17). And for a good reason men shall live thus long, and life shall be desirable and enjoyable to them, when the curse shall be *removed*, which has brought "consumption and fever and inflammation with extreme burning, blasting, and mildew," and in its place blessing *abounds* "in the fruit of their body, in the fruit of their ground, in the fruit of their cattle, the increase of their kine and the flocks of their sheep, blessed in the city, and blessed in the field, blessed in their basket and store, blessed when they come in and blessed when they go out." Life itself shall be a boon and a blessing, coveted and desired, for then "the inhabitant (of Zion) shall not say I am sick, but the people that dwell therein shall be forgiven their iniquity" (Isa. xxxiii. 24). Also we think that with the removal of fell disease from the earth, and with peace and plenty abounding on every hand, the physique of the race will improve with healthy parentage. When health becomes restored to mind, body, and estate, and continued generation after generation, men will not be pained as now with the sight and sense of crippled life. Idiots, imbeciles, lunatics, incurables, hideous dwarfs and deformities, we expect will be rarely, if ever found. Such sadness we expect will cease.

7th. In relation to the earth, animal, and vegetable life.

What it will be to have the curse removed from the ground, called by the apostle "the bondage of corruption," we may best learn by considering the consequences involved in the curse pronounced upon it. "And the Lord God said, Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, thorns and thistles shall it bring forth unto thee" (Gen. iii. 17, 18). This work of the Creator in the production of thorns and thistles, briers and brambles, noxious and extraneous growths, in animal, insect, reptile, and vegetable life, seems a work to be undone by the same power that gave them birth, according to that word, "I, even

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I, am He, and there is no god with Me; I kill, and I make alive; I wound, and I heal" (Deut. xxxii. 39). And when we shall hear Him say, "Behold, I make all things new" (Rev. xxi. 5), we shall expect to see some things that have been made for curse, unmade for blessing. Hitherto He has called "the locust, the cankerworm, the caterpillar, and the palmerworm, *My great army*" (Joel ii. 25); but when times of curse shall give place to times of blessing, this great army of His shall be no more. Pests and pestilences shall be no more, for He hath promised His people, saying, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts" (Mal. iii. 2). Long, very long, hath it seemed hard upon the fair creation, the animal and the vegetable world, that in pest and pestilence, brier and blight, it should have suffered for man the sinner's sin. But "the creation was made subject to vanity (instability, change, decay), not of its own will, but by reason of Him who hath made it subject *in hope*, because even the creation itself shall be set free from the bondage of corruption, into the liberty of the glory of the children of God; for we know that the whole creation groaneth and travaileth in pain together until now." (See Alford, Rom. viii. 20-22.)

That man should ever have fallen so low in his moral instincts of right and wrong as to inflict torture upon even the lowest order of God's creatures, in pursuit of curious if not profitless inquiry, is the shame of our boasted age of progress and civilisation. If God's tender mercies are over all His works, it ill becomes the sinner to intensify the bitterness of the curse entailed by his sin upon the sinless creature.

That the order of Divine providence will be changed in relation to creatures whose nature it now is to prey upon one another is manifest from several Scriptures. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox" (Isa. xi. 6, 7). And from the following verse it is shown that the venomous reptiles shall be rendered harmless, even to playfulness. The same creative spirit that hath "garnished the heavens, hath also formed the crooked serpent, but in these we have only seen parts of His ways, for how little a portion is known of Him?" (Job xxvi. 13, 14). He who formed the creatures as they *are*, could as soon re-form them, answerable to the purpose of *another age*. The new creation doubtless will appear in all its plenitude of glory, and infinitude of form and colour, developing new forms of beauty and odours of fragrance. What new varieties of bloom and fruit, to us as yet unknown, may not be given to man by Him "who giveth us richly all things to enjoy." Whether "the trees for meat" shown to Ezekiel, and "the tree of life" shown to John are identical, or a counter-

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part on earth of that in heaven, is not clear; but certain it is, that both speak of them as bearing fruit monthly, and the leaf thereof for medicine. John expressly tells us "the tree of life bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations" (Rev. xxii. 2). Ezekiel describes the trees he saw as "trees for meat, whose leaf shall not fade, it shall bring forth new fruit according to its months; the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. xlvii. 12). If here we have a tree bearing fruit monthly, a fresh manner of fruit every month for meat, and leaves ever green, never fading, for medicine, it will indeed be a new variety. And all "because the waters of the river issued out of the sanctuary, for everything liveth whithersoever the river cometh." How much of fact and how much of figure is here,—again we must say,—the day will declare. But it is interesting to observe that the waters of this river are represented as affecting the sea commonly understood to be the Dead Sea, or Lake Asphaltites, and covering the site of the ancient cities of Sodom and Gomorrah. In *Smith's Dictionary of the Bible* we find he has this passage in his description of *The Salt Sea*: "The usual and perhaps the most ancient name for the remarkable lake which to the Western world is now generally known as the Dead Sea. In Ezek. xlvii. 8, it is styled 'The sea,' and distinguished from 'the great sea,' the Mediterranean (verse 10). Its connection with Sodom is first suggested in the Bible in 2 Esd. v. 7, by the name of 'Sodomitish Sea.' In the Talmudical books it is called both the 'Sea of Salt' and the 'Sea of Sodom.' With all the brilliancy of its illumination, its frequent beauty of colouring, the fantastic grandeur of its enclosing mountains, and the tranquil charm afforded by the reflection of that unequalled sky on the no less unequalled mirror of the surface,—with all these, the prevalent sterility, and the dry burnt look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end, and the fringe of dead driftwood round the margin, must go far to excuse the title which so many ages have attached to the lake, and which we may be sure it will never lose."

May we? We are inclined to think that when the days come that we have now under consideration the very name of Dead Sea will die. For what do we read by the spirit of prophecy placed on record these many years? "These waters issue out towards the east country, and go down into the desert (of Judah), and go into the sea, which being brought forth into the sea the waters shall be healed. And it shall come to pass that everything that liveth which moveth whithersoever the river shall come, shall live, and there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed, and everything shall live whither the river cometh. And fishers shall stand upon it from En-gedi even unto En-eglaim, they shall be a place to

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spread forth nets, their fish shall be according to their kinds, as the fish of the great sea (Mediterranean) exceeding many." (Ezek. xlvii. 8-10.) Surely such a deposit of life will not continue to be called The Dead Sea!

So much then for Millennial blessedness. One Lord, and his name one. The knowledge of the Lord covering the earth as the waters cover the sea. Satan bound and saints free. Truth springing out of the earth, and Righteousness looking down from heaven. Swords beaten into ploughshares, and spears into pruning hooks; the art of war forgotten in the arts of peace abounding. The wolf and the lamb feeding together, and the lion eating hay like the bullock. The days of men like the days of a tree, and long enjoying the work of their hands, for they are the seed of the blessed of the Lord and their offspring with them, and it shall come to pass that before they call He will answer, and while they are yet speaking He will hear; for the tabernacle of God shall be with men, and He will dwell with them, they shall be His people, and God Himself shall be with them and be their God. *And this for a thousand years!*

O scenes surpassing fable, and yet true,
Scenes of accomplished bliss; which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land, once lean,
Or fertile only in its own disgrace,
Exults to see its thirsty curse repealed.
The various seasons woven into one,
And that one season an eternal spring.
The garden fears no blight, and needs no fence,
For there are none to covet; all are full.
The lion, and the libbard, and the bear,
Graze with the fearless flocks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, One Father. Error has no place:
That creeping pestilence is driven away;
The breath of heaven has chased it. In the heart
No passion touches a discordant string,
But all is harmony and love. Disease
Is not: the pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations; and all cry,
"Worthy the Lamb, for He was slain for us!"

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The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.
COWPER'S "*Winter Walk at Noon.*"

Devonshire Road, Hackney, London, E.

N. STARKEY.

(*To be continued.*)

ISRAEL IN THE PAST, PRESENT, AND FUTURE.

(*Continued from page* 176.)

"Their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away." (2 Cor. iii. 14-16.)

VI. IN a valuable work that treats, among the great events of the future, of the recovery of the Ten Tribes, there appears the following:—"Historians who have delighted to trace the rise and fall of nations, and the migrations of nomadic races, seem, by some strange oversight, to have forgotten to trace the steps of a people who once had a name among the families of the earth, and who clung to their nationality with an undying grasp. The kingdom of Israel, formed out of ten of the twelve tribes which composed the entire nation, commenced its separate existence immediately after the death of Solomon, A.M. 3029, A.C. 971, and lasted two hundred and fifty-four years, when it was overthrown by the Assyrians. Where the place of their sojourn has been from that time to the present, has been a question which has greatly perplexed historians, and all their researches seem to have never yet been able to clear up the mystery which hangs over their fate, or definitely settle the question, what region of the earth they occupy. What the most learned for ages past have failed to accomplish, it cannot be expected that we could achieve. We feel there is an impenetrable purpose of God in this matter which no human agency can unfold before the allotted time for its disclosure."*

(*b*) Mr. Labagh proceeds to give valuable testimony on this subject from several writers, sacred and profane, beginning with a reference from 2 Kings xvii., where it is written, "'In the ninth year of Hoshea, king of Israel, came Shalmaneser king of Assyria, and took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.' Halah and Habor are no longer with certainty known; but the expression 'cities of the Medes' is sufficiently definite to determine their general course from the land of Israel to the place of their captivity. Ancient Media lay north of Persia, and its territory surrounded the Caspian Sea. The captive tribes seem not to have remained long in their new homes; for in 2 Esdras

* "Great Events Coming upon the Earth," by the Rev. Isaac Labagh. Edited by the Rev, J. Baillie, of Cambridge.

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xiii., written nearly 300 years after they were carried away, we are told that the Ten Tribes determined to leave the multitude of the heathen, and go into a farther country where never mankind dwelt, that they might keep their statutes; and they entered into the Euphrates by the narrow passes of the river; for the Most High showed signs for them, and held still the flood till they were passed over; for through that country there was a great way to go of a year and a half.

(c) "Taking an easterly direction from the upper branches of the Euphrates, and going at the rate at which we might suppose a nation could travel, we would probably be brought, at the end of a year and a half, about 3,000 miles into the interior of that vast region known as Central Asia, lying between Independent Tartary, the Chinese Empire, and Siberia, a region little known, and whose inhabitants have been, from peculiarity of habits and laws, shut out from European intercourse. There is the greatest probability that the wise men from the east who came to worship the infant Christ, as narrated by the Evangelist Matthew, were a delegation from the Ten Tribes, to whom God had, by the appearance of the star which they had seen in the east country, made known the birth of a Saviour. These tribes undoubtedly knew of Balaam's prophecy (Numb. xxiv. 17), and the learned have never been able to agree as to who these eastern magi were.

(d) "Josephus, who wrote in the reign of Vespasian, recites a speech made by King Agrippa to the Jews, wherein he exhorts them to submit to the Romans in these words: 'What, do you stretch your hopes beyond the Euphrates? do any of you think your fellow tribes will come to your aid out of Adiabene? Besides, if they would come, the Parthians would not permit.' Thus we learn that the Ten Tribes were at that time captive in Media under Persian power.

(e) "In the fifth century of the Christian era, Jerome, author of the Vulgate, in his notes on Hosea, has these words (vol. vi. p. 7): 'Unto this day the Ten Tribes are subject to the kings of Persia, nor has their captivity ever been loosed.'* In the twelfth century Benjamin of Tudela, a learned Jew, travelled throughout Europe and Asia, visiting his brethren in all lands. He informs us that the cities of Nisapier are inhabited by three tribes of Israel, Dan, Naphtali, Zebulon, part of the first exiles who were carried away by the king of Assyria. Again, that the province of which Thanaejin is the metropolis, contains forty cities and two hundred villages, and is inhabited by about 300,000 Israelites. Also that Telmas, a vast city between two high mountains, contains thousands more of the tribes of Reuben, Gad, and Manasseh. A march of eighteen days through uninhabited deserts is necessary to reach them. Again he adds that in other places of this same region of Asia, descendants of the Ten Tribes are found, whose Jewish traditions and ceremonies confirmed his belief that they were his brethren of the house of Israel.

(f) "In 1822, a Mr. Sargon communicated to a London publication accounts of some persons of interest resident at Bombay and Cannanore in Southern India, evidently descendants of Israelites, calling themselves Beni-Israel, and bearing Jewish names with Persian terminations. Mr. Sargon undertook a mission to Cannanore, in order to obtain further in-

* For further information the reader is referred to the invaluable work of this author in the Astor Library.

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formation about these people, and the result was a conviction that they did not belong to the two Judæan tribes, being of a different race to Jews at Conchin, and consequently that they were a remnant of the Ten Tribes. From information that Mr. Sargon obtained from the Beni-Israel, he learnt that they existed in great numbers in the countries between Conchin and Bombay, the north of Persia, and among the hordes of Tartary. In dress they conform to the customs of the natives, but differ in every other respect. They had Hebrew names with the same terminations with the sepoys of the 9th Regiment Bombay Infantry. Some read Hebrew, and all observed the Day of Atonement, but not the Sabbath or other feasts. They use the Jewish prayer, 'Hear, O Israel, the Lord our God is one Lord,' &c. They also expect the Messiah, and that they will one day return to Jerusalem.

(*g*) The following article appeared a few years ago in a German paper: "After having seen for some years past merchants from Tiflis, Persia, and Armenia, among visitors at our fair (Leipsic), we have had for the first time traders from Bucharia, with shawls of the finest wool of the goats of Thibet, a Cashmere woven by Israelitish families who form a third of the population." This goes far to establish the fact that there exists in that remote region, Central Asia, a large population of Israelitish descent. The countries already alluded to (§ *c*), contain a surface of 150,000 square miles, but geographers have abandoned it as a *terra incognita*, neither marking the towns nor tracing the rivers. It is not to be wondered at that so large a region of earth hemmed in by desert, mountain, frosts excessive, and an exclusive policy, should contain hundreds of thousands of the human race of whom little is known. Here it is extremely probable that a vast body of the Ten Tribes may be hid. For mark—(1) it corresponds with their desire, as expressed in Esdras (§ *b*), to find an uninhabited land, to which their journey of a year and a half would bring them. (2) Almost every other portion of earth, except the interior of Africa, China and its northern regions, have been explored, and the inhabitants known to belong to races not Israelitish, so this Central Asian territory seems the only hiding place for them. (3) Let Jeremiah xxxi. 20, 21, be read, and there will be seen a prophecy speaking to Israel and telling them to set their heart "toward the highway, even the way which thou wentest. Turn again, O virgin of Israel, turn again to these thy cities." Doubtless in the difficult region whither they went, they "set up way marks, and made high heaps"—conspicuous and permanent mounds—to serve as guides for their return, and most likely under Divine, though secret, control.

(*h*) Other theories have been advanced, more or less absurd, these I notice not, but those that I have brought forward are stamped with an evidence that renders them extremely presumable. This plausibility even cannot be accorded to that theory of the late Mr. Wilson and his followers that declares the northern invaders of the old Roman Empire to be portions of the Ten Tribes, in whose conversion to Christianity was spiritually fulfilled the promises of restoration and blessings made literally to Israel. If such were the case, how can they be said to have been hidden for so many ages, or "cast out of the sight" of Jehovah, which the Scriptures declare? No; this "Israel in Britain" hypothesis cannot stand.

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VII. (*a*) I have another witness to whom I will now introduce the reader, the late Joseph Wolff, whom I met some forty years ago in northern India, when he was returning home after a successful mission in search of the Ten Tribes, his brethren.* He stated that the Right Honourable J. H. Frere, then at Malta, showed him on a map of the road to Bokhara and Afghanistan, where there were traces of the lost tribes. On this map were the names of "Iszhak Szeye, tribe of Isaac; Youssuf Szeye, tribe of Joseph; Baruch Szeye, tribe of Baruch." This, though somewhat obscure, determined Wolff to go there.

(*b*) He discovered that the Israelites of Bokhara, Samarcand, and Balkh were descendants of the Ten Tribes. Their habits, actions, form of prayer, uniformity of legends, were strong and exact as in the Hebrew religion. As an instance—belief in the strength of Judah, agility of Naphtali, and singing of Zarah daughter of Asher, may be heard among Israelites in Bokhara, as well as in Houndsditch, or among Jews in Hungary. Their fasts are the same as those of Jews in Jerusalem, and the blowing of trumpets in Bokhara on first day of their new year, the same as among all Israelites everywhere. The Israelites of Bokhara and Samarcand gave Wolff the following account: "When the God of Israel stirred up the spirit of Pul king of Assyria, and of Tiglath Pileser, they were carried away—Reubenites, Gadites, and half-tribe of Manasseh—to Halah (Balkh), and Habor (Samarcand), and (Hara) (Bokhara), and to the river Gozan (Oxus—see vi. § *b*). They lived in that empire for centuries, until expelled by the Tshagatay, people of Genghis Khan. They then settled in Sabz-awar and Khorassan." They also told him that "in the time of Genghis Khan, a vast number of the Israelitish tribes of Khorassan, Balkh, and Cabul, went to China. That on the heights of the Aral Mountains a great many of the tribe of Naphtali inhabit the clefts of the rocks." Wolff also learnt that there is a colony of Israelites in Chinese Tartary, some of whom he afterwards met with. He states that he was not satisfied until he made the fullest inquiry, which he was quite capable of doing, as to the above Israelites, as well as the Nogay Tartars being remnants of the Ten Tribes.

(*c*) Wolff met Israelites at Mocha in Arabia, and at Sanace, and conversed with them. They told him that they burnt their genealogies, as they excited jealousies, and wished rather to dwell in humiliation among Ishmaelites. He discovered and conversed with Israelites in Abyssinia, where they are called "Falashee" (exiled). They chiefly reside around Simcan and Gondar, and number nearly 200,000. Besides these there is another party who are called "Kemaunt."

VIII. (*a*) Thus far I have narrated evidence of the probable present whereabouts of the peeled and scattered tribes, of whom it may truly be affirmed that they have been "removed out of the sight of Jehovah," as He is pleased to express it. I now proceed to show their condition and circumstances, which will not alter till they are called to repentance and restoration; a condition the very reverse of that conferred upon them by the misjudging writers on our "Israelitish Origin;" and the inspired words at the head of this paper ought to assure any right-minded person that such is the truth.

* His journeys were afterwards published in two volumes, and it is from them that I am refreshing my memory.

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(*b*) In order to determine the present condition and endurance, both physically and morally, whilst in banishment from their land, and the definite period when those sufferings shall cease, when they shall be forgiven, regenerated, restored, and blessed, I must first refer to two predictions of Moses, uttered in view of the sins that he was inspired to foresee should bring upon Israel the direst woes, as a warning to all nations of the earth. The passages are Deut. xxviii, xxix., and Levit. xxvi. 36-39, then 40-44; of which presently. These words need to be solemnly pondered by all, but especially by the writers and lecturers on the Anglo-Israelitish doctrine, that they may see and perceive,—unless "blindness in part has happened" to them also—that it is in vain for them to attempt to glorify a nation in this age that God has humbled, and to identify them with European peoples holding but a temporary power on earth. For God will not restore the tribes nor bless them till the day of their repentance shall come, THE DAY when, as stated in my last paper, this age of trial and the world's glory shall have vanished as a dream, when their Messiah shall come from the heavens in power and glory; when they shall look on the print of the nails, mourn, and bow down their heads in the dust. "It shall be said in that day (Isa. xxv. 6-8), 'Lo, This is our God, we have waited for Him, and He will save us. THIS IS THE LORD, we have waited for Him, we will rejoice in His salvation.'" (ver. 9.) "In that day, when His feet shall touch the Mount of Olives, and He shall fight against those nations (of which Britain will be one) who shall be gathered against Jerusalem" (Zech. xiv. 2-4). It is said "all nations" shall be there gathered, i.e., all European nations who will have become adherents of the Antichristian monarch of the area of the old Roman Empire. (Dan. vii. 7-14.) In that day the oppressor and devastator of the land and city of Israel shall be destroyed. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, and so"—in that day—"all Israel shall be saved." (Rom. xi. 26.)

(*c*) Now as regards those passages in Deuteronomy and Leviticus above referred to. Towards the close of Deut. xxix. the nations are represented as inquiring in astonishment, "Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger?" Disobedience, idolatry, and violation of the covenant of the Lord God are assigned as the causes of judicial inflictions; and the reply is, "The anger of the Lord was kindled against this land . . . and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." This is quoted to show how far these predictions extend, that they embrace *the present* dispersion, and woes of the 28th chapter: see ver. 63 to end of chapter. What follows? "And it shall come to pass, when all these things are come upon thee, the blessing (despised) and the curse which I have set before thee, and thou shalt call them to mind, among the nations whither the Lord thy God hath driven thee, and shalt return to the Lord thy God. . . (compare 2 Cor. iii. 16), that THEN the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from ALL the nations whither the Lord thy God hath scattered thee." This promise of restoration is further accompanied by that of spiritual renewal, true circumcision of heart (chap.

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xxx. 1-9). The two invariably go together. With this let Psalm cxviii. 22-26 be read.

(*c*) The 26th of Levit. is precisely to the same effect; the punishment for despising the statutes of their God is described, that they should "pine away in their iniquity"—i.e., in idolatry—"in their enemies' lands." Nevertheless, on their conversion and repentance (ver. 40, 41), "then," the promise is, "I will remember My covenant with Jacob. . . . I will not cast them away, neither will I abhor them to destroy them utterly" (vers. 42-45).

(*d*) The Prophet Ezekiel is emphatically corroborative of the above in chaps. xxxvi. xxxvii. In the former it is written, "Saith the Lord God, I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you . . . and I will put My Spirit within you, and ye shall be My people, and I will be your God" (vers. 24-28). In the latter chapter, after the promise of the resurrection of the just, "Thus saith the Lord God, Behold! I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them (Ephraim and Judah, ver. 19) one nation in the land, and one king shall be king to them all. . . And I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. The heathen shall know that I, the Lord, do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" (vers. 21, 22, 26-28).

(*e*) These statements inform us that the tribes, or a great part of them, will be idolaters up to the time of their recall (Hosea viii. 11-13); that not till their return to their land of Canaan, will they be regenerated; and that at that time, former members of "the whole house of Israel" (chap. xxxvii. 11), who will have been justified through faith *in God*, will be *raised from their graves* (ver. 13), and there will be a perfect reunion of the entire new nation under an unchangeable Theocracy! What, let me ask, has Britain to do with all this? It is a gross misconstruction of the sacred oracles to place her in relationship with such events, and such a nationality! Nay, Britain herself must repudiate the identification, and Jews who are *in* Britain, but not *of* Britain equally reject the relationship, whatever may be said to the contrary.*

No! the decree of the Most High has gone forth,

"THE PEOPLE SHALL DWELL ALONE!"

and so they have to this day, but "*the vail* (of judicial blindness, Rom.

* I recommend to the reader an excellent refutation of the Israel in Britain theory, by Mr. J. Wilkinson, called "Englishmen not Israelites," a pamphlet merely. In replying to certain "identifications," one of which states "That the Ten Tribes were taken into captivity 725 B.C. into Assyria, and that our ancestors are said to have been traced by Sharon Turner to those parts;" he shrewdly replies by striking at the root of the fallacy: "In logical syllogism the above runs thus:—The Ten Tribes were taken into Assyria; the Anglo-Saxons in their origin are traced to those parts; therefore the Anglo-Saxons are the lost Ten Tribes! The captivity of the Ten Tribes to Assyria is a Scripture fact. The Assyrian origin of the Anglo-Saxons is very problematical, and the inference from this opinion, if true, very inconclusive!"

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xi. 7-9) is on their heart still; nor will it be taken away till they shall turn to the Lord" in "THE great and terrible day," when He shall avenge Israel of their enemies; and appear to His people as "The Sun of Righteousness with healing in His wings." (Malachi iv.; see also very particularly Zech. viii. 22. 23.)

IX. (*a*) In conclusion, mark well the inspired language that declares their condition, and the circumstances attendant on the return of the tribes from captivity "from the north country and the coasts of the earth." The Prophet Jeremiah presents them as "a great company of mourning and repentant sinners;" "with them the blind and lame, and women with child." (Jer. xxxi. 8, 9.) The language of Psalm li., too, though giving the experiences of David personally, yet as a prophet and national representative, shows him foretelling this tribal regathering in words mournfully significant of their condition, and of their coming forgiveness and restoration.

(*b*) The Prophet Isaiah also gives an affecting picture of the arrival of this remnant in the Land, on the minds of their brethren of Judah, the compassion which their broken-hearted condition will excite, and the wonder that will be displayed as to where they have been all these long years of separation! "Behold these shall come from far; and lo! these from the north and from the west; and these from the land of Sinim" (China, anciently known as Sina or Sinim). To "Zion," where Judah will have been gathered before (Zech. xii. 7, xiii. 1 and 6), it will be said, "Lift up thine eyes round about, and behold! all these gather themselves and come to thee. . . Then shalt thou say in thine heart, Who hath begotten me these? . . . and who hath brought up these? Behold, I was left alone; these, where have they been?" Not in Britain certainly, for Jews will know that! But the meeting will be with great joy, for Jehovah their God shall assure them that, though in exile, they had been "engraven on the palms of His (pierced) hands," and they will have evidence that their land and city have "been continually before Him." (Isa. xlix. 8-21.)

(*c*) Previous, however, to this national regathering, there will be a sifting of this "great company" beyond the Jordan; a judicial "pleading with them face to face" by the Lord in person, for He will then be on earth. (Zech. xiv. 4; Rev. xix. 11, &c.) From their having been mixed up with the idolatry of the nations among whom they will have resided so long, a test of allegiance will be called for. These tribes will consequently be made to "pass under the rod," that the "rebels" and unfaithful may be purged out, and a godly remnant only pass into the land. They will be brought "into the wilderness of the people," where they shall be judged according to "the bond of the covenant" (Deut. xxix. 1; and the rest of chapter, with xxx.). The Lord Himself will meet them, as He will have previously done with Judah (§ *b*), that they too may "look on Him who was pierced," and be saved (Ezek. xx. 33-38).

(*d*) I have fulfilled my promise, and earnestly plead for a dispassionate and Berœan inquiry as to whether this Israel in Britain dogma is sufficiently in accord with the Word to command the assent of the people of God.

X. It is not worth while, though easy enough, to refute the strange

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endeavours of Mr. Wilson to identify rites and ceremonies of Anglo-Saxons with those of Israel, and to show that the shape of the head and features are alike: still less is it profitable to undertake to contradict the absurdity of C. M. in the RAINBOW of March, who asserts that "Ephraim's heirship of the royal (?) coat of many colours survives in the tartan of the Scot!" Such preposterous notions ensure their own refutation.

Clevedon. H. GOODWYN.

IN MEMORIAM

OF THE REV. JOHN COOKE WESTBROOK,

Who died at his residence, Vectis Cottage, Sandown, Isle of Wight, Feb. 16th, 1879.

HE sleeps "the sleep of death;"
He rests from mortal care:
No more the lab'ring breath—
The burden none may share.

He sleeps the long, long "sleep,"
So silent in the tomb:—
The seed lies buried deep,
Till Spring shall bid it bloom.

The Winter will be gone,
The night shall pass away,
Before the glory-dawn
Of the Eternal Day.

"Weep not!" the voice is nigh,
That bids the dead "arise:"
To meet the Lord on high,
His saints shall mount the skies!

Hastings, March, 1879. MRS. JOSEPH FEARN.

ISRAEL IN BRITAIN.

THE "BERWICK LECTURES," BY C. M.

III. (*Continued.*) *The Great Pyramid the "Sign and Witness to the Lord of Hosts in the Land of Egypt."*

[The correspondence of the British standards of surface, capacity, and weight, with the Pyramid standards being demonstrated, the *specific identity* of the standards of the Ark of the Deluge, the Tabernacle of the Wilderness, and the Temple of Zion, with the standards of the Pyramid is also demonstrable. It follows that the British standards correspond with the Hebrew standards.]

FOR centuries the "commentators" and religious dilettanti have gone on trying to explain, and systematize, the measures of the great structures described in the Scripture. In no case have they succeeded. Success was impossible so long as the true length of the Ammâh was not

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known. But the moment we apply to these measures the determinate standards of the Pyramid, the whole series resolves itself into an exquisitely harmonious system of refined geometrical and numerical expression of pure geodesic quantities.

1. The dimensions of the Ark of the Deluge are the measures ("between perpendiculars," and "beam") of the ship's gross tonnage. They include an item described in our Authorized Version thus: "A *window* shalt thou make to the Ark, and *in* a cubit shalt thou finish it above." But the true rendering seems to be very different.

a. The word rendered *window* (Gen. vi. 16) is in the Hebrew צֹהַר, and is strictly ἅπαξ λεγόμενον, occurring only in this passage. It is not the word used in Gen. viii. 6, which is the common word for *window* חלון. Although the Vulgate, as well as our version, explains צֹהַר by *window*, the rendering seems to be only inferred from צָהֳרַיִם *the brightness of day*, an idiomatic plural never found in the singular; as a probable apposition to *door* in the following clause; and by considering Gen. viii. 6 as a context, which does not follow. The LXX. however, render by *επισυναγών*, *gathering-in*, as if it were allied to צוּר *to enclose*. In such a case the authority of the LXX., with whom the Hebrew was a living vernacular, must override that of any late lexicographers.

b. The idiom, *in a cubit*, rendered by the LXX. εἰς πῆχυν, and by Jerome *in cubito*, is in the text וְאֶל-אַמָּה. The sense is evidently privative; something less than, not quite a cubit.

Hence the whole passage will read,—"*A covering* shalt thou make* to the Ark, and *under* a cubit shalt thou finish it above." The first division of the hieratic cubit is into five palms. The first lower quantity *under* the cubit is, therefore, *four* palms. Hence it appears that the ship was covered in by a roof of the low pitch of twenty inches. This answered the purpose of deck-camber. The spar-deck had no spars. None were needed. When Noah entered the Ark, the Lord of the Deluge "shut him in," and Himself manœuvred the ship.† From the gross tonnage large deductions would have to be made, for thickness of lower and main decks, bulkheads and stanchions, to find the effective capacity. The height between decks was nearly twenty feet. Ventilation of lower decks was, no doubt, secured by up and down shafts, as in the Pyramid. Computing, then, the gross tonnage from the dimensions, taken in Pyramid cubits, and including the spar-deck camber thus explained, the result is precisely the round number of *one hundred thousand* times the content of the Pyramid-Coffer; not "nearly," or "about," but to the last undivided inch. Concerning this there are

* Since writing this, I find that Michaelis, Rosenmüller, and Schultens, do in fact translate by *tectum*, roof. The "covering of the Ark" which Noah *turned aside*, סוּר (Gen. viii. 13), is again another matter. In this case the word is כִּסָּה *to conceal*, and obviously intends the screen which covered the longitudinal opening, or "window which he had made," probably along the main deck, and under the roof or spar-deck.

† Ararat on which the Ark grounded was not a spur of the modern, but of the ancient Caucasus, the *Kho-Kas* which we now call Hindû Kûsh. (See Article in *Life from the Dead*, latter part of vol. 1876, on "Ur of the *Kha*sdim.") To the overwhelming evidence for this, may be added that on the neighbouring plateau of Tibet, "Arkite" ceremonies form, to this day, a principal part of the local ritual and observances; and that the name *Tibet* is referrible to the *Khasdic* word תֵּבָה, *Teba*, an Ark.

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two things to be remembered by way of emphasis; that while the basis of the Pyramid system is *quinary*, the computation is *decimal*; and that the correlation of the Cubit with the capacity-standard of the Coffer is *not* direct, as in the French system, but through the abstruse relation of the Earth's mean density.

The Pyramid having been built by the man who helped to build the Ark, it would be easy to understand how the length-standard of the one is identical with the length-standard of the other; but could not explain more than that.

2. But the Tabernacle of the Wilderness was constructed six hundred years after the Pyramid had been "closed up and sealed," and when already its complex and subtle geometry had faded into the meagre oral tradition of "craft-mystery."* So, if the Tabernacle reproduce the subtle and complex geometry of the Pyramid, it is manifest that the construction of both must have been inspired by the same Teacher. But, by most sure and certain warranty of Holy Writ, we know Who showed to Moses "in the mount the pattern" of the Tabernacle.

The exposition of the complete identity of the numerical and geometric systems of the two structures entails much technical detail. For our present purpose, it is sufficient to consider the central point, round which all the rest revolves. There is an eminent sense in which it may be said that the Pyramid was built to contain the Coffer (though we shall see in the sequel that its super-eminent purpose was even much grander). So also the chief purpose of the Tabernacle was to contain the Ark of Covenant. Not until Moses had been instructed in all the details of the Ark and its accompaniments, was he shown the pattern of the Tabernacle which was to contain it.

"The breadth of the Court" (that is, of the enclosed way leading to the depository of the Ark) "is *fifty* cubits *everywhere*." Read the text, and note the reduplicated emphasis of the *breadth* (Gen. xxvii. 12-18). The Coffer of the Pyramid stands on the *fiftieth* course of masonry from the base. Fifty cubits hieratic are 1250 inches. But also 1250 is one-tenth of the factor 12.500 by which, in the Pyramid system, the *length*-measure of the Cubit is correlated with the *capacity*-measure of the Coffer; the other factor being the Earth's mean density (as will be explained presently). Lastly, if we compute the capacity of the void of the Ark, allowing just so much for the thickness of the sides and ends and *thicker* bottom (which any carpenter will understand), as a skilled craftsman would adopt for a strong box to contain valuables, and to be moved from place to place, the result is 71,250 cube geodesic inches, the precise capacity of the Coffer.†

3. The first Temple was the splendid amplification and completion of the rudimentary symbolism of the fugitive Tabernacle. To set forth the whole matter would need for itself a course of lectures. At every step the exquisite and perfect harmony of the numerical and geometric system, of Pyramid, Tabernacle, Temple, is demonstrated, and becomes resplen-

* See *Origin of Free Masonry*. Guest, 20, Warwick Lane, Paternoster Row.

† In the RAINBOW of April, at p. 169, the capacity of the Coffer was twice misprinted as 71·250 instead of 71,250 inches.

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dent with the glories of a super-human wisdom. At present, however, we must confine ourselves to the Ark of Covenant and its proximate relations; by which we are enabled to determine the exact value of the hieratic capacity-measures of the Hebrews.

The "Molten Sea" of the Temple is thus found to have had a water-capacity equivalent to 625,000 cube inches of *matter of the Earth's mean density*. *Five* times that quantity is 3,125,000. But this is the number of square inches in the area of the Court of the Tabernacle, whose "breadth everywhere" was *fifty* cubits.

Again, the water-capacity of the Molten Sea in geodesic inches is *fifty* times that of the Ark, whose capacity is the same as that of the Pyramid Coffer.

The great chamber of the Pyramid, the depository of the Coffer, has in its height *five* courses of masonry. The first course from the floor is the height of the Coffer. The cube content of this lower section of the chamber, up to the level of the first course, is *fifty* times the content of the Coffer. Consequently, this lower section is of the same capacity as the Molten Sea of the Temple ("for the priests to wash in").

The Holy of Holies, the depository of the Ark, was a cubical chamber of 20 cubits every way. The great Brazen Altar was 20 cubits square, and 10 cubits high; that is half the size of the Holy of Holies. But the area of the Tabernacle-court, 3,125,000 inches, by 20 is the cube content of the Brazen Altar, 62,500.000 inches; which again is 100 times the number of cube inches of *Earth's mean density* (to be explained in due order), equivalent to the weight of water contained in the Molten Sea. Finally, the number of cube inches of *Earth's mean density* equivalent to the weight of water contained by the Pyramid Coffer is 12,500. Hence, the cube content of the Holy of Holies, 125,000,000 inches, is 10,000 times that number.

These relations, which have the absolute certainty of a proposition of Euclid, demand that you concentrate your attention on the remarkable palpable correlation, and continual interchange throughout the triple system, of surface and capacity measure with *Earth's mean density*; that is, the specific gravity of the terrestrial spheroid, or the weight of its whole mass in terms of an equivalent volume of water. This is the gist of the whole matter.

The mean density of the Earth is a fundamental item in the Kosmic economy. Without it we cannot compute the Earth's mass (quantity of matter). Upon this depend grave geodesic problems which concern the daily life of men, in Number, Weight, and Measure. It is an element in the computation of the masses of the Sun and Planets. The periods and heliocentric distances being given, mass is the function of the equations of the planets. But the accurate determination of the Earth's mean density, and by consequence the whole series of values inferred by it, is a problem unsurpassed in difficulty. Fine precision in this seems to be, as elsewhere, beyond human reach. The mean of the results of the three most notable investigations (Francis Baily, 5·675; Ordnance, 5·316; Sir G. B. Airy, 6·565) is 5·85. The value indicated in several different forms, each reinforcing the other, in the Pyramid is 5·7. This factor is weft with the whole warp of the mea-

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sures of the Tabernacle and the Temple. By this factor their relations are explained throughout.

The standard of reference for weight is water, which is of all things most convenient to measure, most accessible, and least variable. We know certainly, by the numerical relations, that it was the standard of reference implied in the Pyramid Coffer; as by inference of hieratic symbolism we might be sure it would. On the one hand the Coffer is in direct numerical relation with the Ark of the Deluge, "wherein a few were saved *by water;*" and on the other with the Molten Sea, wherein the priests were purified. So a few will understand how, in an eminently esoteric sense, the Coffer is, after all, a grave, the burial of baptism, and the symbol of a new birth to the perfect Righteousness of God which knows *no* variableness, no "nearly" nor "about."

We have seen that 28·5 cube inches of pure water, at mean barometric pressure, and mean temperature, weigh a pound. Therefore, dividing that number by 5·7, *five* is the number of inches of matter of Earth's mean density in a pound. *Five* is the perfect statical number. (The dynamic number, Seven, the number of Life, is another story. Why—even Pythagoras knew more of the Divine method in nature than you of the nineteenth century of Grace.* *He* knew that the Kosmos is Number, that the "very hairs of the head are all counted." You, poor soul, think that is only a figure of speech.)

So far, we have in these inspired structures the polar diameter and the mean density of the Earth. If it were a sphere, we could at once find from these its volume and its weight. Observe with attention that the volume, or capacity, of a sphere is found by multiplying the diameter *cubed* by ·5236 (that is the sixth of π, or 3·1416). These figures are the key-note of the demonstration which now follows. Careful attention and fair intelligence are all that are needed for the comprehension of these matters. They are not matters of curiosity. They are to manifest the glory of God.

The equatorial diameter of an oblate spheroid, such as is the Earth, is greater than the polar diameter or axis of revolution. Hence, to find its volume we need to know a *mean* diameter, or the diameter of the equivalent sphere, so that we may apply the method just described. But there is another way by which we may be conducted to the required result. It is evident that there must be for the terrestrial spheroid some specific increment of ·5236, which multiplied into the cube of the *polar* diameter simply would at once give the volume. Now, by dividing the Earth's volume, taking the most accurate determination we have, by the polar diameter cubed, we find that such specific factor would be ·5273. We shall presently encounter these very figures in a quite unexpected fashion.

In writing out this lecture from the notes, I have been led to amplify some portions, to develope more clearly the nature of the irrefragable demonstration

* There is a sort of conceit that we to whom the Gospel has been sent are, in some fashion, a worthier kind of folk than the "heathen;" and that they were of old time altogether cast out of the Divine account. We thank God that we are not as this Pythagoras and that Sokrates, forsooth. Some of you would do well to read the answer to this folly, in *Ethnic Inspiration*, by the Reverend J. Taylor Goodsir, F.R.S.E. Williams and Norgate, London and Edinbro'.

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that this is, beyond controversy, the Witness to the Lord of Hosts; and a crowning proof to the British Folk that they are the Israel of God. But, while the whole empire is beginning to be moved by this matter, and in the very throes of a new birth, and while the very "time of the end" is upon us, the "blind that have eyes and the deaf that have ears" go on intoning their inane commonplaces, as Nero fiddled when Rome was burning. On the one hand, time and patience are wasted by the whole question being begged from end to end, and by the repetition of stock conventional arguments which have been exploded and threshed out again and again. On the other, the development of truth is expected, with a flippant impertinence, to be stayed until a laggard intelligence can manage to overtake the rest of the world, or get its thinking done for it.

At the present stage in this lecture, I have been drawn aside to a searching investigation of the mathematical relations of the Holy of Holies. The revelation transcends any that has been vouchsafed in the geometric investigations of the Pyramid itself. It has been sought in the Pyramid for years, but not yet found. It is a supreme vindication of the Divine origin of the Scripture, against the wit of man's science on the one hand, and against the folly of his ignorance on the other. It is committed to these pages in the full surety that (as has been already eminently manifested among thousands who read *Life from the Dead*) very many devout minds, to whom figures are mere mist, will be enriched with the gift of the "understanding heart" to apprehend in this also the glowing dawn of the Brightness of the Lord's Coming; and the nature of the great humiliation which, for long ages, has been prepared for the pride of human intellect. Perhaps even the "unruly and vain talkers" may be seized of some decency of reverence in the handling of holy things. These are not matters of human "opinion," and intellectual speculation. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

No chamber that was ever built had the splendour and supreme dignity of the Most Holy House, the Oracle; not because of the richness of its decoration of elaborate carved work; nor because of the seventeen and a quarter tons of gold which covered its walls, ceiling, and floor ($\frac{1}{7}$ inch thick); nor even because it contained the precious Ark of Covenant; but because it was Shekinah, the abode of the Most Holy Presence. "The priests could not stand to minister by reason of the cloud; for the *Glory of the Lord filled the House.*"

"Solomon *was instructed* for the building of the House." Every dimension of the Temple, as of the Tabernacle, was part of a complete mathematical system of supreme, superhuman refinement. The Most Holy Place was the cynosure of the whole. What was the transcendent purpose for which Solomon was instructed to build a *cube of twenty cubits*, which was filled with the Glory of the Lord?

1. The height, length, and breadth of the chamber are each one-millionth of the Earth's polar axis. The *cube* of the chamber, 8,000 cubits, is the *cube* of the Earth's polar axis divided by the *cube* of one million. This is the *first* element of the terrestrial spheroid.

2. In all the profusion of cubic commensurables, there stands out in bold relief the salient remarkable fact that the Ark is infinitely *in*commensurable, by *cubic capacity* alone, with the Holy House which contains it. Dividing the House by the Ark, at the fifteenth decimal the series recommences, and so on interminably. What, then, is the element of correlation between the two? Dividing the capacity of the Ark (or also of the Pyramid Coffer), which is 4·56 cube cubits, by the capacity of the Most Holy Place, we have the number which is at once independent of volume, and the factor of correlation for volumes of certain two different specific *densities*. The number is ·0057. But that is the Earth's mean density, 5·7, divided by the *cube* of ten. As before explained, the nota-

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tion of the system is always decimal. Observe also how, at every stage, we are expressly directed by the *cubes* of the factors to a final *cubical* result.

Again, besides the ordinary hieratic cubit of 25 inches, there is also the Great Cubit of 50 inches, that is the ten-millionth of the *whole* polar axis. The capacity of the Ark (or also of the Pyramid Coffer) expressed in these cubits is ·57. That is again one-tenth of 5·7, the Earth's mean density. The content of the Most Holy House is 1000 of these great axial cubits. This multiplied into the content of the Ark is 100 times the Earth's mean density. Divided into the content of the Ark, as before, the result is the Earth's mean density divided by ten times the *cube* of ten. So, this factor, the Earth's mean density, is, throughout, weft with the warp of the measures of the Most Holy Place, and also inseparably threaded with *cubic volume*. The most refined achievements of science reach just far enough to enable us to grasp, now, the overwhelming and splendid evidence that the Scripture it has despised is as far above science as the stars are above the sea. Here is the *second* element for the computation of the terrestrial spheroid.

3. The master-dimension of a cube is the *cubic diagonal*, a line drawn from one corner, through the centre of the cube, to the diagonally opposite corner. It corresponds to the diameter of a sphere. We can determine from it the whole cube, as we can the whole sphere from its diameter. The cubic diagonal of the Oracle is 866·0250375 inches. The *cube* of the square "about" this diagonal is (note the figures) 52,734,375,000,000,000. But we have already found that ·5273 is that increment of $\frac{\pi}{6}$ which, being multiplied into the cube of the polar diameter, gives the volume of the terrestrial spheroid, as nearly as yet determined. We are thus enabled to recognise the import of this factor given to us in the Most Holy Place, and which extends the previous approximation far beyond any limit that human science could ever hope to attain. This is the *third* element of the terrestrial spheroid.

The closest approximation to the accurate volume and weight of the Earth is that which has been deduced from the data of the Pyramid, supplemented by what we know of the equatorial spheroidicity. We can, therefore, now compare that result with what, manifestly, is inscribed in elements more perdurable than adamant, in language which—so long as men are sane—Babel itself cannot touch, by the directing hand of the Maker of the round world, in the Most Holy Place which He chose to put His name there. That he who runs may read the two results together, and compare them, let us place in one line that which is set forth in the Oracle, and in another beneath it, that which has been approximately deduced from the Pyramid.

First, for the *volume*, the first and third elements are used. The *cube* of the Oracle is the index of the Earth's polar diameter *cubed*. Ten times that cube, 80,000, multiplied into the spheroidal factor set forth in the Oracle, gives the number of cube cubits in the volume of the terrestrial globe,—

4,218,750,000,000,000,000,000

Previous approximation, (4,218,400,000,000,000,000,000)

Second, for the *mass*, or weight, the second element is applied. The result is to be stated in tons, of the hieratic standard of 2500 pounds (see

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Rainbow of April), which, as explained, is the weight of a volume of pure water equivalent to the capacity of the Ark of Covenant, or of the Pyramid Coffer. The Earth's mean density being 5·7 times the weight of water, to find the weight in tons of a cube cubit of that density, the factor 5·7 is to be divided by the capacity of the Ark or Coffer, 4·56. The result is a ton and a quarter precisely for each cube cubit. Hence the volume, as above, of the terrestrial spheroid multiplied by 1¼ gives for the weight of the whole Earth in hieratic tons,—

5,273,437,500,000,000,000,000

Previous approximation, (5,273,000,000,000,000,000,000)

But the weight of the Earth thus set forth is also 100,000 times the spheroidal factor, or second element; which is, therefore, not only the factor for the volume of the terrestrial spheroid, but is also *itself the expression of the Earth's mass*, and in *tons of the Pyramid standard*. Lastly, the Earth's volume is ·8 of its mass; as 8 is the expression of the cube of the Most Holy House.

You cannot fail to note the marvellously close approach of the previous approximations, deduced from the Pyramid, to the final accurate quantities set forth in the Most Holy Place. In both cases, the first four figures are identical.

How often the profane have said—What possible use to us, or anybody, can be such arid details as the fleshless skeletons of archaic genealogy given, for example, in Gen. xxxvi. or Ezra ii.; or these entirely incomprehensible and futile dimensions of the Tabernacle and Temple of the obscure Hebrews? Well, we have found the *certain* use of the "dry bones" of the genealogies. "The sinews and the flesh have come-up upon them; the skin covers them over; the breath is coming into them; they are alive; they are standing-up upon their feet, *an exceeding great army*." So also, now, the effulgent splendour of the Divine wisdom is being manifested through the interpretation of these hitherto incomprehensible and futile dimensions, of the shrines of the obscure Hebrews. So, it is true, daily it is becoming more and more super-eminently true, that "*all* Scripture is given by inspiration of God, and is profitable for doctrine, for *reproof, for correction, for instruction in Righteousness*." True, also, that the "words are closed up and sealed until the Time of the End." The truth of God, and of the Word of God, is being vindicated at every turn in the very teeth of "science," by the very weapons with which "science" has striven to destroy the Word of God. Science itself is forced by the neck into the great court of assize, to give witness out of its own mouth that God is true, that His Word is true, that there is no God but God. "All things work together for good to them that love Him." "He will *bruise* Satan under our feet shortly." "The enemy *is come in* like a flood, but the Spirit of the Lord *is lifting* up a standard against him." Who are these "unruly and vain talkers," that go about seeking to limit the way of the Supreme by the narrowness, the witless and perverse dulness, of their own purblindness? Look you,—the very heaven is being rent over your heads, and the Lord Himself is coming down, while you stand in the upper places of the synagogue, pattering the inane commonplaces of the ritual of a dead phantasy.

Consider now, lastly, how it is made manifest that the Most Holy

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House, the Oracle in the Temple, was the very perfect symbol and complete esoteric expression of the globe of the round world, in its every element of Number, Weight, and Measure. Filled with the effulgent cloud of the Most Holy Presence, it was the visible sign and sacrament that, in very deed, "the Earth *shall be full* of the knowledge of the Lord, as the *waters cover the sea*;" as Isaiah saith.

But note what Habakkuk still more expressly saith,—"the Earth shall be filled" (as its supreme symbol, the Most Holy Place, was filled) "with the knowledge of the GLORY of the Lord, as the waters cover the sea."

These two Scriptures, ringing a perpetual chime by day and by night, guided the way to the interpretation, for which the weak has been chosen to confound the mighty.

What now remains for us in this discourse is to consider an entirely different order of measures in the Pyramid; and to set forth how they afford the clear "mathematical" proof of the First Coming of Messias, and how they explain, confirm, and amplify the "times and the seasons" defined by the *numerical prophecies* for the fulfilment of all these things.

For Christ's sake, Who rose from the dead as on this day, and purchased the Gift of Everlasting Life for them who believe on Him.

Easter Day, 1879.

THE ORIGINAL "APOSTLES' CREED."

A VENERABLE member of the Wesleyan Conference, held at Bristol in July, 1877, declared in that assembly, that the Creed, which every Wesleyan preacher professed to believe, was "the longest creed in Christendom." Every man whose name was on the Minutes had said, "I believe the doctrines taught in Wesley's first four volumes of Sermons, and his 'Notes on the New Testament.'"

At a time, when there is so manifest a desire on the part of many to be free from the old standards; and, indeed, from all written authority in matters of faith, it is certainly remarkable that the Wesleyan Conference should contend so earnestly for subscription to a creed of such enormous dimensions.

It is not our intention, at present, to examine the merits of that voluminous creed, or any of the other creeds and confessions in so-called Christendom—of various lengths and differing dogmas; but to call attention to one that is older and shorter than any of them—namely, The Apostles' Creed: not that formula commonly so termed, constructed by other men at a later period, but the real, genuine, original confession made by the apostles themselves:—"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

The circumstances in which this confession was made, are thus narrated by the Apostle Matthew:—"When Jesus came into the coasts of Cæsarea Philippi, He asked his disciples saying, Whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

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He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven." (Math. xvi. 13-17.)

There are several important circumstances connected with this confession, to which the reader's attention is requested. Notice then—

I. That this was not only the confession of Peter's faith, but also that of his fellow disciples. The confession is the answer to a question put by the Lord to all the disciples present on the occasion, "Whom say YE that I am?" Peter was the spokesman, but he spoke for all; as at another time mentioned in John vi. 66. When many of our Lord's disciples, offended with His teaching, "went back, and walked no more with Him, Jesus said unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure, that Thou art the Christ, the Son of the living God." Whatever this confession means, then, it was homologated by all the apostles—it is the original Apostles' Creed.

II. Notice, the sense in which the terms were used by the apostles when they made this confession. What did they *mean* when they avowed their belief that Jesus was the Christ? This question is of great practical moment, though often not attended to. By referring to the narrative of John (chapter i. vers. 41-49), the reader will find the best illustration of what the disciples of Jesus meant when they called Him —the Christ, the Son of the living God.

Andrew, Simon Peter's brother, having followed Jesus to the house where He dwelt, and remained with Him during that day, was so impressed with the interview, that he "first findeth his own brother Simon, and saith unto him, We have found the Messias, which is being interpreted, The Christ; and he brought him to Jesus." The following day Jesus bids Philip, a fellow citizen of Andrew and Peter, follow Him; and Philip is so impressed with Jesus, that on finding his friend Nathaniel, he at once communicates the fact that he had discovered no less a personage than "Him of whom Moses and the prophets did write."

From this form of expression, we see very plainly that there was a common understanding between Philip and Nathaniel about some particular person, in whom they were deeply interested. The expectations they mutually had of that person, appear in the exclamation of Nathaniel, when convinced that Jesus was indeed that person whom Philip had represented him to be. "Rabbi, thou art the Son of God, thou art the King of Israel!"

All these men were cherishing the hope of the appearing of a King of Israel, "of whom Moses and the prophets did write;" and the term by which He was commonly spoken of was "the Messiah," or (in Greek) "The Christ," that is "The Anointed"—a term applied to the kings of Israel from the circumstance that they were installed to office by having oil poured on the head. Thus, Saul and David, the two first of Israel's kings, are spoken of in their historical books as "The Lord's Anointed."

It seems very manifest, then, that the disciples of Jesus believed *Him* to be this promised King of Israel of whom Moses and the prophets had

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written; and that *that* was what they meant when they said He was the Christ.

Many other examples of this use of the term, might be quoted from the New Testament; but it is unnecessary, the more so from the circumstance, that the fact is well authenticated that at the time Jesus publicly appeared, there was a common expectation among the Jewish people that the son of David, whom the prophets had foretold would reign on Mount Zion, was about to appear. Professor White, an eminent lecturer in the Church of England, states that "these glorious expectations were not confined to those whose superior stations might lead them to expect the first honours and emoluments of the Messiah's Kingdom; but that even the disciples of the Lord, who had been chosen from the meanest of the people, long retained the same opinion, and indulged the same hopes with the rest of their country." Such, we think, were their ideas of the Messiahship of Jesus, when, at Cæsarea Philippi, His disciples responded to their Lord's inquiry—"We believe that Thou art the Christ, the Son of the living God."

III. The next matter to which we call particular attention, is the fact that *Jesus approved the confession.* Jesus answered: "Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." There can be no doubt that Jesus knew the sense which Peter attached to the words He had spoken—the sense in which His disciples believed Him to be the King of Israel; and He confirmed the understanding in their minds by expressing the strongest form of approval. Is not that a remarkable fact, though it seems to be commonly forgotten? Can you conceive that He would have done so had their notions on the subject been wrong? Would any religious teacher amongst us, who is at all worthy of his place, commend what he knows to be a gross mistake? Yet many are continually saying that the apostles had mistaken and carnal notions of the nature of their Master's Kingship during the whole period of His sojourn with them. How are we to account for this strong approval by the Lord, of this confession of the apostles, and of the fact that nowhere do we find Him correcting their beliefs and expectations regarding the nature and place of His reign, if they were mistaken? He knew what was behind their words—the thoughts of which the words were the symbols; yet He said: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He knew, we say, the thoughts and expectations of His disciples regarding His kingdom; and instead of correcting them, He on several occasions confirms these expectations by the language he used; as, for instance, when He promised them thrones on which they should judge the twelve tribes of Israel; and spoke of drinking the fruit of the vine new with them in His Father's kingdom. (Math. xix. 28; Luke xxii. 28-30.) So far was Jesus from esteeming these hopes and expectations to be carnal—fleshly, He declared "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." The beliefs and expectations, which found utterance in the words, "Thou art the Christ, the Son of the living God," so far from being of human origin—the offspring of ignorant prejudice, had been enkindled by the Father Himself; by the words of holy prophets who spoke as they were moved by the Holy Spirit. And so we are

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confident that the sense in which the disciples of our Lord used the terms of the confession we are considering, was the true sense; and that those who affirm the contrary, are in serious error.

IV. Regarding the Apostles' Creed, we have yet another thing to notice—namely, that *it is the creed appointed by God for the whole world, Jew and Gentile alike.* That is a strong assertion, and requires to be well substantiated, and the proof we have to offer is such as this: "Whosoever believeth that Jesus is the Christ is born (or begotten) of God." (1 John v. 1.) The same writer referring to his narrative of the works and words of the Lord Jesus, declares, "These things were written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John xx. 31.)

Yet, strange to say, the creeds of the day give this one no distinct utterance! Instead of the formula: "I believe that Jesus is the Christ, the Son of God," we have simply:—"I believe in Jesus Christ."

But is not such a confession sufficient? Yes, if the person using these terms, means thereby to declare that he believes in Jesus, as the Christ of God—His King anointed to reign on Mount Zion, the hill of His holiness. But the formula, "I believe in Jesus Christ," does not distinctly express that belief; and we know that many use it with the idea that, Jesus Christ is the name and surname of the Redeemer, without any reference to His kingly office; so that their confession is not really a confession of the creed, that Jesus is the Christ.

But, it may be objected, does not the Apostle Paul in Romans x. 9 assure us: "If thou shalt confess with thy mouth the Lord Jesus; and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved?" Most assuredly; but that is not contrary to John's testimony; that, by believing that Jesus is the Christ the Son of God, we have life through His name; for *that* is the belief concerning the Lord Jesus, that we *are* to confess with the mouth. ALL who, in apostolic times confessed with the mouth the Lord Jesus, confessed that He was THE CHRIST. As an illustration of this truth, we point to the statement in John ix. 22, that if any man did "confess that He [Jesus] was the Christ, he should be put out of the synagogue." The confessing of *that* about Jesus, which led to expulsion from the synagogue, is exactly the truth by believing which the Apostle John tells us we perishing sinners may have life through the name of the Lord Jesus.

Here we fancy some will exclaim: But is that all a sinner is to believe about Jesus in order to be saved? Is His death for our sins to be made no account of? By no means. As a necessary consequence, all who believe that *Jesus* is the Christ, must believe the whole apostolic testimony regarding Him. Try to fancy it otherwise! But believing all that is written of Him, this must be believed and confessed, "JESUS IS THE CHRIST THE SON OF THE LIVING GOD." In illustration of this, consider the remarkable case of the three thousand who were added to the church in one day. (Acts ii. 22-41.) These terror-stricken ones believed that Jesus was the Christ; and because they so believed they, at first, were alarmed, and cried out: "Men and brethren, what shall we do?" They had not then obtained peace in believing: they needed to know more about Jesus—to know that there was remission of sins in His name; and that by Him all that believe are justified. The apostle

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Peter knew more about Jesus that day than when at Cæsarea Philippi he declared his belief that Jesus was the Christ, the Son of the living God; yet his confession was as genuine then as it was when he bore witness for the same truth on the day of Pentecost. But here, at Jerusalem, he believed in his heart, and confessed with his mouth, that God had made that same Jesus both Lord and Christ, having raised Him from the dead to sit on the throne of David, a Prince and a Saviour, to give "repentance to Israel, and the remission of sins."

Such was the testimony the apostles gave of Jesus wherever they went; such was the creed of the first Christians. Brief; yet comprehensive of all that the prophets and apostles have spoken of God's beloved Son.

All who would have a sure ground of hope of life eternal, require to make this "good confession." To do so, as the confession of their own faith, they must know who Jesus is, and what He has done for their salvation, and what the Christ is, and what He is to do, in order to confess, intelligently, that they believe Jesus to be the Christ the Son of the living God. The faith in Jesus that comes short of that, comes so far short of the creed confessed by the apostles and their converts.

The question, Will God accept or save none who believe less than this? may probably be started here: but to it we have no authorised reply to offer. The matter of saving sinners belongs to God; and His mercy is infinite. In that mercy we hope. The Saviour is very pitiful and of tender mercy; and, whatever others may feel at liberty to affirm, the writer of this paper is not prepared to say how little faith in God's Son, or belief about Him, may render a sinner accepted for His name's sake; but of this we are confident, that what we have described is the only creed to be believed and confessed in order to salvation, according to the teaching of the apostles. "These things are written that ye might believe that Jesus is the Christ, the Son of the living God; and that believing ye might have life through His name." "Whosoever believeth that Jesus is the Christ, is born of God." "Believe in the Lord Jesus Christ and thou shalt be saved." And so we find it recorded that, at Thessalonica the Apostle Paul, as his manner was, went into a synagogue of the Jews, and for three Sabbath days reasoned with them out of the Scriptures; opening and alleging that the Christ must needs have suffered, and risen from the dead, and [saying] that this Jesus whom I preach unto you is the Christ." The translators of the authorised version made a most important omission when they left out the article before the word Christ, here. The Greek is not *Christ* simply, but *the Christ*. So also in 1 Cor. iii. 11, "Other foundation can no man lay than that is laid, which is *Jesus the Christ*."

In these days of so-called "Advanced religious thought" and "Higher Criticism," these representations of ours will appear foolishness to many; and some may impatiently and scornfully demand: "Why should the Father of all men suspend their salvation on their belief and confession of any particular thing regarding Jesus of Nazareth?" We are not sure that God has revealed His reason for this; we simply call attention to the revealed fact. The purposes of God shall stand, cavil who will. If the reader will, however, look at Phil. ii. 5-11, he will see that the appointment of God that all men should believe that Jesus is the

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Christ, the Son of the living God; and that believing they might have life through His name, is in entire harmony with what is written there. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

God has set His heart on the Son of His love; and determined that He shall be acknowledged and obeyed by all in the heavens and in the earth. Such was the love of that Son to His Father, that in obedience to His will, He divested Himself of His Divine honour, left that glory which He had with the Father before the world was, and appeared in fashion as a man, and became a servant of men, and obedient unto death. Therefore God hath highly exalted Him, and given Him a name above every other; seated Him at His own right hand in the highest heaven, till His enemies be made His footstool,—when in the panoply of the Father's glory, and of His own glory, and the holy angels with Him, he rides forth in majesty King of kings and Lord of lords, to receive the homage and submission of all nations, peoples, and languages. And just as *then*, all who will share the blessedness of His righteous reign, must bow to Him, and confess that He is Lord—even so *now*, God wills to have His Son thus honoured and acknowledged by us sinners of the human race. And well we may, since God has so loved us, that He hath sent His only begotten Son into the world to be a propitiation for our sins. Herein, indeed, is love, not that we loved God, but that He so loved us that while we were yet sinners Christ died for us.

Come, then, and adore Him: O bow at His feet,
And give Him the glory, the praise that is meet.

He who loved us, and gave Himself for us is the Messiah—the King of Israel, the King of the World—for the kingdoms of this world shall indeed, one day, and for ever, be the kingdom of our Lord and of His Christ, and He shall reign for ever and ever. Amen. W. LAING.

RE-TRANSLATIONS.

ISAIAH VIII. 21—IX. 7.

SO have they gone about therein, hard pressed and hungry;
So has it come to pass, when they get hungry
Then have they angered themselves, and uttered reproach by their king and by their god;
Then have they turned their faces upward,
To earth also they look,—
And lo! tribulation and darkness,
The gloom of distress,
And into thick darkness thrust forth.
Yet [has] she not gloom to whom [was] distress!

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At the former time he brought into reproach
the land of Zebulun and the land of Naphtali;
But afterwards he brought into honour
the way of the sea, across the Jordan, Galilee of the nations.
THE PEOPLE WHO WERE WALKING IN DARKNESS
have seen a great light;
THEY WHO WERE DWELLING IN THE LAND OF DEATH-SHADE,
a LIGHT has shined on them.
Thou hast increased the nation,
To IT hast thou made great the joy;
They have joyed before thee, like the joy of harvest,
Like as men exult when they apportion spoil.
For the yoke of his burden,
and the staff of his shoulder,
and the rod of his task-master,
Hast thou broken in pieces—like the day of Midian.
FOR EVERY SHOE OF WARRIOR SHOD WITH TUMULT, AND WAR-CLOAK ROLLED IN BLOOD,—
Then has it come to be for burning, fuel for fire!
For A CHILD has been born to us,
A SON has been given to us;
Then comes the dominion to be upon his shoulder,
Then is called his name:—
Wonderful, Counsellor,
Mighty God,
Father of futurity,
Prince of prosperity.
To the increase of the dominion and to the prosperity there is no end,
On the throne of David and over his dominion,
By making It firm and sustaining it
With judgment and with righteousness,
From henceforth even to the remotest age.
THE ZEAL OF JEHOVAH of HOSTS will do this.

DELIVERANCE FROM THE PENALTY FOR SIN BY THE REDEEMER.

THE penalty decreed by God against the sinner was, "Thou shalt surely die," nothing being said as to its features or duration. The Apostle Paul affirms (Rom. v. 12), "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

It cannot be truthfully denied, that if God, our loving Father, had not determined to provide a Saviour for man, Adam would have died and the race would have been extinguished in the germ. But God, who "delighteth in mercy," at once announced the coming of the world's Redeemer: and in due time "the free gift came upon all men unto justification of life," i.e., God was justified in permitting our sinful race

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to live. Jesus, the Vivifier, has thus redeemed our forfeited lives from destruction by the sacrifice of His own upon the cross. The fulfilment of the promise of God, and the entire completion of the work which the Father had given Him to do, was proclaimed by the Saviour with His dying breath, when "He said, *It is finished*, bowed His head, and gave up the ghost." (John xix. 30.)

Thus to all men there has been given a state of probation for eternity. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life (John iii. 16). But all men are not only permitted to live in virtue of the death of Jesus, but all are assured of a resurrection from the grave in virtue of the resurrection of our Redeemer. "We must all appear before the judgment seat of Christ," they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation (condemnation). This condemnation is not the penalty pronounced against the sinner in Eden, but is the penalty for rejecting the great salvation freely offered to all in the Gospel. (John iii. 18, 36.) From this, "the second death" (Rev. xx. 6, xxi. 8), there is no resurrection. The atonement of Christ extends not beyond the final judgment, so far as appears from the revelation given us by God. How comforting is the testimony of the Saviour to the believer, "I am He that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hades and of death." (Rev. i. 18.) "Because I live, ye shall live also." (John xiv. 19.)

Toronto. J. L.

CORRESPONDENCE.

ISRAEL IN BRITAIN.

SIR,—If "H. S.," as in your issue for April, wishes to identify himself with "C. M.," he must be content to share the blame of neglecting the observance of dispensational division of the Word of Truth. I am quite aware that "C. M." quotes Isa. xliii. in writing of "witnesses;" but that chapter refers to the period of Israel's national restoration, when they will indeed be employed as Jehovah's witnesses, as I have fully shown in my paper published in April RAINBOW. The period of national testimony is therein proved to be *after* the opening of "the great and terrible day of the Lord," whereas Malachi speaks of Elijah being about to be sent "*before*" that day; moreover, the miracles that are to be performed by the Witnesses of that time (Rev. xi.) are the antitypes of those which Elijah once performed *for the same object* that Malachi refers to (ch. iv. 6). Compare 1 Kings xviii. 19 to end. There is strong presumptive evidence, therefore, that he is one of them. To strengthen which, Scripture declares that "*it is appointed* unto men *once* to *die*" before being judged; now, neither Elijah nor Enoch has yet died; but if the above scripture is to be fulfilled, they must, and where or when, if not in the *plenary* repetition of that testimony which they have once given forth?"

"H. S.," in his zealous endeavours to favour the idea that Israel and Judah are to be *the* Witnesses of the latter days, has quite omitted to

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reply to the latter part of my query, viz., whether they are to fulfil the conditions of Rev. xi. 7-12, i.e., whether they are *to die*, lie unburied for three days and a half, and then ascend to heaven, &c.! This is perhaps too much to expect.

The mention made by "H. S." of my other objections are not really replies, so I need say nothing about them; and as for his remark about "violent prepossessions," why . . . such a reminder is unwise from the pen of a partisan of the author of "Israel in Britain!"

Yours faithfully,

Clevedon. H. GOODWYN.

THE VISIT OF THE WISE MEN TO BETHEHEM.

DEAR SIR,—That Bethlehem was the scene of the visit of the magi admits of doubt. Mr. Skemp follows the popular belief, and endeavours to reconcile it with the narrative by supposing Joseph and Mary had given up their old home, whither they had temporarily returned after fulfilling the requirements of the Mosaic law, and were at the time in question located permanently in Bethlehem. Such a supposition is possible, but we are not necessarily "driven" to it, as he seems to suppose.

The conclusion is forced on me that Nazareth, and not Bethlehem, is the spot indicated.

That the visit took place some considerable time after the nativity is conclusive from Herod's conduct. The magi having been guided by the star to Jerusalem, were sent thence to Bethlehem by Herod. St. Matthew informs us that when they had departed, the star which they saw in the east went before them till it came and stood over where the young child was. The locality is not mentioned, but the verse that follows is very suggestive, "When they saw the star, they rejoiced with exceeding great joy." They had evidently lost sight of it for a time—how long we know not, but their "great joy" at seeing it again suggests a sense of previous difficulty and perplexity. Their audience of Herod could not fail to have created misgiving, and now they were about publicly to commit an act which would certainly be construed as one of treason. Their position was fast becoming critical. Jerusalem was in a fever of excitement. All eyes were turned to Bethlehem. What if, at this juncture, they saw the familiar star in an opposite direction? They might well rejoice, since to them it would be the signal of deliverance. Successful in withdrawing themselves from public observation, we may suppose that, once more free, they followed with gladsome hearts the leading of their celestial guide. No such miraculous guidance was needful to find Bethlehem. The road was well known and the direction explicit. No; they were led by a way far removed from the neighbourhood to which a false scent was attracting the authorities: to the old Galilean home where we know as a fact the infant Saviour was "brought up." (Luke iv. 16.)

The flight into Egypt was probably effected by sea from the nearest port, to escape the peril of passing through Herod's territory. In the brief record of the return journey, a hint is given as to the means of its accomplishment. If by land, how could Joseph, when afraid to enter Judea, be said to turn "aside into the parts of Galilee," when geographically the former country would have to be traversed ere the latter was reached? The supposition of a sea passage removes the difficulty. Yours faithfully,

Putney, S. W. T. E. B.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE, 1879.

LIFE IN CHRIST. FROM THE SYRIAC.

(*Continued from page* 192.)

EXCEPTIONS TO THE USUAL RENDERING.

TO give a fair and full estimate of this ancient translation of the words *soter, soteria*, and others of this group, by *life-giver*, and *life*, and like words, it is only right to bring under notice some exceptions.

Soter—Saviour—is three times rendered bond-breaker or liberator. The word used is Parukan, from a root, Prk, which means to break, and from which we have our word break, with B in place of the P used by Hebrews, Syrians, and Arabs. Now he who would free them that are bound must break their bonds and liberate them. His office would be that of Parukan. In Luke ii. 11, an angel is addressing the shepherds of Bethlehem, and tells them that for them, being Jews, and for all mankind, there has been, that day, born in the city of David a Saviour, in the Syriac a bond-breaker, or liberator. Why do not the Syrian translators use life-*giver* here?

On this question we may ask another. When were angels made preachers of the Gospel in its richest and most spiritual teachings? Was not this treasure put into earthen vessels? Did not our Lord pass by the angels in the choice of apostles? Then why should an angel preach Christ in His highest office to men who were not ready to appreciate the revelation? But in the character of bond-breaker the humblest Hebrew was ready to welcome Him; and just now more ready than before, for the notice from Cæsar Augustus for all to be enrolled for taxation had just expired and set the whole nation into a twofold commotion. All were deeply pondering this further humiliation at the hand of the dominant Gentile; and many were moving over the land to conform to a decree which they dared not defy.

It is no wild fancy to suppose that this very matter was the topic of their thoughts, and the theme of their daily talk, whenever the shepherds met together.

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And if there was one godly man among them waiting for the consolation of Israel, who believed the prophets, for every Hebrew child knew them in the letter, our pious shepherd would tell his neighbours of what was written. In Isaiah lx. he would find grand utterances as to their future as a people, and then in the opening of the next chapter he could show them how Messiah is "to proclaim liberty to the captive," and "opening of prisons to the bound," and many other blessings which cannot be enjoyed by them until the yoke of servitude is broken. This view of the work of the Messiah is just suited to the capacity of the shepherds to understand, and to the brevity of the message which the angel-herald was sent to utter. It is also true that in a lower sense the first advent and the preaching that followed has given liberty to prisoners, serfs, and slaves. Nor is it difficult to elevate the mind from conceptions of social and political freedom brought by Christ to higher ones of liberation from the bonds of law, sin, and death.

The second case of translation in Syriac of the word *soter* by Parukan, liberator, is Acts xiii. 23. Paul is preaching in a synagogue at Antioch in Pisidia, and in his sermon exclaims, "Men, brethren, children of the stock of Abraham, and whoever among you feareth God, to you is this word of life sent," see verse 26. If, then, verse 23 be rendered Liberator, as more level with the capacity of the Hebrew hearers, as the discourse advances we get the higher conception. Forgiveness of sin, justification, and life are all to be had through the crucified and risen Jesus. In this discourse we have the same definition of the Gospel as angels have given already. "The word of this life," says the first angel. "Words by which thou mayest live," says the second angel. "This word of life," says the Apostle Paul. Again, in this discourse Paul quotes an oracle, uttered only by Isaiah, to prove that Christ's resurrection was foretold. But the whole passage proves much more. It proves that life everlasting was to come through Him who is called *the sure mercies of David*. "Incline your ear and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. lv. 3.)

The risen Christ received by the believer as hope and power of endless life, is the everlasting covenant, even the sure mercies of David. And this teaching is equivalent to our Lord's declaration, "Because I live, ye shall live also." Although Liberator has been used by our Syriac translators in rendering this discourse of the Apostle Paul, it is so used that the reader cannot fail to be led higher than the removal of disabilities, even to the loftier conception of our Lord as Life-giver.

The third and only instance, not in the writings of Luke, in the portions of the New Testament known to the men who translated the Peshito, is in 1 John iv. 14. We read in the authorised version thus, "And we have seen and do testify that the Father sent

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the Son to be the Saviour of the world." In the Greek *soter* is in apposition with son, and so the Peshito has it. Now, the observation already made as to the effect of Christ's mission on human liberty in the secular sense applies here. Paul did not think it beneath him to write of God, who is the Saviour of all men, but especially of them that believe, although the sense in which saviour is used in the former case is far below the meaning of it in the case of believers. Nor did the Holy Spirit suffer Paul to forget that godliness has the promise of the life that now is, as well as of that which is to come. Then why should not John once advert to the fact that God appointed His Son to be a breaker of secular bonds as well as the giver of life eternal?

We now proceed to consider *soter* as found in 2 Peter, where it occurs five times. We have already stated that this document had not come into the hands of those holy men who rendered the Evangelists, Acts, Paul's Epistles, James, 1 Peter, 1 John, and perhaps Jude, into the Syriac of the Peshito. Great changes had taken place in the professed Christian Church before 2 Peter was added to the Syriac Testament. Men who were from the school of Plato had before then brought in notions of the nature of man not found in the Scriptures, and these men got into places of influence as teachers.

The heresy which they favoured flattered human nature, and had a semblance of truth about it, and so it attracted the proud, and beguiled the unwary. After this a Life-giver who quickened for immortality gave place to a Liberator who freed from the bonds of sin and the penalties of law, and set the immortal one on a course of better living.

Reformation drove regeneration in any real sense out of the field. But as the latter idea could not be got out of the book, a use had to be found for it, which, being unwarranted and false, became a fearful abuse to this day.

Under this new evil influence the rest of the New Testament was added to the Peshito. Instead of Jude, the brother of James and John the apostle, with Silas and Luke and Titus and Timothy to supply the churches of Syria and many others in Asia Minor, who used the language of the Peshito with the remainder of the New Testament, it fell to the lot of churchmen who were under these new influences, men who fancied they were already immortal and needed not to come to Christ for life, but only for liberty. It is, then, no marvel that this translation falls below the almost inspired one—the Peshito.

Those whom we call Nestorians, but who call themselves Chaldean Christians, use the Peshito in their worship to this day, and have done so all along the Christian era, so that this translation has been guarded by a providential care that cannot be claimed even for the Greek text. This remark does not apply to the additions of later date. In these *soter* is always rendered by forms of Prk. It is so in 2 Peter, and yet every case of its occurrence in

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this epistle would be better translated in harmony with the elder portions of the New Testament. To show this, let us read the passages wherein *soter* is used throughout this epistle after the usage of the Peshito. 2 Peter i. 1: "Simon Peter a servant and apostle of Jesus Christ, to those who of a faith equal in preciousness with us have drunk through the righteousness which is of our Lord and *Life-giver* Jesus Christ." Verse 11: "For thus shall be made ready and given to you a more excellent entrance of the everlasting kingdom of our Lord and *Life-giver* Jesus Christ."

We have already seen that to enter into the kingdom is equivalent to the entrance into life, so that Christ through whom only it can be entered is specially the Life-giver. Another instance of *soter* is 2 Peter ii. 20, "For if when they have escaped from the agitations of the world, by a slight knowledge of the Lord and Life-giver Jesus Christ, they entangle themselves with these things and are again overcome, this last state is worse than the first."

Whether we read escape from the agitations or the pollutions of the world, our Lord is here presented in a higher character than a mere human liberator. Only the man who rises above trust in man or in princes and human governments, and enters into sympathy with the divine plan of the future of this world, when the Lord shall be King over all the earth, can surmount worldly agitations, and when men's hearts are failing "for fear, and for looking after those things that are coming upon the earth," can look up, and lift up his head with joy, knowing that his redemption draweth nigh. The power to do this is from Christ.

Then as to keeping unspotted from the world; this too is possible only through regenerate life, refreshed by living water and fed by that true bread from heaven which is given by our Lord Jesus Christ. Neither calmness and confidence on the battle-field of life, nor purity and perfection of character can come from the forces of nature, or the philosophies of flesh and blood, but only from Him who could say to His adversaries, "Which of you convinces me of sin?" and to His friends, "Be of good cheer, I have overcome the world." He only is the source of whatever is strong and holy in the divine life.

The fourth occurrence of *soter* is 2 Peter iii. 2. Beginning with the chapter, we read from the Syriac, "An epistle, which is a second one, I write to you, in both of which I testify with the witness of your good society, which witness to the words which aforetime were spoken by the holy prophets, and to the commandments of our Lord and Life-giver by the hand of apostles."

As if Peter had said, We must contend earnestly for the truth, both of the Old and New Testaments, which has hitherto been the matter of our testimony, for men are rising up who will seek to set that truth aside. Your churches are witnessing to that truth, and I am doing the same, and we must stand by it to the end. Danger and death need not deter us, for we have from Christ eternal life.

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Let the life which He has given you empower you to look steadily on the convulsions that shall come upon the world, and also work in you all holy conversation and godliness.

The fifth and last use of *soter* in this letter is in 2 Peter iii. 18. "Grow in grace, and in the knowledge of our Lord and Life-giver Jesus Christ." The food, which is the means by which the higher life which Christ gives grows, is the Word of God. Both Peter's epistles have urged upon believers attention to that word contained in the teachings of prophets, the commandments of Christ, the epistles of St. Paul, which he specially recommends to the churches, and those of the rest of the apostles. "Desire the sincere milk of the word that ye may grow thereby," is found in this letter. He would have them know more of Christ, and become more like Him. Who, then, can say that Life-giver is not a fit translation of *soter* in this verse and in every other occurrence of it in this epistle?

The Epistle of Jude contains one instance of *soter*, spoken of God, in a doxology. Its connection is such as might have led the translators of the Peshito to render it Liberator, for Jude is speaking of preservation from falling and from fault, and of uplifting into glorious liberty.

An old tradition speaks of Jude and a certain king of Edessa as joining in procuring a copy of the Scriptures in the Syrian tongue, but this points in the direction of Jude's own epistle being placed at the end of the roll containing the Peshito, and the only case in which he wrote *soteria* is translated just as the ancient version did render this word. It is in the 3rd verse, where our authorised version has common salvation. There it is the high life or the elect life. The rendering here, if it be of the date of that of 2nd Peter, is very strange; but if made when the bulk of the New Testament was, it is perfectly natural. Leaving out the possible fiction of the King of Edessa, internal evidence and tradition both point to a very early translation of the Peshito under apostolic supervision. Have we not, then, one inspired translation to which we can turn when we ask what is salvation? Looking, then, to the abundance of instances in which *soter* is rendered Life-giver, and to the very few exceptions to this rendering, the connection of some of which exceptions clearly teach the doctrine of life in Christ, we maintain the Syriac version to be a most weighty witness to that glorious truth.

So much has been written to awaken attention to this ancient field of research, because it is studded with diamonds which glitter with the light of life. *Soteria* and *sozo*, salvation and save, are mines in this field which should be explored because of the great riches which they will be found to contain. Perhaps some other excavator may be disposed to turn his energies into this field of research.

JAMES HOLDING.

NOTE.—In the interest of truth, and of the doctrine of life in Christ, we must correct one oversight in our first paper. In the RAINBOW for April, page

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178, we have spoken of *soter* in John iv. 42, as being rendered *Liberator* in the Syriac, but this is not so, it is *Life-giver*. The Samaritans use the words, "We have heard Him ourselves, and know that this is truly the *Soter*—Life-giver—of the world." And this rendering is very fitting to the whole connection, for it is reasonable to assume that they had heard Him utter the very truths which He had spoken to the woman before she ran to call them to Him. But, if so, they had heard Him declare that He would give them that ask of Him living water, such as whoever drinks never thirsts again, such as shall be in Him a fountain of water springing up into life everlasting. Those who heard this and believed it, as many of them did, (see John iv. 41,) could do no less than give Him the title, *Life-giver of the World*. J. H.

GOD'S WISDOM VERSUS MAN'S WISDOM.

THE Wisdom of God and the Wisdom of Man form the subject of repeated contrasts in the beginning of the First Epistle to the Corinthians; and the reason is not far to seek. Corinth was one of the most highly cultured cities in Greece, and one of the most licentious. Paul, when there, had experienced great difficulties. In *his* eyes it was an important place, for he had remained there eighteen months preaching that "Jesus is the Christ." By his teaching, having aroused the prejudices of the Jews, a great riot ensued which compelled him to leave the city.

The Wisdom of God which he preached was a stumbling block to Jews, and a matter of simple foolishness to Greeks. It is no wonder then to find the Apostle drawing a parallel between the two; and one point on which he evidently intended to rest great weight is his explanation of the fact that not many of earth's great ones had become obedient to the message he was proclaiming. The Corinthian church had not on its roll the names of many who were regarded as *great*, in a literary or political sense. How was this? Was it because the gospel was suitable only for those whose intelligence was not very keen, and whose days and nights had not been consecrated to the study of philosophy? Was it because the great thinkers of the time had discovered the weakness and baselessness of the truths they exhorted the people to believe?

These questions would very naturally cause some uneasiness in the minds of some of the Corinthians, and for their establishment Paul directs special attention to this, showing that God's wisdom was in man's eyes foolishness; and reminding them that, however foolish some of God's purposes appeared in man's estimation, they would be fulfilled in such a way as to show man's utter impotence to frustrate the Divine will. What, although not many wise were allying themselves to the cause of Christ? *That* did not show that there was anything unworthy of credence in the Christian faith, but arose simply from conceit, or an extravagant idea of what man by his unaided (and hence misdirected) reason could discover, or

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from supreme indifference. Paul does not deny the existence of several things, the wisdom and expediency of which seem unsatisfactory to men of the world. But God knows the end from the beginning, and has all power to fulfil His word. Let them be satisfied then, for through a crucified Christ, God was saving those who believed. If through belief in this once crucified, but now risen and exalted Redeemer, their salvation would be secured, the opinion of the world on the means employed by God or the conditions attached to the receiving of this salvation, would matter little. If they should be found in peace of the Lord Jesus when He came, would THAT not be more than sufficient for them? Not many wise men after the flesh, not many mighty, not many noble are called; but did not they who had received the testimony become wise, not after a carnal manner, mighty and noble? For were they not united to Christ who was made to them wisdom, righteousness, and sanctification, and redemption? Yes! they were: and all because of their union with their Lord and Saviour, by following in His steps, actuated by His Spirit (without which no man is His), working that which would obtain the reward of the Highest, and looking unto Him as the Coming King who should give to His servants according to their faith and works. Their patent of nobility could not be traced back for hundreds of years until their ancestors could not be seen in the mists of antiquity, nor did it bestow on them a title or station so great and overpowering as to claim homage from the vulgar throng and respect from their superiors. Their position and state infinitely exceeded all the pomp and outward circumstance of earth; for each of them could—

> "Look abroad into the varied field
> Of Nature, and though poor perhaps, compared
> With those whose mansions glitter in his sight,
> Calls the delightful scenery all his own.
> His are the mountains, and the valleys his,
> And the resplendent rivers. His to enjoy
> With a propriety that none can feel
> But who, with filial confidence inspired,
> Can lift to heaven an unpresumptuous eye,
> And smiling, say: 'My Father made them all.'"

They were the sons and daughters of God Almighty. What dignity, what honour is here! adopted into the family of Him who dwelleth in light and glory unapproachable; whom no one hath seen nor can see—the self-existent Jehovah. Could they fully realise their status they might well be able to smile at the sneers levelled against their foolish doctrines. They had in prospect an everlasting inheritance, in the everlasting kingdom of their Saviour; and compared with *that*, what were the greatest possessions of Earth's sovereigns, possessions which might be seized at any moment by the hand of some one stronger than their rightful owners, ay, and they themselves seized and imprisoned by one greater than themselves,—DEATH!

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The remembrance of such things must have inspired the Corinthians with fresh courage and determination to hold fast their begun confidence, and to press onward toward the mark, striving to win their Heavenly Father's approval. Let earth's wise ones declaim against their worship as they pleased; *their* faith in Him would never wane, and on His promises they could rest, feeling assured that He who had promised would not deceive those who had trusted in Him. The world might rail, sneer, and persecute; but they would look away to their Faith's Princely Leader and Completer, unto Him who was seated at the Father's right hand. They might be driven from home, and friends, and country; but their Master—the Lord of All—had, in the days of His humiliation, nowhere to lay His head; and the servant is not above his master. Death, even, they might be called upon to taste; their Lord had drained to the dregs that bitter cup. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

All Scripture given by inspiration of God is profitable for us, and I think the lessons we in our day may draw from contrasting the World's Wisdom and God's Wisdom, shall minister to strength and encouragement.

One aspect of the World's wisdom is seen in the idea that man by his own efforts will regenerate himself and convert the world. No matter, although his plans in the past have resulted in gigantic failures, and though the present shows no symptom of the amelioration of the race, he confidently predicts a total change in the far-distant future. He does not wish God to interfere and work out *His* purpose, for that would be giving glory to the Creator instead of to the creature: the creature will overtake the task and crown himself with the glory. Scheme after scheme—all perfect according to man's wisdom—has been tried, resulting in making this latter half of the nineteenth century, an age of swindlers, liars, murderers, and infidels,—and all very good. Yes! very good: Satan exults and urges his unconscious tools to fresh exertions in his cause.

War shall end, for all our disputes we shall settle by arbitration; and as ammunition and infernal engines become more and more costly, and regiments decimated or annihilated by merely causing an electric current to flow in a certain direction, we shall find it to be for our advantage to sheathe our swords and study war no more; and to encourage these peaceful and humane objects, our legislature rewards with honours and pensions those who discover the simplest, speediest, and surest means of converting into atoms the greatest possible number of human beings. And so, for the same *peaceful* ends, we see Europe armed to the teeth; for is not the old Latin maxim true:—"If you wish for peace, PREPARE FOR WAR?" until the whole is ready at a moment's notice to wage universal war.

As another example of the world's wisdom, we are made painfully aware every now and again, of the belief held by a large number of

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our leading scientific men regarding the creation of the world, and who write and speak of *Nature* in such a way as to show that they imagine Nature to be a living power and not an exhibition of such. They are so much occupied with analyses and experiments to obtain some groundwork on which to build the theory of spontaneous generation that they have no time apparently to think of One, the Maker of all, and the Source of all life, in whom all things subsist. If once it could be proved that dead matter could give birth to living matter, then a Creator might be dispensed with, could we tell the genesis of the matter producing life. But the most advanced and persistent advocates of this theory are the first to admit that there is not the slightest proof, as yet, of the evolution of the living from the dead—life must precede life. Listen to these words of Professor Tyndall, summing up the result of eight months of incessant study,*—"From the beginning to the end of the inquiry there is not, as you have seen, a shadow of evidence in favour of the doctrine of spontaneous generation. There is on the contrary overwhelming evidence against it," and concludes, "When in our day, I seek for experimental evidence in favour of the transformation of the non-living into the living, I am led inexorably to the conclusion that no such evidence exists, and that in the lowest as in the highest of organised creatures, the method of nature is that life shall be the issue of antecedent life."

We are continually reading of the "inexorable laws" of nature, so fixed and unalterable that all things must bend to their operation; but it does not appear very reasonable to see incessant reference to *laws*, without *any* reference to a Lawgiver. Surely it is not illogical to infer the existence of a Lawgiver from the existence of laws; and if the laws of this Lawgiver be so perfect and harmonious in their working, how great must be His power! He must be above and superior to the laws He has appointed. But there is need for predicating so often the immutability of Nature's laws, for this immutability renders miracles impossible. A miracle, they say, is a violation of one or more of Nature's laws; Nature's laws are inviolable and unchanging: therefore a miracle cannot occur. The boldest savant, in the light of discoveries chronicled every now and again, when the secret things of Nature are ransacked and her hidden forces compelled to do man service—the boldest savant, I say, would not dare to affirm in the face of such facts that all Nature's laws are thoroughly known; and with such an admission (which must be made), how can any one have the audacity to say that some law must be broken before a miracle can occur? There may be laws hitherto undreamt of, the operation of which might result in a miracle. Hence the proposition, that a miracle is a violation of the laws of Nature, proceeds on the pure assumption that all Nature's laws are fully known.

* Speech at the Royal Institution, June 8, 1877.

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The evidence in favour of miracles must be subjected to the same tests as we would apply to prove or disprove any statement made to us by one whom we did not know to be beyond the reach of imposture and lying. A miracle would be evidence of the direct interference of the Lawgiver; in which there is nothing antecedently improbable. Scientific men find it inconvenient to have an All Powerful Ruler ordering all affairs; it upsets all their calculations; and so, if not altogether denying His existence, they place Him at such an infinite distance from His works as practically to lead to the same conclusion. They banish the Creator from the universe he has framed, and they talk of Nature, Fate, and Destiny. "Destiny! dark apology for every error! The strong and the virtuous admit *no* destiny! On earth guides conscience—in heaven watches God, and destiny is but the phantom we invoke to silence the one—to dethrone the other."

Truly the world by its wisdom will not know God; and the exhortation is to us as well as to Timothy, to shun "the profane and vain babblings and oppositions of science falsely so-called." Science can never contradict true religion, for both proceed from the same author. Let scientific men, therefore, pursue their investigations with patient care and abstain (as some do *not*) from entering the domain of religion for the purpose of casting sneers at those who are not advanced (!) enough to live without a belief in the existence of a power greater than themselves. And let the divines abstain (as some of *them* do not) from entering the scientific field for the purpose of describing our most celebrated scientists as "materialists," "infidels," "atheists," and other appellatives of a like significance. Let the divine remember that what is regarded as *science* by one generation, the succeeding generation often flings aside with scornful smile; and on the other hand, let not the savant place to God's credit all the various beliefs said to be extracted from the Bible.

When any new scientific theory has been propounded apparently antagonistic to Scripture, I am sometimes inclined to be amused at the persistent demands made on our divines in certain masked infidel quarters. Using generally strong language these candid reviewers call upon them not to shirk their duty, but either to admit of mistakes being in the Bible, or to show, on scientific grounds, the baselessness of such and such a scientific theory. That is to say, whenever, e.g., Tyndall, Huxley, Darwin, or Haeckel expresses any scientific opinion opposed to the ideas we have received from Scripture, we are bound to rush forward and refute it. But it is simple arrogance, and absolutely unfair and absurd to demand that I, or any one else, should discuss every wild speculation evolved from the productive brains of these eminent men. No, no! when once the *theory* becomes FACT, and is accepted as fact indisputable by those qualified to judge, *that* is the time for examining its bearing on revealed truth.

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Let us not be carried away with every wind of doctrine, but hold fast our profession, looking unto Jesus made wisdom unto us. We have always beside us the Word of God, which is able to make us wise unto salvation, enabling us also to discern the condition and prospects of the world, and acquainting us with the future. And here our faith is tested, and the reliance we place on God's words shown and measured, which brings us to note another form in which the world's wisdom is manifested, viz., in declaring that certain parts of God's testimony will never be fulfilled as they stand. This is an old theme, but it is one of the utmost importance—one, the belief of which, must of necessity undermine our faith and place us in a similar position to that of the storm-tossed mariner, without map or compass, struggling in the midst of darkness and tempest. If the Bible be not a "light unto our feet, and a lamp unto our path," why was it given? Was it placed in our hands merely to perplex us—to drive us to despair by making the darkness appear more visible? Was it given to bring into play our mental powers, and exercise them in intellectual gymnastics? Or was it bestowed to enlighten man, to reveal facts to him which otherwise he could not have known, or to puzzle, confuse, and mislead? Truly he is a bold man who dares to affirm that God intended to perplex: his boldness is unspeakable if he affirms that God—the Author of language—could not state in plain simple terms, suited to the humblest capacity, what He wished to communicate. From the circumstances, we can come to no other conclusion than that God *did* choose the fittest, i.e., the plainest words to convey His meaning; and whether man will accept them or not, they stand. Prophecy a dark subject! The apostle Peter's idea was a very different one. He compares prophecy to a "light shining in a dark place until the day dawn." And is not this the same image previously referred to, which David had in his mind when he spoke of God's word being "a light" to his feet? No! we rest no confidence in the wisdom of interpreters, for we are firmly convinced that the Bible is its own best interpreter. How have God's promises been fulfilled in the past? In the same way we expect they will be fulfilled in the future: the one is the earnest of the other. If any one examines all the passages stated by the four evangelists to have been fulfilled during our Lord's sojourn on earth, comparing the fulfilment with the prophecy, he will see if the prophecies have not been fulfilled to the letter. How else can we be sure there is a fulfilment, if the prophecy and the fulfilment do not correspond?

In these days of ours, when scepticism is rampant in all departments of literature—when faith in the fulfilment of unfulfilled prophecy forms no part of the popular creed, it is refreshing to call into remembrance the stability, certainty, and reality of the words of God. They are His words and not man's, and He is the same, yesterday, to-day, and for ever—the Almighty God able to accomplish all He has said.

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The things to happen in the last days are clearly revealed to us, so that we may know beforehand what to expect from the world if we are found on *its* side; and on the contrary, if on God's side, what promises are ours both now and hereafter. We must either be among those who are watching and preparing for their Lord's return, or among those who are termed the children of this world and of darkness, marrying and giving in marriage, eating and drinking with the drunken, whose sole aim is to amass money, to enjoy life, and to leave behind them something by which the world may remember that such a one has been. Consciously or unconsciously we have made our choice—a medium does not exist. The world may hold forth glittering prizes, but what lasting enjoyment do they bestow on him who has toiled from morning till night, and who, after all, may grasp them to find apples of Sodom his reward? But Christ's promises are yea and amen; *they* cannot fail. And ere long it shall be demonstrated in the eyes of an astonished universe, *who* are the wise, those who believe the explicit promises God has given, waiting with patience for the time He has appointed when the heavens shall not hold Immanuel, when He shall bow the heavens and come down to execute righteousness and judgment on the earth, regarding with holy, trustful confidence the revelation of the future He has given; or, on the other hand, those whose lives are guided by worldly policy and expediency, having cast aside Bible facts and doctrines as ancient myths and primitive superstitions, quite out of place in this nineteenth century. May we be among those who have earnestly sought after and obtained that wisdom which is from above, by which alone we shall be enabled to guide our barque through the gloom and storms of the present, into the glorious sunshine of everlasting day.

Kirkcaldy, N.B. J. MILL, JUNR.

MAN REGARDED AS A FREE AGENT.

Acts xiv. and xvi.

FROM what has already been stated,* you will be quite prepared to hear that I believe man to be a free agent, and, therefore, accountable for so much—and no more—as he knows of God's will concerning him. It seems to me that, with the word of God in our hands, this ought never to have become a question: nor would it, if man had not "sought to be wiser than it is written."

Let us first take a summary view of the position. At first, God "made man upright," but man "sought out many inventions." It might not unjustly be charged to him, though the language may seem strong: Man fell, because he sought to find God out in a lie! Alas! how soon did man prove on which side the lie lay

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* Election and Freewill. RAINBOW for May.

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when he feared to face Infinite Truth! Even when he had corrupted his way, God, in His mercy, placed many checks and restraints in his way that should guard him from sin; and afforded him means to restore him to the Divine favour when he had sinned. Even the election of some was intended to be a blessing to the many, till man, in his opposition, became so perverse that he was left to his own evil course. And for ages has this been the case with multitudes. Take the history throughout, we can come to no other conclusion than that man was a free agent; that what he did was done of his own will. We say nothing of temptation, or of the inherent weakness of the creature *now* to mitigate the force of the conclusion. Man sinned: he sinned of his own free will: he was not compelled to sin. This may appear no more than a reiterated truism; nevertheless, I fear that some minds hardly take in the full import of what it involves. Let this fact be well kept in mind. Since the introduction of the gospel, light and mercy have fallen with healing radiance on a dark world. Yet still, even now in this nineteenth century of the Christian age, of the vast mass of the human race it may be said that "God suffers them to walk in their own ways." There is a great mystery about this, I admit, which one day will be cleared up, and when it is, I believe that God's justice, wisdom, and love, will be made signally manifest.

But the main object of this dispensation is to call out, from among all men, an elect Church, which shall be to the glory of God's grace. This admitted, we pass on to the question, On what does man's responsibility rest? My answer is, On what he knows of God, and His will, and whether he yields allegiance to this or no. Just this, and no more. He is not responsible for having a sinful nature. This he cannot help, nor will he be judged for being in possession of it, for Christ hath made full atonement for original sin, and for what a man merely inherits, there is no final condemnation. Besides, for this, man pays the penalty by his actual death. Man will be judged by his knowledge, and his deeds, and for nothing else.

It is very true that man is naturally prone to evil, but it is equally true that God has given him a conscience, by which he is able to test good and evil when placed before him; and he also possesses a *will* to choose or refuse the good. It is quite true that "in man" himself "there dwelleth no good thing;" but it is not true that he is left so completely to himself that he is never prompted to desire the good. If you were asked the question, I believe that the conscience of every man who has been at all acquainted with God, His goodness, love, and mercy, would answer emphatically—*No;* God has left a witness of Himself to man in many ways, but in none so much as the silent witness in man's heart. It is true, as Jesus Himself says, that "no man can come to Christ except the Father, who sent Him, draw him." But what mean those promptings and drawings towards Christ which

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every now and again sway a man's heart whenever the gospel is faithfully proclaimed, but which does not always make it yield after all, but the very drawings that Jesus speaks of? The more of light, the more also of power; for there *is* a power in the truth which appeals to that good principle in man's heart which God has given for his welfare. If this be not true, I do not see how any man can be responsible, or on what principle he is to be judged. But the word of God is clear on the matter. A man is to "be judged *by that he hath*," and not by that "he hath not."

Again, God does not leave man in such a state that the offer of salvation by the gospel should prove a mere mockery to him. We read how He strove, by His Spirit, with the sinners that "perished in the flood," and declared that this striving should cease. And so it is all through. He bears long with man in his rebellion and sin. He sends His witnesses, again and again, to warn and reclaim him, and only when everything fails, is he given up to reap the evil of his own doings. In the case of the Jews, we have seen how true is all this. Who can read God's tender pleadings with them to give up their evil ways, without feeling that He had nothing in His heart but good towards His sinful creatures, who were so bent on their own destruction—unless, indeed, he believes the monstrous conclusion, that God was but mocking them with these pathetic entreaties, well knowing that it was not in *their* power to turn, or avail themselves of His mercy? To bring the thought home more powerfully, I would ask you. When God says, "As I live, saith the Lord, I have no pleasure in the death of the sinner, or wicked, but rather that he should turn and live," "Turn ye, turn ye, for why will ye die?" do you believe that He is merely mocking the sinner? And yet, if man be not a free agent, it must be so! Let us take a momentary glance at that affecting picture of our dear Redeemer weeping over Jerusalem. Oh! the deep tenderness of the yearning of that loving heart! and what does He say in those burning yearning words of His! "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, *and ye would not*." Can any one look on this scene, and hear these thrilling words forced from a bleeding heart, and still say that man is not free to choose, or refuse?

Is God friendly to man, and disposed to help him in his need? Let us listen to the song of the angels at the birth of the world's Redeemer: "Glory to God in the highest, on earth peace, and goodwill towards men." Take the whole tone of the New Testament teachings and declarations, and we are forced to the conclusion that God is most graciously disposed towards man. He has afforded the utmost proofs His love could show. His promises are repeated again and again, of His readiness to receive, forgive, help, and bless all who come to Him in the name of Jesus; and man *can* accept,

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or refuse, the overtures, and trample this goodwill of his God under his feet, or esteem it a priceless treasure. But, if he refuses, and continues the gift of eternal life, he must abide the dread consequences: there is no alternative.

Some may say—"How can a man accept that which He cares not for?" My answer to such a question is this: When a man can honestly look up into God's face, and say, that he is not able to yield to inward promptings towards his Saviour, that he is not able to pray for the help promised him, that he is not able even to *try* to do God's will, *then* it will be time—and never before—to say that God offers to man a gospel which is of no value to him; a redemption which leaves him exactly where he was, a slave, lost, and undone; a heaven he can by no possibility gain; and an immortality that is nothing but an empty sound; and then (God forgive me, if I speak with irreverence) man is indeed mocked, and God is unfaithful, and dishonoured!

Another question may arise—"Why does God then bring some men into such a high position and privilege as those are supposed to enjoy whom we designate the Elect?"

I have already endeavoured to show in my former paper some of the reasons which apparently actuate the Divine mind. One grand ruling principle predominates, that through the elect a wider blessing should come upon others; for so it "seemeth good in His sight, who ordereth all things after the counsel of His own will." Such are able to teach from experience "the wonderful works of God." From the heavenly light that has shone into their own souls, they can better demonstrate to others what the love of God in Christ is. And, being "men of like passions," they are able to sympathise with their fellows, and so attract *them* to the same Saviour they love and serve; and also, by their lives, they will prove that they are worthy of God's special favour: for these will be found to be the noblest and best of the sons of men. God is perfectly righteous in conferring special marks of His favour on some more than others. There is no dead level in the universe. It is neither in heaven, nor the earth. Unity in variety, is God's grand method of order and harmony. Surely, no man would desire that God should not exercise His right, as Sovereign Lord of all, in choosing whom, and what He will, for certain purposes that seem good to him; especially, when it is borne in mind, that He has conferred a similar right and privilege on man with regard to the choice he makes from amongst his fellows. We choose our immediate friends, to whom we give our confidence and love, and no one is damaged thereby,—nay, often it has the effect of producing more good to others. Some will say—If this be true, what can be made of such passages as these, "Jacob have I loved, and Esau have I hated," and, "Therefore, He hath mercy on whom He will have mercy, and whom He will he hardeneth?" My reply is this—It is said that the proper rendering of the first quoted should

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be, "Jacob have I preferred, and Esau have I disregarded." I see nothing very particular here to interfere with man's free agency. Esau, in a weak moment, gave up "his birthright for a mess of pottage." The conduct of Jacob all through is open to grave censure, for his deceptive arts in trying to anticipate the fulfilment of the promise; and, though an elect man, he pays very dearly for his sins; but no one can deny that Esau's act was his own. It was a matter of *choice*. And how lightly he regarded his privilege as the firstborn, is apparent by his throwing it away under so slight a temptation.

I see nothing in the election of Jacob but an act of God exercising his own will. Jacob was to inherit *the* promise, and become the head of God's people, Israel: but Esau, though deprived of the honour of his position naturally, is not left without a blessing. In his lifetime, he became great and eminent, and founded a nation, which existed for a length of time side by side with Israel. The rapidity of the rise of this man under his blessing, contrasted with the weary years of labour, disappointments, and disorder, which mark the career of Jacob, is not without its lesson to us, and perhaps some of us have not yet thoroughly learnt it.

With regard to the other passage—God having mercy on whom He will, and hardening whom He will—we must bear in mind that the apostle is speaking of the Jews—or Israelites, if you will—both as a nation, and an election of grace. In all cases, God bestows mercy as a Sovereign act. He confers favours on whom He will. It is as though Paul said, "Israel has sinned, and is given up: and yet, from among these doomed people, some are chosen on whom God confers special favours, while the rest are passed over and allowed to become hardened in their sin."

What I understand by God's "hardening" the sinners is this: That He withdraws all the restraints and influences He had hitherto afforded them, because *they have been abused*, and now punishment, or judgment, must take its course. And if God sees fit to make use of such individuals, or a nation, to show to the sons of men His justice, and supreme authority, is there any unrighteousness in Him? God forbid! Nay, does it not thoroughly accord with our own views of what is right and fitting? And is not the argument as applicable in the case of a single individual—as Pharaoh, for instance—as that of a community, or nation? "In man," we are told, "dwelleth no good thing." If God leave man to himself and the devil, what more is required to "harden" a man's heart? God has but to withhold His grace, for man to become a demon incarnate. But if He sees fit to do this in exceptional cases, and under exceptional circumstances, and for certain purposes, we have no right to insist that this is His general method of procedure, unless it be proved to be such. God "*delights* in mercy:" it is the joy of His infinite existence: but "judgment is His strange work."

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There is one thought I must enforce here, and that is: No mercy comes to man because *he* wills it. No; from first to last, it is a free gift from God, the Sovereign of all. Now, with regard to the two passages on which our thoughts have been built, I would advise that you do not strain or force them from their natural meaning. Take the first, "As many as were ordained to eternal life believed." Now, if we bear in mind the special view that must have prevailed in the minds of the apostles and early believers, that this dispensation was for the special purpose of calling out an elect church from amongst all men, the utterance seems perfectly natural: but mark well,—the word of God never says that none but the elect shall be saved.

One passage of truth from the Word of God is not to be hugged to our bosom as a precious darling at the expense of others which are hardly looked at by some, much less examined. One text is as true as another, and if we are not able to harmonise them the fault lies in us, and not in God's word. We may learn a little now, but much more remains to be learnt and understood. As yet "we see through a glass *darkly*," but the more our hearts and minds become purified with the grace of God, the more clearly shall we apprehend and understand the ways of God to man. If God at one time "suffered all men to walk in their own way," He now calleth all men to repent and believe on His dear Son Jesus Christ, that they may have eternal life. This call is real; it is an earnest, yearning call, prompted by infinite solicitude, and infinite love. Man's way leads to darkness and death, it ends in corruption and extinction; but the gift of God is eternal life through Jesus Christ our Lord. This precious gift may be his, if he will but obey the call, and lose *his will* in the will of his Heavenly Father.

In bringing my remarks to a close, I desire to lay three conclusions before you of which I feel thoroughly assured.

1st. That God is love, and has provided a salvation—a real, tangible, glorious salvation—alike for all, by giving His beloved Son for their redemption.

2nd. That He has had an elect people from the beginning of our race down to the present time, and will have an elect people up to the end of this dispensation, when "the fulness shall be brought in,"—"the day of Jesus Christ," who will then be acknowledged earth's Redeemer and King.

3rd. That man is a free agent, to whom God has manifested mercy and goodness, of which man, being placed in a position to know and understand the gospel of salvation by Jesus Christ may avail himself, and with God's promised help, may even win his way to the highest position.

The fact of God suffering any to walk in their own way, and do their own will at all, is very suggestive. Men fancy that God's plans of government are inimical to their enjoyment; His precepts, a heavy yoke of bondage. They become restive, and "kick." The

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tempter tells them they will live the best of life. On this side, there is pleasure, fame, and wealth, all in harmony with a man's will "after the flesh." On the other, there is restraint, privation, self-denial, and exposure to suffering, and this is out of harmony with man's will "after the flesh. "True, there is the promise of good in the end, but it is so far off, seems vague and indefinite; while the other is near, within our grasp: we have but to stretch out the hand and it is ours." So men argue, and they rebel, and God suffers them to walk in their own way of "fancied delights," that they may find that there is no real good, no real satisfaction, apart from Himself—"the giver of every good and perfect gift." For ages the bulk of the race have been walking in their own way, and it is to be feared that too many of those who have professed to have given up their own ways and to follow "in the good ways of the Lord," only do so by profession while they are making their own paths. But to all who will hear, "God calleth to all men everywhere to repent, and believe the Gospel," and if they yield, a hearty welcome awaits them to a loving Father's heart and home. Yet, to *all* the word of admonition is addressed, which we do well to heed. "He that soweth to the flesh, shall of the flesh reap corruption." This is sure. But here is encouragement for every effort in the right direction. "He that soweth to the Spirit, shall of the Spirit reap life everlasting."

It may be said that I have observed a strange reticence in quoting texts in support of my argument in this paper compared with the first. It is true; and not without reason. It appears to me, as I believe it must to every candid mind, that the whole tenor of Scripture, from Genesis to Revelation, sustains the argument. Man's free agency is a doctrine, or principle, of the Bible as clear and unmistakable as that of election. What need, then, of quotations?

I now bring my remarks to a close, without saying all I wished to say, because of time; but in all honesty, and, I trust, godly sincerity, I am not aware that it has been said precisely in the same way by others. I am not at all anxious about that: for I want, as much as possible, to find out God's will for myself, and would do all I can to urge others to study the Word of God—not in isolated texts—but as a whole, and I believe we shall get more quickly at its true meaning and scope. Difficulties will appear and blunders will be made; but far better will it be for us to be found faithful in our search with the light we have, however dim it may be, than to be in the position of the slothful servant. "The *secret* of the Lord is with them that fear Him, and He will show them His covenant." May *we* ever have the fear of the Lord in *our* hearts, and before *our* eyes, then this happy and most blessed privilege will be ours. Amen. S. B.

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"THINGS WHICH MUST SHORTLY COME TO PASS."

REVELATION i. 1.

No. XVI. (*Concluded.*)

VII. THE LOOSING OF SATAN AND HIS FINAL RUIN.

BUT the seventh chiliad of time as the day of man's rest will have its evening too. When the seventh day is recorded as *God's* day of rest, it has for its limit *no* morning *no* evening. His time for rest or work has no limit. When "God in the beginning created the heaven and the earth" it was not *His* beginning but *theirs*; when He rested from all His work which He had made He ceased not to work, but only in that particular. Ever working, ever resting. Watts nobly sings,

Thy throne eternal ages stood
Ere seas or stars were made,
Thou art the ever living God
Were all the nations dead.

Eternity with all its years
Stands present in Thy view,
To Thee there's nothing old appears,
Great God, there's nothing new.

Our lives through various scenes are drawn,
And vexed with trifling cares,
While Thine eternal thought moves on
Thine undisturbed affairs.

But Earth and Time, as the scene and space of man's work and man's rest, will, with its seven-thousandth year, we believe, complete its history and reach the limit assigned to both by the Creator, so far as revealed in His word. Hence we read of the closing in of this day of millennial glory with shadows dark and deep, though happily of brief duration, termed a little season. For the Dragon, that Old Serpent which is the Devil and Satan, is bound only "until the thousand years should be fulfilled, and after that he must be loosed a little season." (Rev. xx. 3.) This is a most wonderful fact in revealed truth; and one end of his life being thus prolonged will doubtless be to magnify the power of God as greater to hold him in check for a thousand years than at once to crush and destroy him. But power and daring enough remain in him after this his long imprisonment to dare and defy Omnipotence yet once again, and he will find moreover ready and willing agents through whom to carry out his presumptuous design. For we read, "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth, Gog and Magog (which we must be careful not to confound with the pre-millennial gathering to battle under the same name) to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth,

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and compassed the camp of the saints about, and the beloved city," by which we understand an encampment round about restored Jerusalem, which for a thousand years has been the earth's metropolis. This will be Satan's and man's combined and crowning act of presumption, in chastisement for which we wonder not to read on, "And fire came down out of heaven from God and consumed them. And that enemy who deceived them was cast into the lake of fire and sulphur (the most effective for the destruction of life), where both the beast and the false prophet were cast, and they will be tormented day and night for the ages of the ages." (Emphatic Diaglott, Rev. xx. 7-10.)

Thus we see every dealing of God with man commencing with blessing, through man's degeneracy ending in curse. In Eden "God blessed them and said, Be fruitful, and multiply, and replenish the earth," but how soon! "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life." And curse continued until "God saw that the wickedness of man was great in the earth, and it repented the Lord (wonderful words) that He had made man upon the earth." The very faculty given to man above the brute, that he might glorify God and enjoy Him for ever, he employed to sink himself beneath the brute and to corrupt his way upon the earth, and so the flood came and destroyed them all. Again God began with man, and to Noah and his sons He said, "Be fruitful, and multiply, and replenish the earth;", but how soon he had to interfere with devices laid in defiance of Himself! and He scattered them abroad upon the face of the earth. They said, "Go to, let us build;" and they went to, and 'got up a company' without God; and what came of it? What has come to many companies since, whose reckoning has been without God—Babel. Again God began with Abram, saying, "I will bless thee, and make thy name great, and thou shalt be a blessing." A few centuries pass away, and what do we hear Him say to the seed of Abraham? "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth; therefore will I punish you for all your iniquities. Can two walk together except they be agreed?" (Amos iii. 1-3). And when they had filled up the measure of their iniquity by crucifying their Messiah, soon, very soon, the curse fell upon their city to its destruction, and upon their nation to its dispersion. The very canon of Old Testament Scripture, commencing with so much of blessing to the race, closes with the warning, "Lest I come and smite the earth with a curse" (Mal. iv. 6). Again God began with man on the day of Pentecost in the endowment of the church with blessing and power to bless, and the chapters that open in greatest blessing we have seen close in the greatest curse the earth has ever seen, in Satan's masterpiece, the Man of Sin.

But now the greatest wonder of all is, that millennial blessedness

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should end in curse let loose again, resulting in the siege of restored Jerusalem, "the beloved city:" for which act of presumptuous folly and wickedness fire descends from God out of heaven and devours them. Thus briefly and graphically is the overthrow of man and man's enemy described, and such a direct intervention of judgment we may suppose to have been imperative, for we cannot conceive of the city and its inhabitants as in any way qualified to sustain a siege or resist an assault.

Now must take place that most awful if not most wonderful event of human history,

THE GENERAL RESURRECTION AND JUDGMENT,

wherein, according to our Lord's words, "all that are in their graves shall hear His voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment" (see Alford), and according to John, "The sea gave up the dead which were in it, and death and Hades delivered up the dead which were in them." And here let us note that the resurrection of the one class is as real a bodily resurrection as that of the other; for we must insist that the *promise* to the believer is not less a *threat* to the unbeliever, "I will raise *him* up at the last day." Not only in the words above quoted have we this revealed, but Paul to Felix declares, "there shall be a resurrection both of the just and the unjust." (Acts xxiv. 15.) Nor may we inquire of these, any more than of those in the first resurrection, "How are the dead raised up, and with what body do they come?" It should suffice us to hear our Lord first say, "Fear Him which hath power to destroy both soul and *body* in hell;" and finally John, "I saw the dead, small and great, *stand* before God." In the body, men have sinned; sin hath been to a great extent the result of its promptings; in the body, therefore, men must receive their sentence, and the body as well as the soul must become the subject of the second death." We must all be made manifest before the judgment seat of Christ, that each one may receive the things done *through the body* according to the things that he did, whether good or bad." (2 Cor. v. 10. See Alford.)

Thus before the great white throne (emblem of omniscience, purity, and perfection in judgment) set up in the heavenlies must appear in one dread assembly all fallen intelligences, human and angelic. But first in order we think must come the judgment of angels; sinners as they were before men, we suggest that their judgment will be likely to precede that of men. And that they are to be judged is evident from two passages, "Know ye not that we shall judge angels?" (1 Cor. vi. 3.) and "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day" (2 Peter, ii. 4; and Jude 6). From which it is evident that before Satan and his legions are consigned to the lake

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of fire, he and they must stand in the judgment to receive their sentence from Christ and his saints, then seated with Him in the throne of His glory. Now it shall be seen whether *all* the angels who kept not their first estate come under the judgment of condemnation; or whether (as some think) Christ went and preached to these spirits in prison during the forty days that elapsed between His resurrection from the tomb and His ascension from Mount Olivet. What Peter meant when he wrote that *crux* of all commentators, 1 Peter iii. 19, 20, we then shall know. That the preaching of our blessed Lord to any spirits anywhere could be in vain cannot be thought; "He shall not fail nor be discouraged;" but to whom and to what end this was, we then shall see. Certain it is that Peter apprehended a feature of our Lord's mission to fallen spirits about which, to say the least, there is much obscurity. That Satan, the tempter of our race, was first the tempter of his own, we believe. That the sin of the tempted is less in degree than that of the tempter is certain. That the weak are always the prey of the strong, if God be not their helper, is equally certain. That His tender mercies are over all His works, His word declares. That His rational creatures, both human and angelic, share those mercies most, is evident. That He has been long-suffering toward men, not willing that any should perish, but that all should come to repentance, Peter declares. That grace has been shown to elect angels, enabling them to keep their first estate, and may yet have been shown to others who kept not their first estate, is at least suggested by the passage quoted from Peter.

With what absorbing interest, an interest surpassing all other, shall we then discover the origin of evil. How amidst the hierarchy of heaven *one* was found with pride and daring enough to dare Omnipotence, and others too of meaner rank to join the rebel host! How much of fact or fiction, how much of inspiration our Milton had, when he penned that glorious commentary on Hebrews i. 6, we then shall know:—

"Hear all ye angels, progeny of light,
Thrones, dominations, princedoms, virtues, powers,
Hear My decree, which unrevoked shall stand:
This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At My right hand; your Head I Him appoint;
And by Myself have sworn, to Him shall bow
All knees in heaven, and shall confess Him Lord.
Under His great viceregent-reign abide
United, as one individual soul
For ever happy: him who disobeys,
Me disobeys, breaks union; and that day,
Cast out from God and blessed vision, falls
Into utter darkness, deep engulfed, his place
Ordain'd, without redemption, without end."
. . . . . .
Satan; so call him now; his former name

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Is heard no more in heaven: he, of the first,
If not the first archangel, great in power,
In favour and pre-eminence, yet fraught
With envy against the Son of God, that day
Honoured by his Great Father, and proclaimed
Messiah, King anointed, could not bear,
Through pride, that sight, and thought himself impaired,
Deep malice thence conceiving, and disdain!
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolved
With all his legions to dislodge, and leave
Unworshipped, unobeyed, the throne supreme,
Contemptuous. *Paradise Lost.* Book v.

Then shall it be shown who was chief sinner and who next and next. And if the least responsible shall be the *first* to die, it will follow that the first that sinned shall be the longest sufferer and the *last* to die. For now the lake of fire, "the everlasting fire prepared for the devil and his angels," must receive its first consignment. Strong and mighty angels, those terrible ministers of vengeance, must now fulfil their dread mission, for at length "the time" (Matt. viii. 29) so long delayed has come. No longer a prison, a bottomless pit; but a lake of fire, a pit of destruction, an everlasting destruction in the sense that it will be irretrievable, resulting in extinction, that God may be all in all.

When thus man's tempter has been judged and received his sentence—the execution of which may last for an age or ages—man the tempted must stand in the judgment to receive his sentence too. And then must appear the scene depicted first by our Lord in Matt. xxv., and then by the Seer in Patmos, Rev. xx. 12. And because great difference of opinion exists as to the identity of these two scenes, we will fortify our position by quoting one who will be an authority with some if not with all. Dean Alford, in his commentary on Matt. xxv. 31–46, says, "We now come to the great and universal judgment at the end of this period—the millennial kingdom—also prophesied of distinctly in order in Rev. xx. 11-15, in which all the dead both small and great stand before God. Notice the precision of the words in verse 31, 'But when,' literally 'whenever,' this setting forth the indefiniteness of the time, the 'but' showing the distinction from the two parables foregoing, and 'then' to mark a precise time when all this shall take place—a day of judgment." Then must be seen standing in the judgment the parents of our race (unless indeed already manifested at the pre-millenial assize), when we shall learn the measure of their responsibility, and their interest in that atonement about which they can have known so little intelligently. Whether the sin of Eve, who was the first in the transgression, was equal to that of Adam, seeing that he was alone when the prohibition was given, and she was assailed by the tempter as the weaker of the two. Then must stand in the judgment the first man-slayer, who only in the blow that proved fatal to his brother could become aware of

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the meaning of death, and what would cause it, and could only measure his guilt when God said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." (Gen. iv. 10.) That he *was* of that wicked one is more evident in his hate of his brother's righteous works than in slaying his brother, which was but the sad fruit of an evil root. Then must stand in the judgment those ancient sinners to whom the seventh from Adam prophesied, saying, "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them." Thus early in the world's history were men warned of judgment to come upon all ungodliness. But if it shall be more tolerable for Sodom and Gomorrah, for Tyre and Sidon in that day than for sinners of later date, what may not be said for these to whom judgment became first proclaimed. And this we take to be an important feature in the judgment now under consideration, the relative responsibility of the judged, the principle contained in the words, "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke xii. 47, 48). And hence it is manifest that Omniscience alone *could* be the judge of quick and dead. For then shall the righteous of all ages, countries, climes and times, who have in that sense which God will approve obeyed the law written in their conscience, be invited with a "Come ye blessed of my Father," much to their astonishment as it would seem, from their response, "When saw we thee," &c., having had, it may be, no Scripture revelation, but only the law of kindness written in their hearts; while others who have had gospel light and teaching shall be found on the left hand, learning but too late that faith without works is dead, being alone, as they shall hear from the lips of the Judge their sentence, "Depart ye cursed."

Whether all that have ever lived and breathed the breath of life will re-appear to stand in judgment there, may admit of question in the light of some portions of Scripture testimony. If "the King whose name is the Lord of hosts hath said concerning Babylon, her princes, and her wise men, her captains, her rulers, and her mighty men, they shall sleep a perpetual sleep and not wake" (Jer. li. 57), and "As many as have sinned without law shall perish without law" (Rom. ii. 12), for "Where no law is there is no transgression" (Rom. iv. 15), it *may* be, that the heathen to whom the word of God has not been sent, comprising the myriads of India, China, and the aborigines of Africa, America, and Australia

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in the ages long past and gone, who, so far as we know have had no revelation, will *not* be raised to judgment, but in their present death have already utterly perished. And when we consider the infinitude of the human race, that during its seven thousand years' history shall have been born to live a few brief years, and then to pass away like a forgotten dream, a vast proportion of which have had no more moral training or acquaintance with a Creator than the brute creation around them, we feel driven to one or other of two conclusions, either they will be raised and *without* judgment become subjects of a revelation in some future age, or, in their present death continue dead, and prove to have been "put away like dross," to be taken into account no more.

We are not unmindful that "the wrath of God is to be revealed from heaven against all ungodliness and unrighteousness of men," but it is to such as hold the truth in unrighteousness, and, therefore, to such as have had a revelation of what truth is. Nor would we tamper with the words already quoted, "All that are in the graves shall hear his voice," &c., and, "I saw the dead, small and great, stand before God," &c. But finding the word "all" admits of considerable qualification in *some* Scriptures, we incline to think that it may also *here*. And when we consider the necessity of the chaff to the wheat, and that both grow upon one stem from one root, and that the wheat he will gather into his garner, but he will burn up the chaff with unquenchable fire; we feel urged to inquire in more senses than one, What is the chaff to the wheat?

The extent of revelation to the antediluvian world is to us almost entirely unknown. Whether Enoch was a preacher of righteousness as well as a prophet of judgment we are not told; we may almost surely infer it, but with what result we know not. Noah is expressly called a preacher of righteousness, but whether even his wife, his sons, and his son's wives were obedient to righteousness, or saved in any other sense than from a watery grave we know not. Whether Lot's dark lantern was the only ray of light that ever shone upon the cities of the plain we cannot tell; but that the inhabitants of Sodom and Gomorrah must stand in the judgment appears certain from our Lord's words in Matt. x. 15. Whether the inhabitants of Canaan had a visitation of mercy ere God by Israel visited them in judgment, to destroy and dispossess them for all the abominations which they wrought in their Moloch worship we are not told. That Nineveh *was* so visited and repented at the preaching of Jonah we *are* told. What the condition of the world, and what its measure of accountability has been in the various epochs of its history wherein God has been, or seemed to be, silent over it, we are left to conjecture.

Those centuries that elapsed between the closing of the old canon of Scripture and the opening of the new, during which the cry of God's people must have been ascending to heaven, but He answering not, neither by dreams, nor by Urim, nor by

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prophets, but every man did that which was right in his own eyes, excepting those few who feared the Lord and thought on His name: and those centuries that preceded the Reformation wherein the very Bible itself became buried or veiled in an unknown tongue: how it has been that in the moral as well as material universe, some parts have been light, others dark, and others again in perpetual twilight: how dark places of the earth have continued full of cruelty age after age: how justice and sovereignty harmonise in Him in whom there is no darkness at all, we shall in that day learn to our entire satisfaction.

What an unveiling of God and man shall that day bring! What deeds of darkness accomplished, but never known beyond their perpetrators, shall the light of that presence reveal! What purposes of evil formulated but never accomplished for lack of power and opportunity must come forth for judgment then! "As a man thinketh in his heart, so is he," and at this judgment seat the thoughts and intents of the heart shall determine a man's works to have been good or ill. The covetous and oppressors who would have devoured widow's houses and disinherited the fatherless had not God pleaded their cause, shall then be judged, as if they had brought their wicked devices to pass; and many shall be found to have coveted Naboth's vineyard without Ahab's power to acquire it. For now has come the day when "God shall judge the secrets of men by Jesus Christ, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts," "when the earth shall disclose her blood and no more cover her slain."

And not only the ages past and present shall stand in judgment there, but the myriads yet unborn, who shall people the earth during the millennial period; and who shall measure the accountability of that age, when Satan shall be bound and the Saviour shall reign, when righteousness shall be the rule and sin the exception? Surely sin against the light of that day will be sin indeed! But the judgment must sit and the books be opened; and every man shall be judged out of those things which are written in the books according to his works. The judgment of Matt. xxv. and Rev. xx. is expressly a judgment of *works*. No question of creed or caste or nationality, Jew or Gentile is here; every man's work as the *result* of creed or no creed at all; results not causes now are judged. "Inasmuch as ye *did* or did *not*;" so runs the sentence. "And whosoever was not found written in the book of life"—here let us note the individuality of the judgment and sentence—"was cast into the lake of fire." This which is shown to John as a lake of fire is called by our Lord in Matt. xxv. "everlasting fire," and elsewhere is by him explained as *destructive* of body and soul in hell (Matt. x. 28). Paul also speaks of it as everlasting *destruction* from the presence of the Lord (2 Thess. i. 9). But let any who doubt the finality of

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this end of the wicked consult the following seven passages, to which other seven might soon be added: Ps. xxxvii. 10 and 38, Ps. cxlv. 20, Obad. 16, Mal. iv. 1, 2 Peter ii. 12, Jude 12. From which it should appear to every candid mind, that the emblem of fire is employed by God as the most destructive element known, that thereby we might learn his will concerning the lost. That is *not lost* which *can be found* anywhere, neither has that perished which continues to exist.

And when thus the work of the Son of God shall have been accomplished in the salvation of the redeemed, and in the destruction of the works of the devil then must come

THE SURRENDER OF THE KINGDOM

"to God even the Father, when He shall have put down all rule and all authority and power; for He must reign till He hath put all enemies under His feet. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." Can this be, while a rebel will exists, human or angelic, *anywhere* in His universe? Not to our understanding of His being *all* in *all*. But when at length the last sinner has died, and with him death itself finally swallowed up in victory, the mystery of God therein will be truly finished. The purposes of Jehovah in Creation and Redemption having been completed by the revelation of Himself in a trinity of persons, "in bringing many sons unto glory," Jehovah reaches —recovers—that primeval *status* which was His while as yet the Word was in the bosom of the Father, and shall then become what we take to be expressed in the words "*God, all in all.*"

Then must appear

THE NEW HEAVENS AND THE NEW EARTH,

the last and best vision granted to John. For if the division of chapters had been ours the first verse of Rev. xxi. would have been the last verse of Rev. xx., regarding it as we do in point of order the *last* thing shown to John and the *end* of revelation. All that follows in point of record is but former vision in detail. We find mention of the New Jerusalem coming down out of heaven from God as the portion of the overcomers in Rev. iii. 12, and here in Rev. xxi. we have its description in detail. And this portion shall become theirs at the commencement of millennial glory, which now is done away by that glory which excelleth, in the new heavens and the new earth. For in the presence of the great white throne the earth and the heaven—that now is—"fled away, and there was found no place for them," which we take to be but another form of expression for that of Peter's, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." This being so, it is evident

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that *all* then living upon the earth must become—as to their bodies—the subjects of some change, that together with the risen dead they may stand before the great white throne for judgment *after* the material earth shall have passed away. But the new earth now under consideration has "no more sea." No more continents dividing nations and interests into home and foreign relations, no more islands isolating from their fellows ever so many or ever so few. One vast home without apartments, one vast country without provinces, one vast earth without sea. If in any sense whatever a *material* earth, we may be sure it will not be land without water: if as some think this has been the foreshadow and reflection of that which shall abide, we may yet have acquaintance with rivers, lakes, and inland seas, but troubled ocean seas *no more*.

The finality of revelation to the believer we have already seen in the words, "And so shall we ever be with the Lord" (1 Thess. iv. 17). The remaining finalities we have now reached in these words, "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 15). "The devil that deceived them was cast into the lake of fire" (Rev. xx. 10). "Then cometh the end, when He delivereth up the kingdom to God and the Father . . . . that God may be all in all" (1 Cor. xv. 24, 28. Alford); and, lastly, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea" (Rev. xxi. 1).

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him and it shall be recompensed to him again? for of Him and through Him and to Him are all things to whom be glory for ever. Amen."

Bless'd be the Father and His love,
  To whose celestial source we owe
Rivers of endless joy above,
  And rills of comfort here below.

Glory to Thee, great Son of God,
  From whose dear wounded body rolls
A precious stream of vital blood,
  Pardon and life for dying souls.

We give Thee, sacred Spirit, praise,
  Who in our hearts of sin and woe
Makes living springs of grace arise,
  And into boundless glory flow.

Thus God the Father, God the Son,
  And God the Spirit we adore,
That sea of life and love unknown,
  Without a bottom or a shore.—*Watts.*

Devonshire Road, Hackney,
London, E.

N. STARKEY.

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"ALAS, POOR GHOST."

Hamlet.

"VISIBILITY without tangibility" is Coleridge's correct definition of the common ghost. "But then," he adds with equal correctness, "unless there be an external substance with (as it philosophically follows) susceptibility of impact, the bodily eye cannot see it; consequently, visibility without tangibility is an absurdity." But it is not absolutely essential to the vulgar idea of a ghost that it should be intangible, and there have been very numerous narratives of spiritual appearances that could be not only seen but felt. The most prevalent notion of spirits of every kind agrees, no doubt, with Don Quixote's, when he informed his attentive and docile squire that they were "all air, mere semblances, bodies in appearance only." Yet it may be remembered that on another occasion the worthy Don himself could touch his own soul with his fingers, feeling it, as he said, "stick crosswise in his throat, like the stopper of a cross-bow." In the *Arminian Magazine* for October, November, and December of 1784, the late John Wesley published an account of "some supernatural disturbances" at the house of his father, the late Rev. Samuel Wesley, at Epworth in Lincolnshire, the spirit concerned in which assumed divers shapes, as those of a badger and a white rabbit, displaying moreover the kind of force which, in a being of flesh, we should term muscular; for the old gentleman's diary, as transcribed by two of his sons, bears the following record:—"I have been thrice pushed by an invisible power; once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of the frame of my study-door as I was going in." But perhaps the most remarkable manifestation of material attributes by presumed spiritualities is that related by Damascius, a Stoic philosopher of Syria, who flourished in the time of Justinian. Speaking of him, Dr. Lardner writes:—"He says expressly that in a battle fought near Rome with the Scythians commanded by Attila, in the time of Valentinian, who succeeded Honorius (in the year 425), the slaughter on both sides was so great, that none on either side escaped except the generals and a few of their attendants. And, which is very strange, he says, when the bodies had fallen, the souls still stood upright, and continued fighting three whole days and nights, nothing inferior to living men either for the activity of their hands or the fierceness of their minds. . . . They were both seen and heard fighting together and clashing with their armour." (Works, viii. 143.) Southey thought this passage sufficiently curious for insertion in his "Common-place-book," where it appears at page 413. All we can say about it is, that it is greatly to be hoped that nothing of the kind is going forward at Isandula at the present moment. It is our belief that the brave men who fell in that internecine contest have had a sufficient share of fighting for one lifetime, and that "their love and their hatred and their envy have alike perished for ever." The above observations are derived from Thomas Cromwell's philosophical work on the soul, an admirable treatise, designed to expose the fallacy of resting the hope of an hereafter on the popular and vulgar notions of Soul, Spirit, or Mind.

J. WAYLEN.

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SOME ROUGH NOTES IN REPLY TO GENERAL GOODWYN ON THE ANGLO-ISRAEL QUESTION.

IN the hope of removing obstacles, keeping clear of extraneous matter, and directing attention to the points at issue, I would remark that the perfect fulfilment of all that ancient prophets have predicted, will be reserved to the coming righteous age. This, all admit. But some of the predictions begin to be fulfilled during the present evil age, and even previous to it. The promise made to Abraham that his seed should possess the gate of his enemies, is one of the latter class. Doors to houses, with their locks, bolts, and bars, are only required and valued where there are robbers and burglars lurking about, ever on the alert to take what is not their own. Watchmen, policemen, judges, prisons, are only required where the criminal element is mixed with the people.

In the next dispensation, when all will be loyal, such things will not be required. The art of war will not be taught and exercised. Israel will have then no enemies; all of them will have been either converted, or destroyed, and the possession of what were the gates of her enemies will be an advantage which would not be appreciated. "When the might with the right and the truth shall be," what matters who has control over the Suez Canal, or who holds Constantinople, or the rock of Gibraltar, or who rules the waves, or who has a large navy of ironclads, and can blockade the Baltic, the Black Sea, or the Mediterranean? But when there are organised gangs of plunderers, hundreds of thousands strong, trained and armed, and ready for the first chance to seize upon their neighbours' territories; good positions, and means, and power to keep them in check are great blessings.

The fulfilment of this promise, then, must be looked for during the present dispensation. During the next age Israel will have no enemies, and of course no enemies' gates to possess; and the possession of the gates of their enemies by the Anglo Saxons, is proof positive that they are the descendants of Abraham; and the goodness of God in making such a promise, and his faithfulness in fulfilling it, can only be duly appreciated by those that live in such an age as the present.

I fail to see what advantage General Goodwyn gains over us by the extract he makes from "Happy Years at Hand." A man may surely believe, that after the Second Advent Israelites will be employed as missionaries to the heathen, and also believe, as I do, that the greatest portion of those who are now engaged in spreading the Gospel, from the humblest tract distributor to the most eloquent preacher, are not only sons of Abraham by being partakers of like precious faith to his, but also sons of Abraham by natural descent. Believing the former, is certainly not incompatible with believing the latter. Whether they believe that they are going to convert the world, as many of them do, or whether they believe it to be for a witness, is not an essential matter. And while on this subject, I would call attention to something unfair on the part of General Goodwyn in giving such a twist to the language of John Wilson; as much as to say, J. W. did not mean what he said.

On page 174 of the RAINBOW stand the words of J. W., quoted by General Goodwyn in inverted commas, "*preach the gospel for a witness before the end come.*" The General says: "What is this but the old

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traditional error, re-dressed, that the heathen world is to be converted in this dispensation?" But he would not like any person to take such a liberty with his words, and say he said one thing and meant another. Why not give J. W. credit for knowing his own mind, and saying what he really meant?

Surely General Goodwyn undervalues the words of Jacob, "a multitude of nations," when he says, "Does this mean more, or even so much, as the orientalism pronounced on Rebekah when about to become the wife of Isaac?" "Be thou the mother of thousands of millions." But candour and fairness required that he should note the fact, that there was not a prophet, nor a prophetess, among all Rebekah's friends, while Jacob spoke by the Spirit of God. That is a very important difference. One was human, the other Divine.

The words of Jacob, "Bless the lads, and let them grow into a multitude of people," and the words of Moses, "These are the ten thousands of Ephraim, and the thousands of Manasseh," though spoken at different times, as they refer to one subject—the numerous posterity of the lads—cannot be separated in their fulfilment. The events which fulfil the words of Jacob, must also fulfil the words of Moses. General Goodwyn says, the multitude of nations is explained in the simplest manner in the 26th of Numbers, where the thousands of both families are given. I turn to the 26th of Numbers, and find, that God commanded a census to be taken of all the men of twenty years and upwards, who were able to go to war. Here it is:—

Judah	76,500	Benjamin	45,600
Dan	64,400	Naphtali	45,400
Issachar	64,300	Reuben	43,730
Zebulun	60,500	Gad	40,500
Asher	53,400	Ephraim	32,500
Manasseh	52,700	Simeon	22,200

Judah heads the poll, and Ephraim, who *should be at the top*, is lowest except one; and Manasseh has upwards of twenty thousand more than Ephraim. A strange fulfilment this, of the ten thousands of Ephraim, and the thousands of Manasseh!

Another strange thing about this fulfilment is this: It was Moses whom God commanded to take the census, and if the chronology in the margin is to be depended upon, it was about a twelvemonth before Moses uttered the words, "These are the thousands of Manasseh, and the ten thousands of Ephraim." And as Moses spoke by the Spirit of God, he could not have repeated the prediction of Jacob when he knew it had been fulfilled twelve months before. That would, indeed, be a new thing under the sun, for a fulfilment to take place before the prediction was uttered.

Observe again, that Jacob called his sons together to tell them what should befall them in the *last days*. The Bible informs us, "In the last days, the mountain of the Lord's house shall be established in the top of the mountains," and states that, "In these last days, God hath spoken unto us by His Son." So that the period, from the commencement of the Millennium, backward to the Incarnation, is included in the last days. I have not examined every passage of Scripture in which the

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phrase occurs, in order to ascertain *when* the last days may be said to commence. But I may safely conclude, that to come backwards to the year 1452 B.C., and say, that the numbering of the people in that year was one of the events that should befall Joseph's posterity in the last days, would be decidedly wrong. These considerations induce me to say that the census referred to was not the fulfilment of Moses and Jacob's predictions.

General Goodwyn seems to have had a lurking suspicion in his mind, that his suggested fulfilment would not give satisfaction; for he says: "But if that is not sufficient *to fulfil the blessing that old Jacob delivered*," he refers us to some future fulfilment by the Messiah in his kingdom, of whom Joseph was the type. But to enter into that wide field, would only divert attention from the point at issue.

General Goodwyn makes the case of Israel during *this age*, a great deal worse than the Scriptures do. He says, "the Lord was very angry with Israel, and removed them out of His sight. This expression must mean, that God has no visible dealings with these ten tribes, until the period of their exile shall expire. They are not now on the scene of God's earthly action. . . . To establish the ten tribes in Europe, in kingly and priestly power; to declare them blessed with choicest temporal and spiritual blessings, is a gross libel on Divine justice, and a premium bestowed on wickedness! So far from being in any eminent position, the prophecies assert exactly the reverse. Still exiles, with bitter experience of their idolatry, among idolatrous peoples, they are as yet unregenerate and unreclaimed."

Now these are strong assertions; but they won't bear the light of Scripture. It is true the Lord removed Israel out of His sight; but the Bible does not say they will remain out of His sight until the Second Advent. In Jeremiah iii. we have the following call to repentance:

> "Go and proclaim these words toward the north and say:
> Return, thou backsliding Israel, saith the Lord;
> And I will not cause mine anger to fall upon you,
> For I am merciful, saith the Lord;
> And I will not keep anger for ever.
> Only acknowledge thine iniquity,
> That thou hast transgressed against the Lord thy God.
> Turn, O backsliding children, saith the Lord."

Here God called Israel to repentance during the time they were in the North. But was the call heeded? It was.

"And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine; yea, their children shall see it and be glad, their heart shall rejoice in the Lord; I will hiss for them, and gather them, for I have redeemed them; and they shall increase, as they have increased. And I will sow them among the people, *and they shall remember me in far countries;* and they shall live with their children and turn again." (Zech. x. 7, 8, 9.)

Yes, Ephraim remembered God, far away from Palestine—began to pray—"Turn thou me, and I shall be turned;" renounced his idols, and said, "*Thou art the Lord my God.*" And we have a very touching account of the effect of Ephraim's bemoanings, and his penitent acknowledgments, upon God. "I have surely heard him, and observed him. Is

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Ephraim my dear son? Is he a pleasant child? For since I spoke against him, I do earnestly remember him still. How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me. My repentings are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim, for I am God and not man; the Holy One in the midst of thee, and I will not enter into the city." (Hos. xiv. 8, 9.)

In Ezekiel xi., we read that the prophet fell down upon his face, and cried with a loud voice, and said, "Ah, Lord God! wilt thou make a full end of the remnant of Israel? Again the word of the Lord came unto me, saying, Son of man, thy brethren, even the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a *little sanctuary* in the countries where they shall come."

General Goodwyn says God has no visible dealings with these ten tribes till the period of their exile shall expire. Jeremiah, Zechariah, Hosea, and Ezekiel ought to be believed. I think their statements are evidence that God *has* been dealing very graciously and bountifully with Ephraim, General Goodwyn's assertions to the contrary notwithstanding.

I have sought for his authority for making these assertions, and I find none but the words of the Saviour, which he quotes, "Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord." To whom did the Saviour address these words? To Scribes, Pharisees, hypocrites; to Jerusalem; Jerusalem that killed the prophets. "Your house is left unto you desolate. Ye shall not see me," &c. General Goodwyn is using these words as if they meant, "O Ephraim, Ephraim, how often would I have gathered thy children together, as a hen gathers her brood under wing, but ye would not. Your house is left unto you desolate." The words do not fit Ephraim. *The house was never his: he was never in it.* General Goodwyn is well up in dispensational truth; but he will pardon me for thinking that there are facts connected with the House of Israel, as distinct from that of Judah, which his strong intellect should re-examine.

In Matt. xxix. 30, we read, "Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." And in Rev. i. 7, "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindred of the earth shall wail because of Him. Even so, Amen." These passages *may* refer to a general mourning over the earth: but there is no certain reference to any tribe, except to those of the House of Judah. General Goodwyn says, these "*Tribes of the land shall mourn because of Him, as they look on Him who was pierced.*" This looks like a quotation from Scripture, but it is not. The words are not found in the places he refers to. What does he mean by this apparent quotation? He means that the *ten tribes* shall mourn as they look on Him who was pierced. The principal

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words in this quotation are found in Zechariah xii., but differently arranged. The reader would do well to read the whole chapter, as it contains a detailed account of this mourning. To save space, I can only quote the tenth and eleventh verses: "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." There is not a hint in the chapter that Ephraim took any part in this mourning. It was not in Samaria, but in Jerusalem; they were Jews who mourned, the three words, "*they who pierced*," settle the matter.

Wanted, a text as a foundation for confident assertions! Who among those that think as the General does will come to the rescue? The text must prove three things: First, that the ten tribes will be convinced of sin, and mourn on account thereof. Second, that they will say, Blessed is he that cometh in the name of the Lord. Third, that the glorious appearing of Christ will then take place. The text must require no "dovetailing." I don't think such a text will be found.

In conclusion, I may say that I am greatly surprised, as I certainly expected something formidable from this able writer against the cause I desire to promote. Of course I do not include *imprudent advocacy* as a part of that cause. And we may well exclaim, "Our mountain stands strong," since a man, so "mighty in the Scriptures," has failed to overturn it. And yet a little consideration will remove surprise. "Thrice is he armed, that has his quarrel just." In regard to a just cause the arguments in favour of it are in existence, and diligence and skill on the part of the advocate to find the arguments and arrange them are all that is required. But in regard to a bad cause it is not possible, in the nature of things to find good arguments for it, since they are not in existence. We are all indebted to General Goodwyn for much instructive writing, but in this case, clear as his mind usually is, he has failed to see the truth because of a veil of preconceptions. L. F. T.

RE-TRANSLATIONS.

Isaiah XI—XII.

THEN has come forth a twig out of the stump of Jesse,
And A BRANCH OUT OF HIS ROOTS shall bear fruit.
Then has settled upon him the Spirit of Jehovah,—
the Spirit of wisdom and of understanding,
the Spirit of counsel and of might,
the Spirit of knowledge and of the reverence of Jehovah.
And HIS SMELL OF FRAGRANCE [is] in the reverence of Jehovah;
And not by the sight of his eyes will he judge,
And not by the hearing of his ears will he give sentence.

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So has he judged with righteousness the poor,
So has he given sentence with uprightness for the humbled in the land;
So has he smitten the land with the sceptre of his mouth,
And with the breath of his lips will he slay the lawless one.
So has righteousness come to be the girdle of his loins,
And faithfulness itself the girdle of his reins:
So has come to dwell the wolf with the lamb,
Yea, THE LEOPARD WITH THE KID crouches down,—
The calf and young lion and fat ox together;
And A LITTLE BOY drives them.
And THE HEIFER AND THE BEAR in pasture find rest,
Together are crouching down their young;
And THE LION, as an OX, eateth straw.
Then plays the sucking child by the hole of the asp,
And to the basilisk's eyeball the newly-weaned puts out his hand:
They hurt not, nor destroy,
in all the mountain of my holiness;
For filled is the land with the knowledge of Jehovah,
like the waters that cover the sea.
So has it come to pass in that day:
THE ROOT-SPROUT OF JESSE, WHICH IS STANDING AS A BANNER FOR THE PEOPLES,—
Unto IT do nations seek,
Then has the place of its rest become glorious.
Then has it come to pass: Repeating is the Lord, a second time,
[The putting forth of] his hand to take to himself
The remainder of his people which may be left remaining,—
Out of Assyria, and out of Egypt, and out of Pathros, and out of Cush,
And out of Elam, and out of Shinar, and out of Hamath, and out of isles of the sea.
Then has he raised a banner for the nations:
Then has he gathered the outcasts of Israel,
And the dispersed of Judah he assembles from the four corners of the earth.
Then has departed the envy of Ephraim,
And THE PERSECUTORS OF JUDAH are cut off;
EPHRAIM envies not Judah,
And JUDAH persecutes not Ephraim.
Then have they flown upon the shoulder of the Philistines towards the sea,
Together they plunder the sons of the East;
EDOM AND MOAB [are] the prey of their hand,
And THE SONS OF AMMON hear and obey them.
Then has Jehovah laid under Ban the tongue of the sea of Egypt;
Then has he waved his hand over the River with the glow of his breath,
And so has smitten it into seven brooks,
And made a way for [men shod] with sandals.
So has there come to be a highway for the remainder of his people

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Which may be left remaining, out of Assyria;
Just as there came to be for Israel
In the day of their coming up out of the land of Egypt.

Then hast thou said in that day:—
I thank thee, O Jehovah!
For thou hast been angry with me—
Thine anger Turns Away!
And thou dost comfort me.
Behold, the God of my salvation!
I trust and do not dread.
For my strength and song [is] Jah Jehovah [Yah, Yahweh],
And he becomes my salvation.
Then have ye drawn water with joy out of the fountains of salvation;
Then have ye said in that day:—
Give thanks to Jehovah!
Cry aloud with his name;
Make known, among the peoples, his doings;
Call to mind that exalted has become his name:
Harp to Jehovah, for a splendid thing has he done;
This is TO BE MADE KNOWN in all the earth:
Sound aloud and shout for joy, O dweller in Zion!
For great in thy midst [is] the Holy One of Israel,

THE THEOLOGICAL TRI-LEMMA.

THE above title indicates as well, perhaps, as is possible for any brief title to do, the design and character of the work that bears it. It is an argument to show that the two alternatives of the *Endless Misery of the unsaved*, or of the *Final Salvation of all Men*—one or the other of which, it has been taken for granted, must be true—are neither of them tenable; that they are both based upon the postulate of man's natural, necessary, unconditional immortality—an assumption that is not warranted by the teachings of Nature, Reason, or Revelation; but that the true solution is found in a third alternative, which meets all the requirements of the case, namely, that of CONDITIONAL IMMORTALITY.

God only is self-existent, i. e., absolutely immortal. Immortality is the highest attribute of Deity. Every other life is from Him and sustained by Him, and, consequently, dependent and conditional. The perpetuation of man's life was, at the first, expressly declared to be conditional. The condition was perfect and perpetual obedience. When this was violated, the visible pledge of his exemption from death—the common lot of all other earthly creatures—in the *tree of life*—was withdrawn, and he became mortal like them. The very reason why God sent him out of Eden is declared to be, "Lest he put forth his hand and take also of the tree of life and eat and live for ever," after he had become sinful and miserable! (Gen. ii. 22). Having preferred temporal and

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transitory things, and the gratification of his animal desires, to the favour of God and eternal things, he became mortal and transitory, like the brutes that perish. But with this grand distinction: the capacity and the desire for immortality still linger, indicating that all is not irrecoverably lost; that the boon of his desires and hopes may yet be attained. But in what way neither Reason nor Nature can teach him.

A new and better life, an endless life beyond the grave is at once vaguely hinted, to keep him from utter despair and demoralisation; and, in the fulness of time, "is brought to light in the Gospel." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not PERISH (die utterly, become extinct), but have *everlasting life*"—not simply everlasting blessedness, but everlasting LIFE.

This new life is infinitely higher and more excellent than the old life that has been forfeited. That, at best, though pure, was merely human, and liable at any moment to be forfeited: this is spiritual and indestructible—the eternal life of God Himself in man. "I give unto them eternal life; and they shall never *perish*, neither shall any pluck them out of my hand." It is not the prolongation, nor the revival of the old natural life, but a new life, which can only be received by a new birth. It introduces one into the kingdom of heaven, which is an everlasting kingdom, but which no one can enter except he be born again.

But again, as at first, it is a conditional boon. It is not thrust upon man unsought and undesired. He is to seek for it above all things else. It is the gift of *God* through Jesus Christ. It can be received only through Him. "There is none other name under heaven given among men whereby we must be saved." *Saved from what?* From death, the natural and necessary consequence of sin; for sin is destructive, not merely of well-being, but of being itself. The branch that is cut off from its parent stem cannot maintain an independent existence. It must sooner or later *perish*. "Sin, when it is *finished*, bringeth forth death"—the same that was threatened, "dying thou shalt die"—the same to which every child of Adam is exposed without respect to his individual character. Not from a state of sin and misery endlessly protracted, metaphorically called death; for no such death was threatened; and Christ died no such death to save us; but from actual, personal death. This was the death He suffered for us; and in His resurrection we have the assurance that we who are His shall rise to die no more. Hence the great emphasis laid upon this central doctrine of the resurrection of Christ, by His immediate followers: for if Christ be *not* raised, they "which are fallen asleep in Him are *perished*."

The Gospel He has provided is not for immortal beings, but for perishing mortals, who may become immortal. It is not a proclamation of a way of escape from punishment simply and chiefly, but from death and destruction. It is not merely a message of peace and pardon to individual transgressors, but more; it is a message of *Life—Eternal Life*, to all men who will receive it.

This longing desire that all men have for immortality—this hope "which springs eternal in the human breast"—is the very sentiment to which the Gospel is addressed by its Author, and should be by those who proclaim it. To urge it upon men as offering a way of escape from endless torment, which they do not feel that they deserve, and cannot

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believe that a just and merciful Creator will inflict upon any of His creatures, is to preach "another Gospel, which is not another," but the real Gospel greatly perverted, and robbed of more than half its power. This universal sentiment of immortality is not the guarantee that man already possesses it, or will possess it without effort, as the tempter would fain have him believe. (Alas, that Christian men, in their blindness, should aid him in perpetuating the delusion, "Ye shall *not* surely die!") It shows only that he is capable of immortality; that it is attainable; that he may have it if he will comply with the conditions. It is like every other boon that is offered to the hopes of men, to be reached after and grasped. The Gospel is accompanied by the earnest exhortation to seek for the immortality now made possible, to lay hold of the eternal life it offers. "For many shall seek to enter in and shall not be able." "How shall we escape if we neglect so great salvation?"

In short, the Scriptures teach that, as evil had a beginning, it shall have an end. It will not run parallel with the good to all eternity. Its existence is limited and transitory. It is good alone that is permanent. The triumph of Christ over all His enemies shall be complete. If His enemies cannot be reclaimed; if they will not live as loyal, loving subjects, they shall not live at all. He will not simply overthrow and imprison them, preserving their forfeited, useless lives for ever, that they may suffer eternal miseries, but He will utterly destroy them, root and branch. "He shall see of the travail of His soul and be satisfied."

We insist that the language of the Bible, especially the didactic, doctrinal, and historical portions of it, should be taken in its plain literal sense, as we take other language, unless some valid reason can be given why it should be understood otherwise; that the terms *death*, *destruction*, *perdition*, &c., should be taken to mean what they express, and not a certain miserable state of existence endlessly perpetuated, merely to accommodate the theory of the deathless nature of man.

We do not use the term *annihilation* to denote the destruction of the wicked, because (1), It is not found in the Bible, and the biblical terms, "to die," "to perish," "to be destroyed," etc., express exactly what we believe, or rather, we believe exactly what they express, and we see no reason why we should be driven out of the Scriptures to find terms to express our belief and which do not express it, to accommodate those who would appropriate them exclusively to express a doctrine not found there. (2) The term expresses too much; for we do not know that any creature or thing that God has made will be actually annihilated, in the philosophical sense of the word. (3) It assumes—what we deny—that man is naturally immortal, and that his personal existence can only be terminated by an act of annihilation, while we hold that he dies by the limitations of his own nature as other creatures die; and even if judicially and permanently destroyed, as rejectors of the Gospel and extraordinary offenders will be, we accept the testimony of Scriptures concerning them, that they will be *destroyed*.

It is the doctrine of life, eternal life, in Christ, and in Him only, that we advocate. Though death and destruction are in the back ground as the fearful alternative, they are not our distinguishing theme. We protest against the attempt to characterise or rather caricature the doctrine of Conditional Immortality as the doctrine of annihilation.

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While the word of God, honestly interpreted, from beginning to end abundantly sustains the theory we advocate, there are three or four passages in the New Testament that appear to some to advocate the doctrine of endless misery; but it is only because the reader first assumes that man is indestructible, and then reads this doctrine into these texts and thinks he finds it there.

For example: if one assumes that the wicked are cast into hell (*gehenna*) to be tormented for ever, and not to be destroyed, he thinks the words "where the worm dieth not and the fire is not quenched" teach this doctrine. But if he has no such theory, he will naturally suppose that they are cast in thither for the same purpose that the carcasses were cast into the valley of Hinnom, from which the figure is taken, to be *consumed*. It is the special function of the worm and the fire to devour and consume—not to torment.

It is hardly to be presumed that this humble attempt to give to Christ the glory due unto His name as the Giver of Life from the dead will be pleasing to those who feel the need of no such Saviour, nor to those who take lower views of the great salvation He has provided; nor that the plain literal interpretation of His word, upon which we insist, and which seems so conclusive to those who have no opposing theory of their own to blind them to its teachings, will be acceptable to those who are bound to construe them to agree with the dogma of the indestructible nature of man. But there are others, and the number is fast increasing, who do not feel altogether bound by the dogmas which a half enlightened and intolerant age imposed upon their fathers, who are pained and perplexed by the views of God's character and government which tradition has given them, and would be gladly delivered from the dire dilemma into which this specious, delusive fiction has led them. Like Nathaniel, they are earnestly seeking for the truth and ready to receive it even from Nazareth, if it shall have the stamp of God upon it. Let them "come and see." For to them we believe that this *third* alternative of *conditional immortality*, so long and so strangely ignored, lying as it does everywhere upon the surface of the Scriptures, will be welcome, as bringing relief to their burdened hearts, and as both reasonable and scriptural. A flood of light has been let in upon the darker portions of the Oracles of God; and doctrines, hitherto mysterious and repulsive, have become plain and attractive. New discoveries of the wisdom, justice, goodness, and mercy of God, to which they had been strangers, have been made. Their estimate of the excellency and glory of the Gospel has been greatly exalted, and the necessity for its promulgation throughout the world made more apparent, and new motives awakened within them to labour for the salvation of those who are actually perishing without it.

Philadelphia. J. H. PETTINGELL, A.M.

SURVIVAL OF THE FITTEST.

WHEN Solomon went by the field of the slothful, and by the vineyard of the man void of understanding, and lo! it was all grown over with thorns, and nettles had covered the face thereof, that was

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according to the law of the survival of the fittest. The thorns were fittest to survive as compared with the vines, and the strongest nettles as compared with other nettles. As compared with wheat, thistles,—Canada thistles,—are fittest to survive, and cockle as compared with barley. It may indeed be plausibly said that the things best fitted for the use of man are least fitted to survive. The finest fruits need the most care. Of all grains, wheat is best fitted for food, and probably least fitted to survive. No one knows where it is indigenous, and, left to itself, it would soon perish from the earth. It has a natural tendency to survive, owing to its environments, but these need to be supplemented by the intelligence and the toil of man. To us it would seem that that which is fittest for the use of man should be the fittest to survive. But in this, nature seems to be at cross-purposes with herself; and thus do we find, wrought into her very constitution, and proclaimed by science, the elements of the primeval curse: "In the sweat of thy face shalt thou eat bread." It is thus that the law applies in nature.

And precisely thus does it apply to the different religions of the world. And applying it thus we may affirm of Christianity two propositions:

First—That, aside from supernatural intervention, it was of all known or conceivable religions the least fitted to survive.

Second—That of all known or conceivable religions it is fittest to meet the wants of men.

First, then, aside from supernatural intervention, Christianity was, of all known or conceivable religions, least fitted to survive. It had not a single element that the world reckons on for influence. It began in a stable. It was laid in a manger. Place yourself by the side of that! Follow the infant in His flight into Egypt; in His return to a remote part of a conquered province, and to a disreputable town. See Him without letters, at work as a carpenter. At the age of thirty, see Him travelling about the country on foot as a teacher with a few peasant followers. After only three years, see Him apprehended, tried, condemned as a malefactor by both Jews and Romans. See Him hanging on the cross between two thieves. See Him laid in the tomb with a great stone over its mouth, sealed with a seal of authority, and a watch set. Christianity was there. It was in the tomb. Not a person living fully understood it. The words spoken had been dispersed in the air, and no record of them had been left. I ask you if the imagination can add a single circumstance to heighten the improbability that a world-wide religion would spring from such a source? But, looking at Christianity thus, we see but half the improbability of its survival. We need to look also at its nature as a spiritual and holy religion, and at the strength of that which it had to overcome. As spiritual and holy, it was aggressive. Its antagonism to all forms of iniquity was uncompromising. It had, therefore, to overcome not only the aversion of the individual to spirituality and holiness, but also to overcome and displace those organised and deeply imbedded systems of religion and civil government which gave sanction and scope to that aversion.

If, then, we mean by the survival of the fittest, that which is fittest to survive, it must be conceded that of all possible religions, Christianity was, and I may say even now is, the least fitted to survive. But

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while we say this, we say again, that of all religions known or conceivable, Christianity is best fitted to meet the wants of man, and so, in the highest sense, best fitted to survive.

Between Christianity and the wants of man as a sinner, we say that the correspondence is perfect. We say that it is light to the eye, bread to the hungry, cold water to the thirsty soul. We say that it is redemption, deliverance, pardon, peace, eternal life. Coming as tidings—"good tidings of great joy,"—it can be received by all. It implies doctrine, but it is an offer of help; and he who finds himself struggling in the horrible pit and the miry clay has but to reach forth the hand of faith, and he shall be lifted out of it, and he shall find his feet set upon a rock.

Nor is it merely as a sinner that Christianity corresponds with man. Assuming natural religion, and the revelation of the Old Testament, it meets perfectly every religious want. Is man a creature? It reveals to him an intelligent Creator. "He that built all things is God." No atheism, no pantheism, no blind force. As a creature does he need care, sympathy, love? It reveals to him a Father, and says to him that the hairs of his head are all numbered. Does he find himself, through internal struggles, and the step-motherhood of nature, weary and heavy laden? It says, "Come unto me, and I will give you rest." Is he called to lay loved ones in the grave? It says to him, "Thy brother shall rise again."

It embosoms within itself the foundation and means of all reforms, individual and social. Beginning with the individual, not with organisations, it places him whether young or old, rich or poor, educated or uneducated, on the footing of his own moral responsibility and spiritual independence, and then offers him, not only forgiveness, but the aid of the Holy Spirit, that he may become "a perfect man in Christ Jesus." Passing to society, it lays the foundations of purity in the Christian family. The foundation of peace it lays in the fatherhood of God and the brotherhood of man. If peace is ever to be universal, it will not be from interest, or fear, but from a recognition of these. The foundation of civil order it lays in its requirement of subjection to lawful authority. Its guard against tyranny it places in its command to obey God rather than man. Its provision for general enlightenment, at once for conservatism and progress, for reform without revolution, is found in its command to "prove all things; hold fast that which is good."

Christianity fittest? Nothing else is fit. It is so fit that if it were universally and perfectly received, the millennium would have come.

As the world now is, and left to itself, the thorns, the thistles, the cockle of idolatry, and superstition, and fanaticism, and formalism, and the deadly nightshade of infidelity are fitted to survive. But if the grand ideals of purity and peace, and blessedness of which man is capable, are to be realised; if the capabilities that are in him are to be brought out, Christianity alone is fit. It is fittest to live by; fittest to die by. Fully received, it can sustain man in death as nothing else can. It can pluck from death its sting, and from the grave its victory. It can take the man once a heathen, cast out by his kindred, and dying in a hut, and enable him to say, when asked how it was with him, "He has taken mine, and given me all His." And when asked to

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explain, to say again, "He has taken my sins and my death, that is, all that was mine, and given me holiness and heaven." Like wheat, it has a natural tendency to survive; but owing to its environment it needs the constant care of the Great Husbandman and the prayer and labour of those who work together with Him. MARK HOPKINS.

CORRESPONDENCE.

ANGLO-ISRAEL.

DEAR SIR,—In the RAINBOW for March General Goodwyn led some of your readers to believe that he was about to attack "C. M.'s" theses and to utterly refute his arguments. Instead of doing so, he has considered it consistent with fair play and with his expressed intention, to extract from the writings of the late Mr. John Wilson two or three sentences and to proceed to "charge his mind with meanings that he never had—or having, kept concealed." Could it be granted that General Goodwyn has correctly stated Mr. Wilson's views, it is manifestly unfair to condemn his work—the result of "twenty-five years' consideration"—on the apparent import of a few passages severed from their connections. But Mr. Wilson's opinions have not been rightly interpreted. Moreover his writings are not before your readers, and perhaps few of them are familiar with his works.

One scarcely knows whether to be amused or astonished at the dogmatic manner in which General Goodwyn states what is the interpretation of the portions of Scripture of which he essays to make a "right division," and the apparent contempt with which he treats the opinions of others. He states that Mr. Wilson has so generalised the results of Redemption as to lose sight of the notoriously distinguished doctrines relating respectively to the earthly nation of Israel and the Church, the heavenly body of Christ, that he "has credited so-called Israel with a testimony in the present age that is predicated of the restored, regenerated, scriptural Israel in the coming kingdom of the Messiah," and that "he was clearly unacquainted with the fact that time is not reckoned with respect to Israel from the Babylonish captivity to the last days of this age."

It was, surely, incumbent on him to show that these strictures were justifiable; but this has not been done. Mr. Wilson appears to have held the opinion that the God of Israel has fulfilled much of His word with regard to His people, and is still fulfilling in their national history many of His unconditional promises of temporal blessing. This the General deems unorthodox. It has long been so held in obedience to "tyrant custom," just as the Jews hold that God will certainly send the Messiah according to His word, though it may be in thousands of years hence; thus they deny that He has ever come. What the Holy Ghost said of the disciples, and that which we say of the Jews, "For as yet they knew not the Scriptures," may truly be said of many in regard to the question of Israel while away from their land. While Christians are shocked at the blindness and unbelief of the Jews, it behoves them to search the Scriptures diligently, comparing facts with pro-

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phecy, lest they also withhold from the Holy One of Israel the glory that is due to His name, in that He has performed before our eyes, and in our own experience, many of the promises made to our forefathers; while we, failing to perceive the accomplishment of His purposes, are looking for their fulfilment in a future which will cover us with confusion when we awake to consciousness of the fact that He has already done that which He has spoken to us of.

Mr. Wilson is reported by General Goodwyn to have said, "Now therefore may Israel carry out the promised blessings to the ends of the earth, and preach the Gospel for a witness before the end come." General Goodwyn remarks, "What is this but the old traditional error re-dressed that the heathen world is to be converted in this dispensation?" Could anything be more manifestly unjust than to attribute such a meaning to words which express clearly the very reverse?

Quoting 2 Kings xvii. 6, 17-18, "Therefore the Lord was very angry with Israel, and removed them out of His sight," General G. says, "This expression must mean that God has visible dealings with these Ten Tribes until the period of their exile shall expire. They are not now on the scene of God's earthly action." This expression "must mean" is characteristic; but

"Such reasoning falls, like an inverted cone,
Wanting its proper base to stand upon."

What Jehovah says on the subject is in striking contrast. Hear Hosea i. 10: "Yet the number of the children of Israel shall be as the sand of the sea," &c. (while Lo-ammi), chap. iii. 5; "Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and His goodness in the latter days;" ver. 15, "I will go and return to my place till they acknowledge their offence and seek My face: in their affliction they will seek Me early;" viii. 2, "Israel shall cry unto Me, My God we know Thee;" xi. 8-9, "How shall I give thee up, Ephraim? . . . . Mine heart is torn within me, my repentings are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; for I am God and not man; the Holy One in the midst of thee;" xiii. 4, 9, "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but Me;" "Oh, Israel, thou hast destroyed thyself; but in Me is thine help;" xiv. 4, 5, 6, and forward, "I will heal their backslidings, I will love them freely; for Mine anger is turned away from him." Let the reader peruse the Book of Hosea, and note how emphatically all this is recorded in relation to Israel, as distinguished from Judah (see chap. i. 7), and that while away from their land, and not after the return, in the proportion of "one of a city" and "two of a family."

The assumption that Israel is not to receive blessing temporal or spiritual while away from their own land is at the root of General Goodwyn's prepossessions.

Is there anything inconsistent with the word of God in the fact that He has chosen to show mercy, and to fulfil His promises, at least as to unconditional temporal blessings to the Ten Tribes, who, as a nation, have returned to Him; whilst on Judah, who is still in unbelief, He executes His threatenings? Is it not rather in agreement with His practice and with His word? But we have been

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taught to believe (and multitudes have yet to learn that it is otherwise) that the known Jews comprise the whole twelve tribes of Israel? The punishments inflicted upon Judah have been applied to them and to Israel alike, and all the blessings, temporal and spiritual, "fixed" to take place only in the millennial age. The time, probably, is not very distant—for indications are not wanting in this "time of the end"—when God will perform His word in bringing the "chief prince of Meshech and Tubal (or of Moscow and Tobolsk) against the mountains of Israel (Ezek. xxxviii. 8). It follows that, as England has undertaken the protectorate of Asia Minor, it will be against the English armies that he will come. Ergo, the English people are Israel. "So, the house of Israel shall know that I am the Lord their God from that day, and forward" (xxxix. 22). The Jews have always known that the Lord was the God of Israel, while the house of Israel—the Ten Tribes—are in ignorance as to their exalted privilege in having the Lord as their God. A more conclusive argument cannot be desired to show that they are *not* absorbed in the known Jews.

General Goodwyn further states, "Britain is fast growing up as one of the offspring of 'the mother of spiritual harlots,' and will, as one of the ten kingdoms of the divided Roman Empire, before the age closes, give her power, with the others, to the antichristian beast." Is not this "assumption lacking authoritative proof?" Or can prophecy be quoted to show its probability?

Yours faithfully, T. T. P.

A CRUCIAL TEST OF GREAT PYRAMID CHRONOLOGY.

DEAR SIR,—I have received several communications upon the subject of my short paper under the above heading in the April number of the RAINBOW, the most important of which calls seriously into question the accuracy of the measure of the two remarkable grooves in the side walls of the grand gallery, given by Piazzi Smyth as 1878·4. If this measure can be proved to be incorrect, it will of course be fatal as a test of Great Pyramid chronology. And it was only upon the assumption that "*this measure is absolutely to be relied upon*" that I ventured to suggest it as a test.

Believing, as I do, that the Great Pyramid is the "sign and witness unto the Lord of Hosts in the land of Egypt" spoken of by the prophet Isaiah, I am anxious that its sublime teachings should not be injured by the application of a test deduced from questionable data.

Yours faithfully,

THOS. CLARK WESTFIELD.

Tottenham, 5th May, 1879.

LITERATURE.

The Biblical Museum. By James Comper Gray. London: Elliot Stock.

MR. GRAY continues his busy-bee work of rifling all flowers to make honey for his readers. The labour of so much copying from all sorts of sources must be great; we would much rather write "a tale out of our own head," but, of course, that would not suit a "museum." The

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present is vol. v. of the Old Testament, and contains homiletic and illustrative notes on Ezra, Nehemiah, Esther, and Job.

Facts and Theories as to a Future State: The Scripture Doctrine considered with reference to Current Denials of Eternal Punishment. By F. W. Grant. New York: Martin Cathcart, 20, Fourth Avenue; London: Alfred Holmes, 21, Paternoster Row.

If we allow Mr. Grant's sincerity in advocating things which revolt the enlightened conscience, it will be an exercise of charity to which he has established no claim, and which, for that reason, we fear he cannot appreciate. A man who begins his work by suggesting that those who deny eternal torments are the servants of the devil, deserves no critical courtesy, even though his book were as wise as it is conspicuously otherwise. He *says*, "eternal punishment," but he knows that in this he bears false witness, for none of the army of honest men whom he brands as "annihilationists" deny this. Helpless ignorance we pity, and to a poor creature floundering in the mud of tradition we gladly stretch out the hand of brotherly help; but the assumption of infallibility and the language of scorn, whilst they are not appropriate weapons in the hands of one whose professed motive is zeal for the honour of God, tell us plainly that Mr. Grant would not listen to any arguments of ours pointing out the fallacies and blunders of his book. We shall therefore content ourselves with a few quotations to show how gracefully this champion of orthodoxy deals with those who are prayerfully labouring to restore to the Church that apostolic doctrine of which corrupt theology has robbed her—a robbery in which Mr. Grant participates.

"Annihilationism is at the present moment very widely spread. It is a dish dressed up by skilful hands to suit very different tastes. From Dr. Leask and the various writers in the RAINBOW to the editor and contributors to the 'Christadelphian'" (p. 7). "My desire is, God helping me, to meet the honest need of minds unexercised in the subtleties presented to them, too often with a skill which, alas, shows in whose hands these poor annihilationists are unworthy instruments." . . "A false system, which is helping to ripen fast the predicted evil of the latter days." . . . "Christadelphianism is all this and more, a system in which no element of real Christianity remains behind. They have rightly, therefore, given up the name of Christians" (8). "God's truthfulness is gone for Mr. Constable" (10). "The blinding delusions under which these men lie" (104). "Dr. Leask transcends even Mr. Roberts in grotesque effrontery" (106). [This compliment is in relation to the "Rich Man and Lazarus."] "Such reasoning would seem only possible to such mental hallucination as would preclude all serious controversy." . . "Logical insanity" (196). "An immense argument is built up upon the two props of *ignorance* and *supposition*" (288). The italics are in the book, and the reference is to our learned and estimable brother, Henry Constable! These are a very few of the choice things that Mr. Grant has said, and we shall not dishonour our pages by citing more. If the horrors of orthodoxy have come to this pass, namely, that of senseless screaming, Christendom will soon be invited to come to their funeral,

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which will be performed with gladness, without the faintest hope of resurrection, Mr. Grant being one of the mutes!

Sermons by the late J. M. Newland. With a brief sketch of his Life. Edited by George W. Joyce, Farnham. London: Elliot Stock.

THESE sermons are fair specimens of composition, with nothing remarkable about them either for breadth or depth; but they show the earnestness of the preacher in his Master's service, with such light as he had. We wish ministers of the Gospel would unfold its Divine treasures more fully, and give us less of those platitudes, which are of little use to either head or heart. Mr. Joyce has written an interesting sketch of Mr. Newland's comparatively brief ministerial life, and as "the profits will be handed over to the widow," we sincerely hope there will be something to hand over.

Mary's Holiday Task. By Georgina M. Moore. London: E. Marlborough and Co., Old Bailey.

"MARY," bright as ever, has got such a wonderfully old head upon her young shoulders—the adage to the contrary notwithstanding—that she furnishes the authoress with great material for manipulation, and the reader with fresh reading of an exceedingly pleasant kind.

The Coming Collision Between England and Russia, predicted by Ezekiel, xxxviii. and xxxix. Forming a proof of the Identity of England with the Israel of Prophecy. By an M.A. of Cambridge. London: W. H. Guest, Warwick Lane.

AN elaborate and learned pamphlet, but we avoid the responsibility of endorsing *all* its conclusions, although it will be helpful to students of these great theories.

Notes on the Prophecies of Daniel (chap. vii.), with carefully collated Selections from some of the best Commentators: showing the probable Rise and Fall of the Four Beasts, and the Future Ten Kingdoms of the last Empire of Daniel and Revelation. London: S. W. Partridge & Co.

THOUGHTFUL and profitable reading; but whether the interpretation will stand the test of time remains to be seen.

The Philosophy of Peace versus The Powers that Be. A Pamphlet for the Times. By G. Irving Shaw. London: Curtice and Co., 140, Fleet Street.

MR. SHAW has the courage of his convictions, and speaks out with manly force and eloquence. His pamphlet is a vigorous and very intelligent protest against the war policy of our present Government.

Notes on the Visions of Zechariah. By J. A. H. London: W. H. Guest.

SOME of these "Notes" appear to us admirable, but there are others which we cannot accept. The reader must determine for himself. But we are always glad to see proof that the Scripture is being searched in these marvellous times.

The Gentiles and the Times of the Gentiles. By J. Leyland Fielden. London: W. H. Guest.

ANOTHER contribution to a great subject. We do not quite understand some of the statements in this little pamphlet. Everything like wildness or extravagance regarding the future should be avoided by men who reverence the Bible.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY, 1879.

THE INHERITANCE.

IN the present state of things the Old Serpent, the Devil, is the god of this world. Christ, indeed, has an elect people, dispersed over many countries,—a little flock, gathered out from amongst the nations of the earth, who know His name, and trust in Him as their Saviour. But the words of the apostle John are as applicable now as they were in the infancy of the Christian church. Speaking of believers, he says, "We know that we are of God, and the whole world lieth in wickedness," or rather in the wicked one. (1 John v. 19.) Everywhere, even in Christendom, the mass of mankind are enslaved by sin and Satan; and the earth itself, as yet, is groaning and travailing under the curse, because of man's transgression.

The Gospel, however, cheers us with the assurance, that Satan himself shall become the captive; and this very earth, in all its bounds, shall enjoy the fulness of Heaven's blessing, when Christ, our risen and exalted Lord,—when Christ, the new Head of a redeemed race, the second Adam, shall come to claim his purchased possession! This is a subject replete with wonder. Its contemplation ought more specially to excite our adoring interest, and to fill us with grateful delight. But, in order to a right understanding of it, we must refer to man's original creation.

The few first chapters of Genesis supply a mass of information which can be found nowhere else. There we learn, that, "in the beginning, God created the heavens and the earth." With divine simplicity the particulars of this marvellous display of God's power, and wisdom, and goodness are narrated. And many persons are satisfied with a general knowledge and acknowledgment of the fact, that all things have been made by God. But there are revealed to us, in this part of Holy Scripture, certain truths relating to man's origin and history, which demand special attention. For instance, it is of vast importance to remember that man was the last and the noblest of God's works. HE did not say, "Let us make man in our image, after our likeness," until the whole

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material world, with all its richly varied garniture of grass, and flowers, and herbs, and trees, and likewise with all its complement of animated tribes,—the fishes of the sea, the fowls of the air, the beasts of the field, and every creeping thing, had been called into being; and no sooner was man made than he was constituted the lord of all this fair creation, and invested with dominion over every living creature. In fact, it appears that this earth, in its primeval state, so beautiful, so blessed, was made expressly for the accommodation and enjoyment of man; and to man God gave it as his possession and inheritance. But, besides, it must not be forgotten, that man himself, as it respects his body at least, was formed of the dust of the ground. This shows that the connection between man and the earth is something designed, and not accidental,—an intrinsic reality, and not a mere arbitrary appointment on the part of his Maker; and thus it becomes evident, that, in His own all-wise and inscrutable purposes, God has been pleased to link man and this earth together in a bond which has existed from the creation, and which, there is no reason to think, will ever be broken.

The Devil, under the guise of a serpent, succeeded in beguiling our first parents from their dutiful obedience to God. And then how fallen was man! He had lost his innocence, his dominion, his inheritance, his happiness! He lay in ruins. And how changed was his lovely abode! The very ground, for his sake, was cursed! And ever since that fatal act of disobedience, man and the earth have shared together in the inflictions of Heaven's curse, as they had, before the fall, mutually participated in Heaven's blessing. Their case, however, was not hopeless. Even Adam and Eve were expelled from the garden of Eden. They were kept from despair by overhearing the doom which God pronounced upon the serpent. From the promised destruction of their enemy, they could not but discern some beams of forgiving love irradiating the darkness of their future prospects. It must have greatly comforted them to know, not merely that a way of deliverance was to be opened up, but that some one should be born of the woman to destroy their destroyer. Their hopes might be comparatively dim, but still they were hopes of recovering what they had lost, and of being restored to the high place from whence they had fallen. And the hopes which they entertained for themselves would be mixed up with hopes equally bright respecting the earth which God had made for their abode, and given to them for an abiding heritage.

It is not till the days of Abraham that we find any mention in the Bible of the words "inherit" and "inheritance." But did the successive generations, during the 2000 years which preceded Abraham, live and die without the hope of an inheritance? And if they cherished such a hope, what and where was that inheritance to which they looked forward? These are interesting questions;

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and, although the Scripture records of these early times are scanty, they do supply data for satisfactory answers.

In prohibiting the touch or taste of the tree of knowledge,—the only thing that was prohibited in Paradise,—God said to man, "In the day thou eatest thereof, thou shalt surely die." Death came upon man as the penalty of transgression ; and death seems to disinherit man. We say death *seems* to cut off man finally and for ever from the earth, which is his natural inheritance, and also from life, which gives him the enjoyment of his inheritance. But does it *really* effect such an eternal separation? Surely the promised destruction of their seducer and murderer, must have inspired the minds of our first parents and their posterity with the expectation that the guilt they had contracted might be pardoned, and that even were their lives taken away, they might be restored again. How else would they experience any real benefit from the Seed of the woman bruising the head of the Serpent? All their thoughts would be directed to terrestrial blessedness. The garden of Eden, which at first had been the scene of man's innocent delights, would force itself on their consideration as the example or pattern of that renewed intercourse with God, and that exemption from evil, and care, and disease, and death, which God's own sentence against their arch-enemy warranted them to hope for. It was as men, composed of soul and body, that their enemy had injured them ; and, therefore, if they understood and believed what God had declared, they must have believed that their bodily frames would be affected by the promised deliverance, as well as the vital principle within them, and that the earth, with which they were so closely connected, and which, for their sakes alone, had been cursed, would likewise be again blessed, and made the source and the site of blessing to mankind.

On this interesting topic, I feel a pleasure in quoting some clear, and, to my own mind, very conclusive statements, from Mr. Fairbairn's Scripture Typology. When adverting to the antediluvians, he says, "Their views and prospects of what was to come, would chiefly fashion themselves after the model of what had been, for they had no other rule to go by ; and the hope given them was wholly of a restitutionary character, leading them to think of the recovery of an old, not of the acquirement of a new possession. We take it to be incredible that they should have looked for any portion out of the domain of this very earth ; for how should they have dreamt of a victory over evil in any other region but that in which the evil had entered and prevailed? Or, how could the hope of restitution have expected to realise itself anywhere but just where the loss had been sustained? And then, however enlarged might be the idea which the progress of events constrained them to form of the good to be obtained above anything that had hitherto been seen on earth, yet the pattern from which it drew its shape and character, could be no other than the paradise which sin had

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alienated from them. *That*, expanded and prepared anew for the dwelling-place of redeemed multitudes,—wrested for ever from the Serpent's brood, and rendered, through all its bounds, beautiful and good, as it was on creation's morn,—that, and no more, and no other, must have been what the first race of patriarchal believers hoped and waited for, as the inheritance they were destined to possess!"*

But let us pass on to the postdiluvian patriarchs. They were favoured with fresh and more frequent communications from Heaven. On them a clearer light shone. To them more certain hopes for the future were opened up. And we must not imagine that, whilst they gained so much by new and additional revelations, they had lost the advantage of those traditionary hopes which sustained and comforted the hearts of their believing forefathers.

The covenant God made with Noah after the deluge, does not expressly advert to a life out of death, or to an everlasting inheritance of the earth. But, combined with the merciful preservation which the patriarch and his family had experienced, it furnished a very unmistakable token of Divine favour; and, therefore, must have done much to revive and strengthen and confirm all their antediluvian hopes and impressions.

We are, however, chiefly directed to the call of Abraham, as commencing a new era in the history of man. When God said to his servant, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," He first promised to make of him "a great nation." And when Abraham, in faith, "went out, not knowing whither he went," he was conducted into the land of the Canaanites. There the Lord appeared unto him, and said, "Unto thy seed will I give this land." (Gen. xii. 1–7.) A few years afterwards, the Lord again appeared, and said to him, "All the land which thou seest, to thee will I give it, and to thy seed for ever" (chap. xiii. 15). Then the extent of the land thus given was specified (chap. xv. 18–21); and at a later period the promise was repeated: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, *all the land of Canaan, for an everlasting possession:* and I will be their God" (chap. xvii. 8). This promise was renewed to Isaac, and, after his decease, to Jacob. And is there not something remarkable in this? For, notwithstanding the oft-repeated assurance of God, that the land should be *theirs*, and theirs *for ever*, we read that these distinguished patriarchs continued to be only strangers and pilgrims in the land, and never possessed one spot they could call their own, except the field which Abraham bought as a burying-place. They lived and died without complaining against God for breaking or forgetting his promise. The inspired apostle informs us: "*These all died in faith, not having received the promises, but*

* Scripture Typology, vol. i. p. 432.

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having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. xi. 13.)

With regard to Abraham, it deserves to be noticed, that God not only gave to him the promise of an everlasting inheritance on the earth, but also provided him a son to be his natural heir. Considering his own advanced age, and that of Sarah, it appeared a very unlikely thing that the promise should ever be performed. But he hoped against hope. His faith staggered at no apparent impossibilities. God had promised, and God would perform. And in his old age, God did give him the promised son. But after this heir had grown into a hopeful youth, the faith of Abraham was subjected to a heavier trial than before. God required him to sacrifice this child of promise,—this beloved object of parental anxiety,—this son of whom he might have rightly said, "If he is taken away, what is left to me? *for in him all the promises of God to me are bound up.*" This trial was indeed of the severest kind; and we should not have known how the venerable patriarch was carried through it, had not St. Paul explained to us, that Abraham offered up his only-begotten son, "*accounting that God was able to raise him up, even from the dead;* from whence also he received him in a figure." (Heb. xi. 19.)

This very striking apostolic explanation, together with the previous assertion that the patriarchs died in the faith of God's promises being fulfilled to them at a future period, should satisfy us that these ancient worthies were content to be as strangers in the land of promise, because they were animated with *the hopes of a resurrection-life.* Is it not most delightful to be led to such a conclusion? and most gratifying to find some solid ground for the belief that Adam and Abel, as well as the patriarchs of later ages, died in the hope that they should live again? They expected their mouldering dust to be fashioned into a more glorious body than that which had been dissolved,—that soul and body, alike freed from sin, should be re-united,—and that, as being men, they should once more, although not perhaps in the same manner as before, renew their connection with the earth, and enjoy the inheritance which God had promised to them.

Nothing could more powerfully testify to the strength and sincerity of this expectation, than the command which Jacob, when a-dying, gave concerning the removal of his bones from Egypt. It was an act of faith in God's word of promise. Joseph, also, under the influence of a similar strong faith, instructed his brethren to bury him in the cave of Machpelah, along with his fathers. And, surely, this most affectingly proved their immovable conviction, that, from the place where their bones were deposited, they would one day be raised up to a new life, wherein they would enjoy the land which God gave to them and to their posterity for an everlasting inheritance.

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Speaking of the post-diluvians, Mr. Fairbairn says: "The materials from which they had to form their views and prospects of a future state of being, pointed most directly to the resurrection, and passed over in silence the period intervening between that and death. Thus the primeval promise, that the seed of the woman should bruise the head of the serpent, taught them to live in expectation of a time when death should be swallowed up in victory; for, death being the first of the serpent's triumph, what else could his complete overthrow be, than the reversal of death—the resurrection from the dead? So also the prophecy embodied in the emblem of the tree of life, still standing in the midst of the garden of Eden, with its way of approach, meanwhile guarded by the flaming sword, and possessed by the cherubim of glory—implying, that when the spoiler should be himself spoiled, and the way of life should be again laid open for the children of promise, they should have access to the food of immortality; but only, of course, by rising out of death, and entering on the resurrection-state. The same conclusion grew, as we have just seen, most naturally, and, we may say, inevitably, out of that portion of the promises made to the fathers of the Jewish race, which assured them of a *personal* inheritance in the land of Canaan: for dying, as they did, without having obtained any inheritance in it, how could the word of promise be verified to them, but by their being raised from the dead to receive what it warranted them to expect? In perfect accordance with these earlier intimations, or ground-promises, as they may be called, we find, as we descend the stream of time, and listen to the more express utterances of prophecy regarding the hopes of the church, that the grand point in which they are all made to centre, is the resurrection from the dead. And it is so, no doubt, for the reason, that as death is from the first represented as the wages of sin—the evil pre-eminently under which humanity groans—so the abolition of death, by mortality being swallowed up of life, is understood to carry in its train the restitution of all things."*

It is true that Abraham was only an individual man, and that his posterity, however much they were multiplied, are only to be regarded as one of the many families of man by whom the earth is peopled. But, in selecting Abraham and his seed as a chosen generation, a peculiar people, the objects of His special love, and in giving to them the promise of an everlasting inheritance in Canaan, *God has given the assurance that this earth shall not be destroyed.* Nor should we forget that, antecedent to Abraham, there stands the original promise made in paradise, that the seed of the woman should bruise the head of the serpent. THIS SEED IS CHRIST, THE INCARNATE SON OF GOD. He too, is "the Seed" of Abraham, *in whom all the nations of the earth are to be blessed.* Christ is the great Deliverer, Christ is the great Restorer, our

* Scripture Typology, vol. i. p. 44-45.

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Kinsman, our Redeemer. And it is important not to lose sight of first principles. The work of Christ is commensurate with the ravages of sin. It embraces the wide world. For wise and gracious purposes, there was an elected family in ancient times; and so also in modern times, there are elected individuals, who partake of distinguishing grace, and become the heirs of signal blessings. To these, many exceeding great and precious promises exclusively belong, and nought must be said or done to detract from the honour which God is pleased to bestow upon His chosen. But the work of Christ must be contemplated in all its magnitude, as designed for the fallen race of Adam, and for the earth which was made for them, and out of which they were themselves formed. We dare not doubt, that, in the coming day of judgment, higher honours and greater blessedness may be awarded to some than to others. But still the work of Christ must be viewed in its ultimate object. That object is to take away sin. That object is to counteract every form of physical and moral evil which exists in connection with sin. That object is to be the death of death itself; not in any degree, or in any manner, to destroy the earth, but completely to eradicate, and for ever to destroy all the works of the Devil in their connection with the earth. And thus we see that the work of Christ, as by the second touch of a master's hand, is to make the favoured creature, man, more blessed by redemption than he was in the day of his creation, and to make the earth itself fairer and more lovely than ever was the primeval garden of Eden. The earth shall indeed be blessed, for the mouth of the Lord hath spoken it. And blessed shall they be who inherit the earth, for the mouth of the Lord hath spoken it.

To speak as some good people do of the carnality of such views, betrays great ignorance of the subject. Carnality is a state of moral and spiritual alienation from God, which belongs to man as a fallen and sinful creature. But if it is true that, even in this present imperfect dispensation. they who believe in Christ are new creatures; so that with them old things are passed away, and all things become new; we may rest assured that this great change from sin to holiness, from spiritual death to spiritual life, from estrangement from God to communion with him, will be both felt and manifested in all its reality, under the perfect dispensation to which we look forward! Then there will be no more curse; and righteousness alone will dwell in the new heavens and the new earth. And as every material object which surrounded him was befitting a residence for man, as an innocent creature bearing the image of his Creator; so shall the purified and renovated earth in every respect be a habitation beautified and blessed for redeemed men, adorned with the likeness of their glorified Redeemer.

D. P.

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THE END.

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule, and all authority and power; for He must reign till He hath put all enemies under His feet; . . . and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."—1 Cor. xv. 24-28.

THIS is a most sublime parenthesis in the reasoning of the Apostle Paul as to the great mysterious future that is awaiting all. And, as in other cases, he has included in a parenthesis, dropped by the way as it were, weightiest truths, not revealed in any other part of the Scriptures of truth with equal fulness.

It must be borne in mind that the argument of the Apostle is here concerning "the dead in Christ," who "die in the Lord," who "sleep in Jesus," "in sure and certain hope of a joyful resurrection." This is manifest from the statement of the Apostle that they are raised in glory; whereas "the rest of the dead that have died without hope" shall awake unto shame and contempt. As we all have borne the image of the earthly Adam in our natural bodies, then shall we bear the image of the heavenly Adam, "the Lord from heaven," the Son of Man coming in His glory. We only, who are now the sons of God, shall then be like Him; for we only shall see Him as He is, and reflect His glory. We shall, indeed, be changed. Death shall be swallowed up in victory; but this victory shall only be through our Lord Jesus Christ. Those that have no part in Him can have no part in this "first resurrection." They are not to be caught up to meet the Lord in the air, nor to be for ever with the Lord. These cannot sing—"O Death! where is thy sting?" Nay, "These shall not live again until the thousand years shall have passed away." Verily, sin will be the sting of their resurrection; these shall be hurt of the second death.

The argument of the apostle is that the first Adam is the federal representative of the whole race, and that in him all have died. Death hath passed upon all men through the transgression of one. In the second Adam those that are in Him are made alive. Through the obedience of this second Adam they are made righteous, and hence live unto Him. These are born of the Spirit, just as the natural descendants of Adam are born of the flesh. These spiritually-minded, these Spirit-born, alone can inherit the incorruptible kingdom of God. That which is born of the flesh is flesh, and corruptible, and cannot inherit incorruption; but that which is born of the Spirit is spiritual. The sins of these spirit-born are forgiven—taken away; therefore the scorpion-stings of death are drawn. Death is to these a stingless monster; nay, it is swallowed up in victory.

Sixteen times is the word "sleep" applied to those that die in

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the Lord; and in none of these cases can it be applied to the death of all men indiscriminately. The patriarch David, the protomartyr Stephen, who had served their generation by the will of God, are said to have fallen asleep. So also those holy ones had fallen asleep whose graves were opened after the resurrection of Christ, the firstfruits of them that sleep. Hence Christ is called by St. Paul and St. John "the firstborn from among the dead," and the resurrection of those that sleep in Him at His coming is called a resurrection out of, from among the dead. Not a few of the dead shall be left behind in their graves. These have not the Son, they shall not see life. He shall put all these His foes beneath His feet: especially Death, the last enemy.

To this first resurrection unto life eternal St. Paul made it the object of his life to attain. Had there been no such pre-eminent resurrection from among the dead, then there could have been no force in his words—had there been but one general rise simultaneously of the unrighteous as well as the just, then would it have been in vain for him to "labour that by all means he might attain unto the resurrection from among the dead."

Those only who are Christ's will Christ bring with Him at His appearing. It is to those alone who believe in Him that He is the Resurrection and the Life. These only by a blessed regeneration know the power and the glory of His resurrection. These have won Christ, and shall be found not having their own righteousness, but that which is of God, by faith. These have been made conformable to His death, have been crucified with Christ, and the world has been crucified to them. These shall rise at His coming in a joyful resurrection. Each one shall rise in his own order at the last trump, and simultaneously (yet not preventing, not rising before them) those who are Christ's, who shall then be found alive, shall be changed in a moment—in the twinkling of an eye. One shall be taken in glorious rapture; the other that has been fellow in life, in business, in wedlock it may be, shall be left behind. Changed outwardly, visibly, as they have long been changed inwardly, these shall be caught up to meet their descending Lord in the air.

O glorious exaltation! These bodies of humiliation, in which we have groaned, being burthened, shall bear the image of the heavenly, even as they have borne the image of the earthy; they shall be fashioned like unto the glorious body of the descending Jesus. Truly, He shall be glorified in his saints, and admired in all them that believe; and before His ancients he shall reign gloriously. The stars shall not give their light, the moon shall withdraw her shining; the sun in his goings forth shall be darkened by reason of the excess of glory: they shall be ashamed. The earth shall reel to and fro like a drunkard. Alas for those that are left upon it! All hands fail; every heart melteth. They are pained: they gaze each upon his fellow in terror; they marvel

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at the glory of the raptured ones. As flames of fire do these glorious ones shine. The day of the Lord is come, even the fierce day of His wrath and the heat of His indignation. The reeling earth He maketh desolate. His saints He gathereth to himself as more rare than gold or the wedge of Ophir.

As a snare cometh this great and terrible day of the Lord, the day cruel with wrath and the heat of His anger on all that remain upon the earth. Their transgressions shall be heavy. The Lord will punish the host of these high ones, even the kings of the earth. Terror and a snare and a trap are upon the dwellers on the earth; they flee in panic, and fall into the yawning gulfs: and not till then shall be realised what is meant by the fearful detail of woe. "He that cometh up from the midst of the pit shall be caught in the snare." Perhaps it is the scene of the great red dragon, the piercing serpent Leviathan, that crooked serpent, who is to rage for a short space, but to be bound, cast into the pit for a thousand years, and eventually destroyed.

The seer of Patmos beheld this universal panic; the kings of the earth, and the great ones, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, endeavoured to hide themselves from the face of the descending Son of Man coming in His glory. Who shall live when God doeth this? Who shall be able to stand?

In the preceding verse the Apostle has been speaking of "the first resurrection," the resurrection of "the blessed and the holy" "from among the dead." It bears the same analogy to the resurrection of Christ as the gathering of the harvest bears to the firstfruits. "Christ the firstfruits, afterward they that are Christ's." When? At the harvest, at the end of this age. He must *reign* for a thousand years, till He hath put all enemies under His feet, even that last enemy, Death, swallowed up in victory, and at the end of the thousand years to be cast into the pit of destruction.

Then, after the expiry of the thousand years, cometh the end. And it is noteworthy that the word denoting "afterwards" in the verse preceding is this same word translated "then" with a prefix; as though the mind of the Apostle, prescient with the mind of the Spirit, foresaw that the period between "the coming of the Lord" and "the end" would not be so long as the period between the firstfruits and the harvest. This latter period has already been of more than eighteen hundred years' duration; whereas that between "the coming" and the end shall be but a thousand years.

We have here, then, plainest indications of three great events:—

I. The resurrection of Christ.

II. The rise of those that are Christ's at His coming.

III. The end, at which He shall surrender His mediatorial kingdom, when the millennial reign shall be over, when the last enemy shall be destroyed.

Beyond this consummation we have no revelation, except that

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the saints shall have life through ages of ages, and Christ in God shall be all in all. The universe of beings, known and unknown, shall have witnessed throughout the ages upon this earth—first pure, then fallen, then redeemed and restored—the drama of redeeming mercy. But at length cometh the end, the consummation, the catastrophe. To God's redeemed, eternal life, of which, however, we have no revealing, save that it shall be fulness of joy, pleasures for evermore.

The millennial bliss is revealed, even the joys of our restored Paradise. These shall be as "the firstfruits" of the eternal blessedness: as the twilight-dawning of that "far more exceeding and eternal weight of glory."

All that is written shall have been fulfilled, and this sublime parenthesis is its glorious finale. To use the eloquent language of a writer to whom we are richly indebted for light on the revealed future of the Church and the world, "Eagle-like he has soared to greet the brightness of the resurrection morning; then he is borne onward still through the glories of the millennial reign, onward yet, beyond to the consummation of all things; to this remotest bourne of Providence and of revelation, where the waves of time have ceased to beat, where imagination dies, and where the vision of inspiration fails, and on the glimmering limit of eternity God becomes again the beauteous rose of dawn." Such is the dawn of our eternal life.

If these things be so, then the two last chapters of the Apocalypse are a description of the reign, the palace, the paradise, the heavenly city of Him who is the Lamb of God, the Mediator. This is the joy set before Him, for which He endured the cross. The preceding chapters, commencing with the sixth, describe the tribulation such as never was nor ever shall be until that time; and as it is also "Jacob's trouble," I take it to be the seventieth week yet determined upon Daniel's people; but as the covenant with the Prince of the people is not to be broken until half of this week shall have run out, I conceive that the latter half of this last week of years, even three and a half years, or twelve hundred and sixty days, is the period of tribulation. This time of woe is portrayed by the loosing of the seals in a general way, but more minutely by the visions ushered in by blast of trumpets, and, last of all, still more graphically by the outpouring of the vials. During this time of tribulation is the dismal reign of the mystery of lawlessness, the Antichrist, the Lamb with two horns; then the overthrow of the mystic Babylon, and of the burning mountain—the great city. During this half week of terror is to be the faithful ministry of the two witnesses, and their tragic end and glorious apotheosis. Most probably, just prior to this tribulation (though the subject is only revealed inferentially, and let him that readeth understand), the dead in Christ and the living saints shall be caught away; they shall be counted worthy to escape these things. But afterwards,

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when Christ shall have reigned a thousand years, shall have judged the dead in "the resurrection of condemnation," shall have adjudged them to the second death, the perdition of ungodly men; shall have cast Death and Hades into the pit; shall have put this His latest foe under His feet—then shall the Son also Himself surrender His kingdom to the Father, and God shall be all in all. Then shall be finished the great mystery of godliness, even the great work which God committed to the Son, and ages of ages shall be the immortal life of the redeemed of the Most High.

W. F.

THE PESHITO OR SYRIAC VERSION OF THE NEW TESTAMENT:

OR, HAVE WE AN INSPIRED TRANSLATION OF THE ORIGINAL GREEK OF THE NEW TESTAMENT?

THIS question may be studied from several points of view.

I. We may ask whether the apostles were likely to feel the need of producing such a translation?

II. What district that need first showed itself in?

III. What facility existed for its production?

IV. What tradition helps confirm the opinion that we have one?

V. What providential circumstances had contributed to its preservation?

VI. What internal marks it bears of being such a version.

VII. How stand its claims by the side of existing Greek Codices?

This paper is an attempt to answer these seven questions.

I. Were the apostles likely to feel the need of producing such a version? Now this resolves itself into two branches. (1) The production of original gospels, history of the early churches, and epistolary correspondence. That they did feel a need of these, in the Greek, is admitted by all candid inquirers. (2) Did they feel a like need of their writings being rendered into some other tongue than the Greek?

After Jerusalem began to show a strong disposition to restrict Christianity to the Hebrew race, and such proselytes from the Gentiles as could be won over to Judaism, the Lord converted Paul and expanded the mind of Barnabas, and fitted them for missioning the Gentiles. He did not make their point of departure take place from the Jewish capital, but he sent them forth from Antioch in Syria. And when they had made a successful tour, it was not to Jerusalem they brought back the news thereof, but to Antioch. This city had early a strong church containing many noted prophets and teachers (Acts xiii. 1). Barnabas and Paul long ministered there, and many congregations were gathered

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around this city, whose members could not readily read the Greek tongue. It stood to the common people who spoke Syriac in the same relation, in regard of the New Testament, as Hebrew did to the common people in respect to the Old Testament. Now the apostles all knew how the Jews met the difficulty, by the use of Targums or versions of the ancient Hebrew, which the common people never could speak, after the return from Babylon. The lesson from the law was read twice. First a sentence from Hebrew then the same in the Chaldee of Onkelos; or if the scripture was taken from the prophets, then, when a sentence had been read in Hebrew, the same was again read from the version of the prophets by Jonathan Ben Uzziel, so that the common people might understand it. This took place every Sabbath day, both in Judea and wherever the language of the Targums was known. Where Greek was spoken there the Septuagint could be used.

Now the men of the synagogues were active propagators of their faith, in Gentile cities, and gained much help from the regular reading of their sacred books, in a tongue understood by the people. And in such cities they admitted strangers to hear this reading of the law and prophets. To this James called attention in the solemn gathering recorded in Acts xv. 21, and made it an argument to support the recommendation that the apostles and elders then gathered should commit to writing the decision to which they then came. With this document they sent out men who could make verbatim copies to leave with the churches; and one of these men, Silas, carried the decision over nearly all the Roman Empire to which the Gospel had then reached. After the idea was once adopted of employing the pen to help the preacher, Paul soon took it up and produced the Epistles to the Church at Thessalonica, and a number of others; Silas, that to the Hebrews while he was with Paul and Timothy, and probably sat with Paul and Aquila at the house of the latter while the state of Christian thought at Rome, whence Aquila had lately come, was being opened out by their host. He was a ready scribe and sat pen in hand noting down the matter of the great treatise as it fell from Paul's lips; but, in his modesty, esteeming both these gifted brethren better than himself, is content with the opportunity of sharing in the salutation, "I Tertius who wrote this epistle salute you in the Lord." I place our host first, my fellow labourer second, and myself third, Tertius.

Narratives of our Lord's life, labours, death, resurrection, frequent appearance to his disciples, and ascension to heaven were seen to be needed, and were supplied to the churches. Now as the men of the synagogue roused them to produce the originals, in measure, so they would force upon them the urgent need of translation for the use of believers who did not know Greek. The one follows the other by necessary consequence.

II. In what district would this need of translation first be felt?

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Antioch where Syriac was spoken is just the one which answers this question; a translation in the dialect used there could be understood over a very large area of country, like our A. V., even though it differed a little from their every day utterance.

III. What peculiar facilities exist for its production at Antioch? Very many. There were many men there who knew both languages. Many, too, well acquainted with the facts and doctrines which formed the matter to be translated. All the writers in the New Testament Greek knew the Syriac better than the original. Every one of them could revise a copy of the version. The Syrians had long been addicted to the collection and transcription of books in rivalry with the Egyptians. Not so long before they had been deprived of their great library at Pergamos by Mark Antony giving its 200,000 volumes to Cleopatra, an act that would be resented through all Syria, and stimulate a desire to replace the loss. There too, parchment was well known, and writing once well done upon it would bear using a very long time. Then how great were the tidings of the Gospel to those who embraced it, and likely to stimulate them to make sacrifices to obtain copies. All these things show that there were special facilities at Antioch for the making of such a version.

IV. What tradition helps to confirm the opinion that we have, in the Peshito, an inspired translation? The Nestorian churches, who prefer to call themselves Chaldean Christians, and who are the children of the early church at Antioch, hold and maintain that the Apostle Jude procured for them the Peshito. They have never varied, so far as the present writer can learn, from this tradition. It appears to have come down by way of Orfa, the ancient Edessa, in this form, "That Jude came to preach at this place and gained favour of its king so as to induce him to send able men to Palestine to translate the Scriptures into their own tongue, and so supply their churches with copies." It is not written, "Not any noble are called," and so some kings have been Christians, as our Alfred and our Queen Victoria; and a few saints belonged to David's royal house. This King of Edessa was called Abgarus. He is said to have written a letter to Christ and to have received a reply from Him, what time the fame of our Lord went out through all Syria. Both these letters are extant, but some hold them to be spurious. We care little which opinion be held if it be agreed that Abgarus lived and ruled at Edessa contemporary with Christ's public ministry and that of the apostles, and took some interest in the wondrous life of the Prophet of Nazareth.

Then it becomes likely he would, by the preaching of Jude, an eye-witness of his Lord's resurrection and ascension to heaven, be won over to help the churches in his government.

Who enabled Dr. Tischendorf to publish the Codex Sinaiticus? Did not the Emperor of Russia, at a cost of fifty pounds per copy? Then why not Abgarus help Jude to supply copies of the Peshito

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to his own subjects ? It is recorded that there was a church built at Edessa on the model of the temple at Jerusalem overthrown by Titus. And this grand edifice was used by the Christians in the second century, so that they must have been numerous and backed by wealth from some source, and why not in part from the king ? Was not Westminster Abbey built by a king ? And did not the Jewish elders plead with Jesus for a Gentile, "He is worthy for whom thou shalt do this, for he loveth our nation and hath built us a synagogue ?" What meant they by this last, but to prove that he believed their worship true and desired to see it spread abroad ? Returning then to the tradition stating that Abgarus sent translators to Palestine, I think scribes who should copy a translation already made should be substituted, and for this reason : If these men from Edessa had translated the Peshito, it would have been done in the dialect of Edessa, which differed from that spoken at Antioch. Is not this a reasonable supposition ? Now what is the fact ? The Peshito is in the dialect of Antioch spoken at that time. Hence it follows that Jude knew where it could be found, ready translated, and directed the king's scribes to the place. Some one may object : Surely Jude would have one copy with him, and they might have used it for a text, and so dispensed with going as far as Antioch. What if he had lent it to Peter ? He would have to pass through his field of labour on his way to Edessa, and it is clear from 2 Peter that he had Paul's letters and was well acquainted with their contents. Or again, the king might wish for a large edition at the earliest possible time. It would then be best to send writers to a city having many copies ready to be re-copied, and many readers able and willing to act as revisers. We see nothing then which shakes the main part of the tradition that the Peshito is of apostolic origin.

V. We ask now, what providential circumstances have contributed to its preservation ?

(1) That it should have so soon got into the border land between the Roman rule and the Parthian power. Abgarus ruled in the district where Crassus, the Roman general, met with such a terrible overthrow from the Parthians. Now the persecuting decrees which condemned the Christian books to be sought out and burnt would not reach this place.

(2) A copy of the New Testament in Syriac would not be so easily identified as one in Greek ; for the latter was well known to the agents of persecuting emperors ; the former might never be noticed by them for want of familiarity, and if it were partly known, would be little thought of compared with the Greek.

(3) This version was early used in the public services of the Syrian churches, who have held firmly by it notwithstanding later translations have been made with a view to supersede it. There was one of these versions, the Polixenian, published in the sixth century, and after this the Heraclean was issued in 616. In order

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to the production of this Syrian version, a collection of Greek texts was made, just as now is done when a revision is attempted. But the venerable Peshito held its place in the Syrian churches, unmoved by either of the others; just as the authorised version, in English, has done, though other more modern ones have been repeatedly published. John Wesley made a version of the New Testament, but it never displaced the A. V. in any chapel of his followers. It was so with those of the sixth and seventh centuries, though superintended by bishops, and claiming to modernise archaisms in the older translations, and to be founded on a collation of codices. They fell into disuse, while the old one continued to flourish.

(4) It has never been tampered with by the great churches that have in many things so grievously departed from the simplicity of Christ—the Greek and the Roman churches and their daughters. All this is surely providential.

VI. What internal marks does the Peshito bear of being such a version as is here contended for? This may be looked at in the light of certain expressions found in the Greek text, belonging to some other tongue. How does this version deal with them? Take the first, which occurs in Matt. i. 23, "Emmanuel." This is from Hebrew, and the Syriac just does as the Greek, it translates it. Then it distinctly states of Gabbatha and Golgotha, in the same way as the Greek does, that they are Hebraisms. But how about words which Christ used from the common speech of the people? These are simply written in Syrian letters, and need no translation. Mark v. 41, *Talitha cumi* is neither Hebrew, which would have had *d* in the place of the second *th*, nor is it Greek, which employs *korasion egeirai* to give its meaning. It is just Syriac, and needed no interpretation, and none is attempted in the Peshito. Mark vii. 34 has another, *Ephphatha:* it is explained in the Greek, but not in Syriac, for it was their own word for "be opened." Mark xv. 34 has our Lord's cry on the cross, "Eloi, Eloi, lama Sabacthani," which is "Ally, Ally, lamna Sabkthany" in the Peshito. How very near are these two! But still nearer is Matthew's spelling, xxvii. 46, Ἠλὶ, Ἠλί· λαμὰ σαβαχθανί." Allowing for a slight variation in spelling, these expressions are Syriac. "Abba," Rom. viii. 15, and Gal. iv. 6, both written while Paul was familiar with the speech of Antioch, are also Syriac, so too is *Maranatha—Mar*, Lord; *an*, our; *atha*, comes.

The slipping of these words into the Greek, of Paul, shows one of two things, and maybe both. Either that they came to be inserted because the apostle had become so habituated to use them at Antioch, or that the Syriac words which he uses had become wrought into the Greek, and could be used to vary the presentation of the one great event for which they were waiting, the coming of the Lord (see 1 Cor. i. 7).

Was it of the Holy Spirit that *maranatha* was used instead of

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"the apocalypse" of our Lord Jesus Christ," which occurs 1 Cor. i. 7, because it was foreseen that the latter form would be spiritualised into another thing than the Second Advent? What we have so far advanced accords with the view that the Syriac version was made while the vernacular of Judea and that of Syria agreed. But that was just at this period of the world's history in which we have placed the making of this translation. Let us look next at words adopted from the Greek without explanation or interpretation.

The name by which the *law* given by Moses is denoted in Greek, *nomos*, is simply transferred into Syriac with its characteristic termination *a*—making *nemosa*; showing that the Greek word for law had displaced their own. And no wonder, considering the length of time that Greek influence had prevailed in Syria.

Evangelion—gospel, the word by which the "truth and grace which came by Jesus Christ" was known among the first churches, is retained in Syriac untranslated. *Gar*=for, the reasoner's word so often used by Paul, is generally copied from Greek, though sometimes, when it occurred twice in one sentence, the Peshito employs one *gar* and renders the other by *metalla*. Now what is this but the Greek word *álla*=but, and the preposition *meta*, united? *Alla* is also used alone, meaning but, as in Greek. *An*, that peculiar Greek particle which adheres so closely to conditional propositions, is inwrought into the Syriac. It is so with *de*, that very useful connecting word so often found in the best Greek writers.

We need not here extend the list, for these are proof that Syria had long been under Greek influence, when not only great, solid substantives had passed from the Greek tongue, but these small, subtle connectives.

The true philologist will feel the force of this presence of the marks of Greek subtilty of mind inwrought into a foreign tongue, as showing long and close connection between them. This again brings us to the time in history where we place the making of the Syriac version. There is a farther line of research in the department of internal evidence. Take up some leading words, in the Greek text, which admit of a two-fold rendering, one of which must be selected by a translator, in making his version, and ascertain how the Peshito deals with such words. If its rendering seize that shade of meaning, very characteristic of *apostolic* times, and leave that which is made everything of *since*, unexpressed, then it is fair to conclude that it was made in those times, and not in after days.

Can we make a more striking selection than the word they have used for baptize? Who does not know what disputes have raged about this term? The ordinance symbolises both a burial and a resurrection.

Tabal in Syriac would have done for the first part of the symbol;

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but it is not used to represent the ordinance. *Amad*, or as some spell it, *Gamad*, is the one employed, which presents the erect position of the candidate, just risen to walk in newness of life, and look on hopefully to his own uprising to glory. This is the grander idea than the burial; the cleansing is eclipsed by the quickening, and this resurrection association with baptism is very apostolic, but has gone down since immortality and immediate glorification of souls, without bodies, have risen out of heathen lands and spread over Christendom.

We might instance further the choice of terms to render *soter*, *soteria*, and all that class.

Between *soter* as the bond-breaker, and *soter* as the quickener to life everlasting, the apostles would have no choice. They went forth to tell of deliverance,—the fashionable gospel of to-day,—but beyond and above this, of the gift of life everlasting. In what age, since their day, could a rendering of these leading words, such as we have shown obtains in the Peshito, have been produced in the Greek, Latin, or Protestant churches? Not in any, with the prospect of acceptance. (See RAINBOW.)

These communities have no room for its leading ideas of man's deepest need, and heaven's grandest gift. You must go back to the days when they saw with undimmed vision the writing of the great charter of heaven; and exclaimed, "This is the promise which God has promised, even life everlasting." And "This is the record that God has given unto us, eternal life. And this life is in His Son."

"Herein is love, not that we loved God, but that He loved us and sent His only begotten Son into the world that we might live through Him." (1 John ii. 25; iv. 9: v. 11.)

Much more evidence might be adduced from this version, but what we have shown as to its dealing with words used by Christ and Paul, which were vernacular in their day; and as to the deep impression that the richer and more cultivated Greek had made upon the Syriac, by the time the Peshito was translated, and above all its continuous development of conceptions of salvation as life in Christ ardently entertained in the days of the apostles, and even then beginning to be set aside by certain heretics, makes us feel bold to claim for this version an era ancient as the apostles, and a birth-place where the sun of righteousness shone more clearly than on Salem's temple, and that was Antioch.

VII. Our last question asks, how stand the claims of the Peshito by the side of existing Greek Codices? None of these claim an earlier date of transcription than the fourth century. They give no reliable account of the exemplars from which they were made. Many great bonfires of Christian writings had been kindled in various places before they were begun to be copied. These are then, though our best manuscripts, manifestly at a disadvantage compared with a version carefully made centuries before they were

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penned. But if this be true of the Alexandrinus, the Codex Vaticanus and the Codex Sinaiticus, how much more so of those of later date? Will any one affirm that the Greek and Roman churches have been as careful of the purity of the text of the Greek all through the centuries as the poor Nestorians have been of their Peshito? If there be any so bold, he will have a great task in trying to make good his position.

With our present light, and until reason can be shown to the contrary, we accept the Syriac of the Peshito as equal, if not superior, to all the collations of Greek that can be made; and beg our brethren, whose duty it is to "contend earnestly for the faith once delivered" to the apostolic churches, and to enlighten the minds of their brethren on "the word of life," to turn to this source of primitive teaching. However pure your Greek text may be made by the labours of honest criticism, you have still to ask, What did the New Testament writers mean by the leading words and propositions which they used? Here is the oldest and best answer to this great question—the Peshito. J. H.

THE VOLUNTEERS OF THE KING.

NOTICE OF A SERMON ON PSALM CX. 3.

"Thy people shall be willing in the day of Thy power."

IT was lately my privilege to hear an able and eloquent discourse from this text. The preacher assumed that "the Day" of the Messiah's "power" here spoken of was the day—any special day—in which the Lord Jesus grants to his people an unusual visitation of his saving grace. In answer to the inquiry whether, by virtue of His divinity, every day must not be, equally with every other, a day of power with Christ our Lord, the speaker described power as sometimes quiescent; as, for instance, in the sleeping lion, which he pictured very strikingly; as he did also the same lion awoke by hunger, his fiery eye piercing through the bars of his cage as though descrying his prey in the distant forest—this, of course, as a symbol of power roused and ready for exercise. Thus, in the preacher's hand, "the day" of Christ's "power" became any day of general revival, or of special visitation to individuals, bringing the most rebellious to submit to Zion's King.

Thus starting, the preacher went on to discuss the freedom or otherwise of the human will. He represented in a striking way the futility of mere temporary excitations of judgment, imagination, emotion, conscience, so long as the will is not effectually won to Christ. At length the orator demanded whether the will were so very free after all. He granted that the will appeared to be sove-

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reign among the faculties of the human mind—it sat upon the throne; and those others—judgment, imagination, emotions, conscience, were but as courtiers in attendance. But after all, might there not be something more potent than the will, in short, a power behind the throne? The possibility of this was illustrated by a reference to the present or the late Emperor of the Celestial Empire—a mere youth, into whose presence suppliants for justice would come crawling upon the ground as though it had been written of each of them, "Upon thy belly shalt thou go." To these His Celestial Majesty would give such sentence as he pleased, with a wisdom surprising for his years, and with an absoluteness of authority which only Oriental despots know how to display. "Such sentence as he pleased"—so, indeed, it seemed to the abjects who, having dared to come no nearer to the royal feet than the mere entrance to the audience hall, heard his decisions from afar. Ah! they little knew that all the while there was at work a power behind the throne. They little thought that in a small curtained recess just in the rear of His Celestial Majesty sat the Queen Mother, an experienced and astute woman; hearing all, seen by none; that in the pauses between the humble petitions of the applicants and the royal answers, the low firm voice of this woman was heard, by her son alone, dictating to him every word that he should say to his waiting subjects; and that thus those decisions which to all appearance came from that sole and uncounselled throne, really emanated from the power behind the throne. So, said the preacher, sovereign though a man's will may appear to be, there is nevertheless oftentimes something at work yet more imperious—a man's covetousness, for example, or a woman's pride! By these, in alas how many instances is the will itself overborne.

Elsewhere condescending upon a more homely illustration, the preacher cited the familiar proverb that "one man may lead a horse to the water, but twenty men cannot make him drink." In like manner, said the speaker, one minister may lead the thoughts of a sinner to the Saviour, but twenty ministers cannot make him accept that Saviour.

Of course it was the old story of the deeply metaphysical Calvinism of Jonathan Edwards. Sovereign grace must captivate the power behind the throne: till then, all human effort to convert must fail.

Need I say that, although as soon as I heard the text announced I anticipated what was coming, yet I could not help feeling something akin to surprise—strangeness—irrepressible wonderment—at the application of the text to such a subject, whatever the proper merits of the subject itself might be. This feeling naturally wore off for the time as one became absorbed in the theme really brought under discussion. Dealing, now, with the theme first and with the text afterwards, the following observations are respectfully submitted.

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As to the theme: The one reflection which engaged me as I came away was this: Either the Gospel acts through the judgment, the imagination, the emotions, and the conscience on the power behind the throne of the will, or it does not. If it does, then where is the propriety of bringing these faculties away to the front of the throne, into so subordinate a position, and especially out of all relation to the power behind the throne? If it does not, then is the Gospel *not* God's power to salvation. So far from the Gospel, in this case, being the divine instrument to save, something else must be thought of, something that does captivate and change the deeper desires and passions which lie behind the will, as that which performs the truly saving work. Call it sovereign grace, the power of the Spirit, or whatever else you please, —*that* is what saves; *that* is what takes the citadel. The power behind the throne being secretly, sovereignly, and efficaciously won, why, of course the throne itself is then propitious to the Saviour's plea; the will is willing; and when the humble courtiers before the throne convey to his Volitional Majesty the joyful message of God, with all the argument and pictorial vividness and touching appeal and moral imperativeness which are proper to their offices respectively, and his Majesty accepts it; after all, this, however real a transaction it may look, is but a matter of form and detail; it is but the formulating and recording of a foregone conclusion. *The man was saved before he received the Gospel.*

It were most ungrateful to an able and devoted advocate for Christ to leave the theme of his discourse just here. Even the risk of utter failure must not deter from an attempt to indicate clearer lines. The following observations are to this end humbly offered for consideration.

I. It is a very remarkable fact that the Bible never once in a formal manner speaks of The Will. Such expressions as "a depraved will," "a renewed will," "a bound will," "a free will," are nowhere to be met with in all the pages of our holy oracles. Much is said about being willing or unwilling in reference to divine things; but it is always the man, or his soul, or his spirit, or in some way himself, of whom the willingness or the unwillingness is predicated.

II. Man's admitted power of choice is externally limited to what is within reach. As the eye can only see what is visible, so the mind can rationally choose only what is choosable. Happily, the esteemed preacher on whose discourse I am presuming to comment a little, never appears to leave his hearers in doubt whether Christ is theirs for the choosing. That is well.

III. There is perhaps no reason for dissenting from the position that man's choice is essentially conditioned by the fundamental desires of his heart. The love of pleasure, the love of gain, and the love of life, may be instanced as common to all men and greatly influential in determining their decisions.

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IV. Nevertheless these determine men's choice very much as they are roused into activity by the felt nearness of their appropriate objects. To-day—the very holiday on which this piece is written—the love of pleasure has determined many thousands to say: "I will go into the country." The same thousands may to-morrow be led in their decisions by the love of gain. To-day or to-morrow these very same thousands might have been restrained from indulging their love of pleasure, or may be kept from gratifying their love of gain—*by the love of life*. Excursions, bank balances, yea, "all that a man hath will he give for his life." And yet, very possibly, *this strongest power behind the throne* may have been, and may continue to be,—asleep!

V. A preacher's business is to take men as he finds them; to speak to them as what they are; to appeal to those deeply seated desires which he knows he can reckon upon; and therefore to appeal through their judgments, imaginations, emotions, and consciences to at least a triple power behind the throne. For their love of pleasure, he has supreme pleasure to offer; for their love of gain, the gains of godliness here and hereafter; for their love of life, the abiding and real life which is to be obtained in Christ.

VI. But these are carnal desires! Precisely; so long as fed by carnal gratifications. They are not necessarily carnal. They are essential to man as man. Fixed on Christ they will be ennobled; and He, as the soul's joy and love, will give birth to other desires still more refined.

VII. Repentance is a radical change of mind—therefore, also a change of the will. But "the goodness of God leadeth to repentance." Therefore the goodness of God leads to a change of will. And therefore, again, the goodness of God—estimated by the judgment, pictured by the imagination, felt by the emotions, pronounced by the conscience to be a consuming fire ready to destroy whom it cannot save—is adapted to captivate all the legitimate powers behind the throne, to destroy the remainder, and so to recover the kingdom of Mansoul to holy empire of the Supreme. So much on the theme of the beloved's preacher's discourse; and now for his text.

That the text was wholly misapplied appeared to me at once, and, by many weighty considerations, appears to me still.

To mean all that the preacher put into it, the words ought to have been, "Thine ENEMIES shall be willing in the day of thy power."

Again: "The day" of the Messiah's "power," on the very face of it, would seem to point to some one consecutive period, at the very least: say, the day of His mercy, from His ascension to His second advent. But to apply it one day above another while mercy lingers, strikes my own mind as intensely objectionable. Whether our adorable Saviour be now the Lion or the Lamb, one thing is certain—He never sleeps!

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But is Christ now—yet—acting the part of the Lion of the tribe of Judah? In other words, Does the day of His power in this text at all denote the period or any parts of the period of his waiting at the right hand of God? For myself, I am persuaded it does not. On the contrary, it is (if I do not greatly err) synonymous with "the day of His wrath" mentioned in the fifth verse. Everything goes to show this. The first verse by one bold stroke carries us forward to the second advent: "Sit thou at my right hand until I make (אשית: imperfect, proceed to make) thine enemies thy footstool." In the second verse, the Messiah has descended to Zion; for the Zion of the Psalms is not in heaven. Moreover, the triumphant King now actually puts his feet upon his footstool; for he treads down (רדה) in the midst of his enemies, as the primary meaning of the word (used of treading grapes, Joel iv. 13; compare Rev. xix. 15) taken with the sphere of the treading, would seem quite clearly to show. For truly it looks something ignoble for a King to be quietly *ruling* in the very midst of his foes. If ever the King and his enemies must come to terms or the latter be trodden underfoot, surely it must be when the King comes into their "midst." And the first verse has already given out the intimation that such a downtreading is in store for the Messiah's enemies. Another step—into our text—and what do we find? Why, that the very word rendered "power," in the expression "day of thy power," is a word used—much as our English term "forces" is—namely, of an army as an instrument of power. The entire context therefore conducts us to the sense given by Fürst (Hebrew Lexicon, p. 440): "*Day of the army*, i.e., when the army gathers together in order to march forth." "Then, O Messiah," we may perhaps paraphrase,—for the latter part of the verse is rather difficult to render,—"then shall thy people (in contrast with thine enemies whom thou shalt tread down) be volunteers, in that the day when thou gatherest thy forces to battle. Yea, from the womb of the morning of the resurrection shall they come forth unto thee, numerous as the drops of dew, and as radiant, since they shall reflect the light of thine own glory, O thou Sun of Righteousness." According to Malachi iv. 1–3, it is at the very time when the wicked are to be destroyed that this "Sun" shall "arise" to the reverers of His name "with healing in his wings." We, now, may be little able to imagine how the Messiah's people shall share in that terrific conflict. No matter; it is written, and it will come to pass in its season. This at least we may say: Right noble volunteers will that people be who shall be permitted to share with the Messiah in the Great Battle of the Lord God Almighty which is to seal the overthrow of the kingdom of darkness and usher in the kingdom of glory that consummates the whole work of Redemption—noble, because of them it is written, "They that are with Him are called and chosen and faithful."

JOSEPH B. ROTHERHAM.

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THE ANTICHRIST.

IT is plainly revealed in the Scriptures that when Christ comes He will find Antichrist in power; and whatever we are to understand by this, whether a person or an organised system of tremendous iniquity, he or it will be consumed with the Spirit of Christ's mouth and destroyed with "the brightness of His coming."

Many affirm that the Papal power is Antichrist. While we are not apologists for this system which has corrupted Christendom, yet we are inclined to think it does not meet the scriptural descriptions of Antichrist, and that the honest zeal of the early Reformers has traditionally fastened this belief upon Protestantism. Nor do we think any organised system of evil, with regular successors, meets or will meet these prophetical pictures of the Lawless One, but that he is truly the Lawless *One*, without any predecessor and without any successor, and yet to be revealed. Of course there are "many Antichrists," says John; but he speaks of one as "The Antichrist." The elements of his reign are unquestionably now in the world, but he has not entered yet upon his horrible kingdom, has not yet received from Satan "the kingdoms of this world and all the glory of them." So there are many anointed ones now in the world, but there is also "The Anointed One"—"*the* Christ of God;" and the elements of Messiah's kingdom are now in the world, but that kingdom is not set up "under the whole heaven."

We will not take the space to go fully into this subject, but invite attention to some scriptural facts.

Antichrist will be a man—the exact opposite of our Lord Jesus Christ. He will be the heading up, the ripening, the culmination, of all iniquity; so that, "when all the workers of iniquity do flourish, it is that they shall be destroyed together." As the Lord Jesus Christ is the embodiment of all goodness, *The* Anointed One, or the Christ, so Antichrist will be the embodiment of all evil—not simply Antichrist, but *The* Antichrist. Christ is the man of purity—"a man approved of God among you." "God anointed Jesus of Nazareth with the Holy Ghost and with power." Antichrist is, "*The* Man of Sin." God found none so approved of Him as His only begotten Son. He was the "Lamb without blemish and without spot." Satan has found none yet so fully approved of him as he will find in this One who is to "be revealed in his time." Christ is the Son of God: Antichrist, by way of pre-eminence, is "the Son of Perdition."

As Christ, by the power of the Holy Spirit, wrought miracles, so Antichrist will, by the power of the Evil Spirit, deceive the earth with miracles. The magicians up to a certain point imitated Moses. In reference to Christ we read: "A man approved of God among you, by miracles and wonders and signs, which God did by

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Him in the midst of you." Of Antichrist it is said, his "coming is after the working of Satan with all power and signs and lying wonders." We also read of "the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." These are described as coming "out of the mouth of the dragon, (the devil,) out of the mouth of the beast, (Antichrist,) and out of the mouth of the false prophet (the chief minister of state and working man, or executive of Antichrist). Christ was filled with the Holy Spirit without measure, and Antichrist will be filled with the diabolical spirit. The false prophet will be a great power *under* Antichrist, "and he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men and deceiveth them that dwell on the earth by the means of these miracles which he had power to do." "The mystery of iniquity" was at work in the apostles' day, and is now, but it is not fully developed and revealed. These prophecies have not yet been fulfilled. Antichrist will "deny both the Father and the Son." He will do this literally. He will be an outspoken infidel and atheist. He will make no profession of the the name of God or of Christ, and will deny that Christ ever came in the flesh. Every false professor of Christianity, as well as the Papal power, denies the Father and the Son in a certain sense; but no such terms of accommodation as "*in a certain sense*" will apply to the denial of God and Christ by the Antichrist. He will do it in every sense and will set himself up as an object of worship, and the false prophet will demand the worship of the image of this "Man of Sin." (Rev. xiii. 14, 15.) He as God will sit in the temple of God. (2 Thess. ii. 4.)

Antichrist will be the ruler of the world. Satan now has the kingdoms of the world and the glory of them, and he once offered them to Christ upon a certain condition which was spurned by our blessed Lord. Satan will give this world to Antichrist, and he will rule it first *mildly*, and then with terrible cruelty and diabolical force. The Dragon—the devil and Satan (see Rev. xii.)—the same one chained in Rev. xx. and finally cast into the lake of fire—this "Dragon gives the beast (Antichrist) his power, his seat, and great authority." He will make a covenant with the Jews, restore them in part to Palestine, allow freedom of worship to different classes—all this in the *first* part of his reign. "He shall come in peaceably and obtain the kingdom by flatteries." (Dan. xii. 21.) "He shall work deceitfully." During this deceitful reign of peace, two witnesses shall prophesy, believed by some in the primitive Church to be Enoch and Elias, who have not tasted of death and are preserved for this purpose. After this he will persecute, throw off the mask, and all who do not have his "mark or the number of his name," among whom will be the two witnesses, must feel his terrible power. But his reign is limited. (Rev. xiii. 5.) This

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personal Antichrist must come in contact with the personal Christ. (See Rev. xix. 19, 20, also 2 Thess. ii. 8.) Many passages of the Psalms and Prophets may receive lucid explanation by their application to this personal Antichrist. "Why boastest thou thyself in mischief, O mighty man?" "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." But "he shall come to his end and none shall help him."

Let me call attention to some Patristic testimony in reference to the Antichrist, showing what was the belief of the early Church. Irenæus and Hippolytus speak of this Man of Sin and say that he is to come of the tribe of Dan among the Hebrews, and this fact is given as the reason why this tribe is not mentioned among the sealed of Rev. vii. Irenæus in Book 5, (from which I now quote directly, as the work is before me,) says: "He who shall come claiming the kingdom for himself, and shall terrify these men of whom we have been speaking, having the name containing the aforesaid number, is truly the abomination of desolation. And this too the apostle affirms: 'When they shall say peace and safety then sudden destruction shall come upon them.' And Jeremiah does not merely point at his sudden coming, but he even indicates the tribe from which he shall come where he says, 'We shall hear the voice of his swift horses from Dan, the whole earth shall be moved by the voice of the neighing of his galloping horses; he shall also come and devour the earth and the fulness thereof—the city also and they that dwell therein.' This too is the reason that this tribe is not reckoned in the Apocalypse along with those who are saved. . . . As he was and is not and shall ascend out of the abyss and goes into perdition as one who has not existence; so neither has his name been declared, for the name of that which does not exist is not proclaimed. But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem. And then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him, into the lake of fire, but bringing in for the righteous the times of the kingdom, that is the rest, the hallowed seventh day, and restoring to Abraham the promised inheritance; in which kingdom the Lord declared that, 'Many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob.'" Hippolytus says, (I quote from his treatise on Christ and Antichrist now before me,) "Now as our Lord Jesus Christ, who is also God, was prophesied of under the figure of a lion, on account of his royalty and glory, in the same way have the Scriptures also, aforetime, spoken of Antichrist as a lion, on account of his tyranny and violence. For the deceiver seeks to liken himself in all things to the Son of God. Christ is a lion, so Antichrist is also a lion—the Saviour was manifested as a lamb, so he too in like manner, will appear as a lamb, though

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within he is a wolf. The Saviour came into the world in the circumcision, and he will come in the same maner. The Lord sent apostles among all the nations, and he in like manner will send false apostles. The Saviour gathered together the sheep that were scattered about, and he in like manner will bring together a people that is scattered about. The Lord gave a seal to those who believed on Him, and he will give one in like manner. . . . The Saviour raised up and showed his flesh like a temple, and he will raise a temple of stone in Jerusalem. . . . For as Christ springs from the tribe of Judah, so Antichrist is to spring from the tribe of Dan. And that the case stands thus we see also from the words of Jacob: 'Let Dan be a serpent lying on the ground, biting the horse's heel.' What then is meant by the serpent but Antichrist, that deceiver who is mentioned in Genesis, who deceived Eve, and supplanted Adam? . . . That it is in reality out of the tribe of Dan, then, that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says: 'Dan shall judge his people as also one tribe in Israel.' . . . Now Daniel will set forth this subject to us, for he says, 'And one week will he make a covenant with many, and it shall be that in the midst (half) of the week my sacrifice and oblation shall cease.' By one week he meant the last week, which is to be the end of the whole world, of which week the two prophets Enoch and Elias will take up the half."

Now the question may occur, must we wait for Antichrist before we see our blessed Master? We have reason to believe as there were different events, and manifestations of Christ in His first advent, so there will be in His second. Paul in 2 Thess. ii. 1, 2, appears to make a distinction between the coming of Christ and our gathering together unto Him, and the Day of the Lord. There was reason to fear the Day of the Lord, to be left upon the earth for the judgments upon the people, but no reason for them to fear the coming of Christ. They did not fear it, and there was nothing in it to agitate them, but they feared the day of the Lord was then "present," not "at hand" as in our translation. The word is elsewhere translated "present," and nowhere but in this passage, "at hand." It was enough to agitate them, to think that they were left for the judgments of the day when the Lord should "shake terribly the whole earth." Then the apostle tells them what was between the world and *that day;* but not necessarily between them and Christ. The withholding or restraining power in the way of Antichrist must be removed, and there is reason to believe this is the one ready for translation, the new born spiritual man in resurrection and translation, the man child of Rev. xiii., for as soon as he is caught up, Satan is hurled down from the heavenlies (see Ephesians vi. 12, high places or heavenlies; also Ephesians ii. 6), and sets up Antichrist. If the wise virgins go in with their lamps, will it not be dark enough on the outside for the

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rising of Antichrist? As the wise men saw Christ without hearing the forerunner, so will not the wise Virgins see him before the testimony of the two witnesses? This first stage of the advent may be compared to "the morning star," seen by those who are awake and looking for it. The manifestation in glory, to destroy Antichrist by "the brightness of His coming" may be described as "The sun of righteousness." The wise Virgins and the Church of Philadelphia are one. To both there is "an open door." The foolish Virgins and the Church of the Laodiceans are both sent to buy—one gold, the other oil.

"Because thou has kept the word of my patience (kept the Lamp—the word, which is a lamp unto our feet—trimmed and burning, and the vessel filled with oil) I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Is not this hour the reign of Antichrist?

It is a resplendent possibility that Christ may come at any moment. "One shall be taken and another left." Will he not give up the Jews nationally until the child of immortal birth, the church of the first born, is taken from the earth? (Micah v. 2, 3; Rev. xiii. 5.) John wrote a prophecy, not a history. When Christ was taken up the Holy Spirit came down. When the man-child of Rev. xiii. ascends, the devil is cast down. This child escapes from the dragon and Antichrist. "We have a more sure word of prophecy whereunto ye do well that ye take heed (your lamp as a virgin and the word of his patience), as unto a light that shineth in a dark place, until the day dawn and the day star (the morning star) arise in your hearts."

Let us look every instant for Christ, not as the Sun of Righteousness, but as the Morning Star. "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things, and to stand before the Son of man." G. R. K.

THE SUBJECT OF FUTURE PUNISHMENT CONSIDERED IN RELATION TO TIME AND PLACE.

THE popular notions of heaven and hell are substantially founded upon the speculations of Plato, contained in his "Phædo," but modified and adapted to the phraseology of the sacred Scriptures. It is generally taught that heaven is more a state than a place; should, however, the thought of locality be at all entertained, heaven is placed at some immeasurable distance beyond the fixed stars, where God manifests His Divine effulgence in a manner unknown within the sphere of our present observations. Hell, on the contrary, is supposed to be under the surface of the earth—some subterraneous region where the devil dwells in fire

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and chains, and where he will for ever torment those who fall under his power. The period, likewise, when these respective states are entered upon is supposed to be at death; then the body, regarded by some as an encumbrance, is thrown aside—the spirit of the Christian soars aloft to his home beyond the skies to enjoy endless felicity, and the spirit of the wicked man is thrust down to his subterraneous hell.

In these speculations (for they are nothing more) no consideration is given to the question: How is it possible for a being whose feelings and sensibilities are dependent upon organic functions; who cannot see without eyes, hear without ears, feel without nerves, or think without brains, to perform all these varied functions in the denuded state in which the spirit finds itself at death? Neither in this modern purgatory is any consideration given to the plain and obvious statements of the Holy Scriptures; a philosophical basis is supposed to be amply sufficient for all ordinary requirements upon this important subject.

We propose thereof to consider this question in relation to time and place, and it will be found that the Scripture doctrine, both of rewards and punishments, is alike dependent upon man's bodily existence, and that neither the one state nor the other is entered upon until man in bodily form is raised from the dead: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body." Dean Alford reads, "that each one may receive the things done in the body (literally through the body as a medium or organ of action) according to the things which he did (in the body), whether good or bad."

The uniform testimony of Scripture is that man's destiny, both for good and for evil, is inseparably bound up with this earth; this earth when renewed and re-created will be the future abode of the saints, and it is from this earth that the wicked will be banished and destroyed, never to have any part in its heavenly blessedness. Just two or three passages in proof before we leave the case of the righteous: "The meek shall inherit the earth" (Psalm xxxvii. 11). This promise is repeated by Christ (Matthew v. 5): "Blessed are the meek; for they shall inherit the earth." Peter also distinctly declares, after he has described the dissolution of the present state of things: "But we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 13). Assuming the truth of these statements, we shall find that considerable light is thrown upon the question of the final condition of the wicked. The question of punishment is inseparably bound up with man's mundane and bodily condition. Scripture knows nothing of the torture of the spirit when separated from the body. God's judgments ever fall upon man when clothed in flesh; in the past man has experienced the vengeance of God in sweeping him with the besom of destruction from the earth; and in the future the testimony of the same word is harmonious in declaring that he must be raised from the dead; he must assume a bodily form before he can be dealt with in judgment, and that this second destruction is what the Apostle John designates the "second death."

A few quotations from the Word of God will establish the truth of this statement. Adam was punished by death. "Thou shalt surely die" (Gen. ii. 17). "For dust thou art and unto dust shalt thou return"

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(Gen. iii. 19). Death effectually removes man from the face of this earth. The antediluvians were similarly punished. "It repented the Lord that he had made man on the earth; and the Lord said, I will destroy man whom I have created from the face of the earth" (Gen. vi. 6, 7). The Sodomites were destroyed by fire. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven, and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Gen. xix. 24). The men of Korah, Dathan, and Abiram were destroyed from the earth. "The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses and all that appertained to them. They went down alive into the pit, and the earth closed upon them, and they perished from among the congregation" (Num. xvi. 31, 33). The testimony of the Psalms is the same. "For evildoers shall be cut off." "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth" (Psa. xxxvii. 9-11). "The wicked shall be turned into hell (Sheol, or Hades, the sepulchral state), and all the nations that forget God" (Psa. ix. 17). See the parallel passage, Psa. x. 16: "The heathen are perished out of his land." "Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest: this shall be the portion of their cup" (Psa. xi. 6).

The Old Testament is silent as to any separate state for man in which he retains any thought or activity; in fact, it gives clear testimony to the contrary: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psa. vi. 5). "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Ecc. ix. 10). Much less is there any passage indicating suffering or torture in a separate state; it is inconceivable that, supposing it to be the purpose of God to inflict upon the rebellious the penalty of an eternity of suffering, that such a purpose should be nowhere disclosed in God's revelation from the time of Adam to Christ; neither is it conceivable that the same penalty should be awaiting the heathen of the present day, when their position is very similar to that of the nations in earlier times. This fact practically determines the whole question. The devouring fire and everlasting burnings of Isaiah xxxiii. 14 are manifestly temporal calamities. "The sinners in Zion are afraid—fearfulness hath surprised the hypocrites" (see Jeremiah xvii. 27). "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." The inhabitants of Jerusalem would find it impossible to dwell there under such circumstances.

The threatening of our blessed Lord contained in Matthew v. 29: "that thy whole body should be cast into hell" (Gehenna), and the corresponding passage in Mark ix. 43-50, cannot possibly be separated from locality; neither from the fact that the punishment is inflicted upon man in his bodily condition. "Gehenna" is a well-known valley contiguous to Jerusalem. At the destruction of Jerusalem by Titus many thousands of Jews perished in this valley, and their carcases rotted and

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remained unburied. Also, as it regards the future, the prophecy of Isaiah is clear that the day will come when the words of Christ will have a literal fulfilment: the confederate nations who come up against Jerusalem (see Zech. xii. 3-9, also xiv. 1-3) will be slaughtered around Jerusalem, and perish in this valley, and for years afterwards the nations which go up to Jerusalem to worship "will go forth and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh" (Isaiah lxvi. 23, 24). The quotation by our Lord of the prophet's words is no figurative description of some intangible and spiritual hell, but a sober statement of facts relating to the literal fulfilment of the predictions of the Prophet Isaiah. Our Lord emphasises the words "two hands," "two feet," "two eyes" to be cast into hell (gehenna), thus agreeing with Isaiah that the worm and the fire prey upon "carcases," not upon living men.

The method of the Divine procedure with regard to judgment is, that the Saviour will come to judge the quick (the living) and the dead at his appearing and his kingdom. The judgment of the living precedes the Millennium, and takes place at the second advent; the judgment of the dead is at the close of the Millennium (Rev. xx. 5). The scenes that we have already referred to as taking place near Jerusalem constitute a part of this judgment of the living. St. Paul, also, gives further particulars (2 Thess. i. 7-9), when he says: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." The judgment of the living is connected with the locality of Jerusalem and the earth, and it falls upon man in his bodily condition. The judgment of the dead, small and great, is recorded in Rev. xx. 12-15. They are first raised from the dead—the sea gives up its dead, and so does death and hell (that is, the grave); they are then judged according to the books—and what is the punishment? They are cast into the lake of fire. This lake of fire is described by Peter: "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved," &c. The earth by fervent heat is reduced to a molten mass, thus literally constituting a lake of fire; and this day, in verse 7, is called "the day of judgment and perdition of ungodly men." The locality is definite, and it is in bodily form that man is punished. The parable of the rich man and Lazarus is no exception to the rule. The rich man is represented as enduring bodily suffering; "send Lazarus that he may dip the tip of his finger in water and cool my tongue" (Luke xvi. 24). For the sake of giving point to the moral, the Saviour has anticipated the period of this suffering. Revelation is unique in declaring that rewards and punishments follow but do not precede resurrection from the dead; the scene as to actual fact is beyond resurrection—it cannot be a sound method of interpretation to build up so fearful a doctrine upon an imaginary picture in direct opposition to the whole tenour of Scripture.

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With regard to the duration of future punishment, we cannot but think that the foregoing facts of locality and corporeity constitute a very important factor in determining the question. When this earth shall have passed away you have no locality suited for the purpose of a final hell, and if man in his physical condition is to be exposed to this fiery ordeal, it is inconceivable that organic humanity should endure unquenchable fire through all eternity; beside this, it is repeatedly declared in the plainest language that the object of this infliction is for the purpose of man's destruction: "He shall be punished with everlasting destruction." "He will burn up the chaff with unquenchable fire." "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be" (Psa. xxxvii. 10). "But rather fear Him which is able to destroy both soul and body in hell" (Gehenna) (Matt. x. 28). The new earth surely will never be saddened with the weeping and wailing and gnashing of teeth of the lost. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4).

There is no greater need at the present time than that the psychology of the sacred Scriptures should be understood. The Platonic philosophy has done an infinite amount of mischief. The Platonic soul, complete in itself, independent of all organic functions, and indestructible in its nature, lies at the basis of all our errors; it perverts every doctrine of Scripture, and until Christians are prepared to give up this philosophy—falsely so called—and go back to their Bibles, God's revelations will never be understood. May this consummation be speedily reached!

Oxford. CHAS. UNDERHILL.

THE SEVEN GIFTS OF THE HOLY SPIRIT.

(Revelation ii., iii.)

O THOU, who bendest 'neath temptation's load,
Yet faintest not, to thee is freely given
The Tree of Life—the choicest fruit of heaven,—
The centre of the paradise of God.

Though storms and tempests round thy sky may lower,
Yet be thou ever faithful unto death;
Hear what the whisperings of the Spirit saith—
On thee the second death shall have no power.

Behold life's wilderness, how thickly strown
With hidden manna, angel's food for thee;
And with thine eyes of faith look up and see
Thy new name written on the large white stone.

To him that overcometh shall be given
Power over nations, ruling like a king,
Breaking to pieces every earthly thing;
And his shall be the morning star of heaven.

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Robed in pure white, behold thy humble name,
Writ in the Book of Life before thy God;
And He who shed for thee His precious blood,
Before His Father will confess the same.

A pillar in God's temple thou art now—
Hold that thou hast; let no one take thy crown.
Heed not the world's vain smile, nor fear its frown,
For God has set His seal upon thy brow.

Throughout life's journey, if thou dare to own
Thyself Christ's follower, then despise the shame;
Endure the cross with those who bear His name,
And He will share with thee the blood-bought throne.

Orcadian Rhymes, by JAMES L. SINCLAIR, New Zealand.

AN AMERICAN CRITIQUE ON PRE-MILLENARIANISM.

THE March number of the bi-monthly *Princeton Review* (New York) contained a criticism of "Pre-Millenarianism," by Dr. R. M. Patterson, of Philadelphia, called forth evidently in reply to the recent Prophetic Conference at Brooklyn, whose testimony on behalf of that doctrine went through the breadth of the land, and reached us even here.

We are glad to admit the excellent spirit in which the criticism is undertaken. While deeming the system an "error," the critic concedes that "there is an apparent foundation in the Bible for much of it. . . . To a sensitive and imaginative nature in this sublunary state, and amid the struggles of this only partially sanctified life, there is something captivating in it. . . . We often wish that we could believe it. We wish that our Lord would at once, and by one stroke of His vengeance, close the warfare that is going on between good and evil, and put a sudden end to the violence and vice that now reign."

We are not sure, however, whether he thoroughly apprehends the system which he rejects. He gives a summary of its doctrines, which, on the whole, is a fair one. Yet in it he includes a belief that on the renewed earth, after the Millennium, "the human race will keep multiplying, marrying and giving in marriage, children being produced, and in their turn producing children, and so on for evermore." Now, it may be that individual writers have indulged in such speculations, and even suggested, as he says, the peopling of the celestial bodies by the overflow of earth's inhabitants. But such a belief forms no part of the Pre-Millennial system proper, nor has it, as far as our own knowledge goes, any general reception, even as a speculation, among writers on our side. Again, he speaks of the "everlasting division which this system teaches as existing among the redeemed people of Christ—two radically different classes of them; and its everlasting line of demarcation, *even in the church of the firstborn*, between Jews and Gentiles." But our readers know that this latter proposition is directly the reverse of the Pre-Millennial doctrine as to the constitution of the

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that august body, chosen from Jew and Gentile alike, the "line of demarcation" is done away, as Paul testifies in Gal. iii. 28.

He adduces two "presumptions against the doctrine" of Pre-Millenarianism:—

1. "The view of Christ's kingdom which underlies it seems to be the one which the Jews had derived from the Old Testament, and which in them, and in His apostles especially, Jesus combated during His earthly life."

Now, if "the view of Christ's kingdom" referred to is, that it was to be a kingdom on the earth with visible organisation, and with Jerusalem as its capital city, and the twelve tribes of Israel, planted permanently in their own land, as its central and most honoured people, we challenge Dr. Patterson to give a single instance in which our Lord "combated" such a view. He corrected current ideas as to the *time* of its establishment (Luke xix. 11), and as to the *moral preparation* for sharing its honours (Matt. xviii. 1-4), but never as to the nature of the kingdom itself. Nay, even when administering instruction on such points as were misunderstood, He used language tending to confirm the prevalent ideas as to the outward features of the kingdom. "Swear not by *Jerusalem*," he said, "for it is the *City of the Great King*." Again: "A certain nobleman went into a far country to *receive for himself a kingdom*, and *to return*.* . . . And when he was returned, having received the kingdom," he rewarded his faithful servants by setting them *over cities* (Luke xix. 11-19). He said to the apostles: "I appoint unto you a kingdom, *as My Father hath appointed unto Me*, that ye may eat and drink at My table in My kingdom, and *sit on thrones judging the twelve tribes of Israel*." Could language have been chosen more likely than this to confirm the ideas as to the kingdom which were cherished by His followers?

Dr. Patterson says the apostles were "freed" from their earlier ideas of the kingdom "by the forty days' communion with their risen Lord." But, unfortunately for such a contention, they asked at the close of that period: "Lord, wilt Thou at this time *restore again the kingdom to Israel?*" How comes Dr. P. to have broken away from his companions on this passage, which used to be adduced as a proof that the apostles "still retained their *carnal* views of the kingdom?" It is clear, at all events, that they retained their ideas as to the *essentially Israelitish* nature of the kingdom. Nor does the Lord even now hint that this idea was wrong.

He views the words of Peter in Acts ii. 29-36 as "an inspired interpretation of prophecy which destroys the Pre-Millennial idea of the Davidic kingdom." "We cannot," he says, "see how it can have any other meaning than that the predicted setting of Christ upon the throne of David, in the sense which the Holy Ghost intended, was *then* an accomplished fact. David knew that God would raise up Christ to sit on his throne. This same Jesus *hath* God raised up." But is not

* "Three of the kings of Judea, viz., Herod the Great, Archelaus, and Agrippa the Younger, went to Rome to have their right to the throne recognised and confirmed by the Roman Emperor." In the case of the second of these three, the Jews sent a deputation to Rome, to plead against his appointment; and it was doubtless on this incident that the parable was founded.

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this rather curious reasoning? *Two* things are promised—(1) raising up Christ; and (2) setting Him on David's throne. The first has taken place, says the apostle; "therefore," says Dr. P., "the second is an accomplished fact."

2. His second presumption against the doctrine is that "it has never been crystallised in clean-cut terms in a Church Confession." The implied objection here is that it has always been, more or less, a *crotchet*. The force of this (if it have any) is broken by a statement he makes elsewhere, viz.: "'This doctrine,' says the latest Church History (Dr. Shedd's) which has come into our hands, 'though ultimately rejected by the Catholic Church, was too frequently held by the early fathers to be ranked among heresies.'"

Turning to his "positive arguments against the doctrine," we find him first objecting to the claim of Millenarians that the prophecies should be read in a literal sense. He replies:

"But if the prophecies, much more the didactic parts of Revelation, should be so construed; and we submit that a rule which would turn the bread and wine of the sacrament into the body and blood of Jesus is self-condemned; it is against the laws of language, and the practice of men, and emphatically against interpretations which the Bible has put upon itself. 'Two things are remarkable about the prophecies of Scripture which have already been accomplished. The one is that the fulfilment has in many cases been very different from that which a literal interpretation led men to anticipate; the other is that in some cases they have been fulfilled even to the minutest details.'"

We should have liked to see a few of the "many cases" in which the prophecies said one thing and the events another, as we suspect they would dwindle considerably under scrutiny. But apart from that, our critic's boldness is astonishing. To read the prophecies literally is "*emphatically* against the interpretations which the Bible has put on itself." What, pray, of the many predictions of calamity upon the House of Israel, and their recorded fulfilment? What of the predicted restoration from Babylon, and its accomplishment at the specified period, and by aid of the predicted ruler? What of our Lord's whole earthly history—His miraculous conception, His place of birth, His lowly mien, His despised condition, His ass-borne entry to Jerusalem, and the many features of His last suffering, death, and burial? Are these not all "emphatically" in favour of our expecting prophecy to be "fulfilled even to the minutest detail."

But Dr. Patterson quite misunderstands what we mean by reading the prophecies literally. He imagines we propose stolidly to discard all figures of speech, and hence he says we "do not, and cannot, carry out our system consistently."

Two serious errors underlie this common objection to the literal reading of the prophecies.

1. It is a great mistake to suppose that a liberal use of figures for the embellishment of a statement interferes with or destroys the literality of the statement itself. Those who imagine so only display their own ignorance of "the laws of language." Our every-day speech is full of figures—so full that most people are unaware how often the literal and figurative are mixed. We speak of raging winds, boiling waves, angry seas, fetters of winter, brilliant speeches, the sun of prosperity, a black disaster, "the slings and arrows of outrageous fortune," and a

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hundred other such phrases. Yet no one is thereby diverted from the literal sense of the statements in which these figures occur. Why must we leave our common sense behind us only when we read the statements of the Bible, as do the advocates of Transubstantiation, with whom Dr. P. is disposed to class us?

2. It is an equal error to think that the manner in which our opponents treat the prophecies is more consonant with the "laws of language." We do not at present dwell upon the fact that they themselves take much of the prophecies literally—such as the *fulfilled* predictions of curses to Israel, and the humiliation of the Messiah—and are thus convicted of inconsistency in their dealing with *unfulfilled* predictions. But what we point out is, that the current "spiritualising" of unfulfilled prophecy is not any genuine application of the laws of language as to figure of speech. Mystical and non-natural it may be—figurative in any right sense it is not. In January, 1876, the *Times*, speaking of the Eastern Question, said: "Truly the soil of Europe is volcanic; the atmosphere of the East is charged with electricity; the sky is black with clouds that threaten a coming storm." Here are figures, both vivid and abundant. But does any one fail to grasp the underlying *literal fact* which is stated? Now, if we were to read this sentence in the non-natural style which is applied to Scripture, we might speculate that "the soil of *Europe*" meant the hearts of the *Chinese*, and "the atmosphere of the *East*" referred to the Presidential election in *America*. Does any one think this a caricature? Yet is it any worse than to explain the call, "Awake, awake, put on thy strength, O *Zion*; put on thy beautiful garments, O *Jerusalem*, the holy city," as referring to a religious stirring in every place *except Zion*, or a triumphant display of *Gentile* ecclesiastical statistics? Millenarians claim that Isaiah's call is to be read in the same way as is the *Times* paragraph, *i.e.*, in its *natural* sense, with due allowance for figures; and that "laws of language," as embodied in "the practice of men," are here altogether in their favour, and against the allegorical and mystical school of interpretation handed down from Origen and Jerome through the Roman Catholic Church.

But Dr. Patterson has another charge against us. "Pre-Millennialism," it seems, "is based upon a violation of the old maxim in divinity, that 'doctrines are not to be built upon prophetic or symbolic scripture.'" We have seen this weapon before, but we fear not its point. Dr. Brown, of Aberdeen, in his elaborate attack on our position, took it down from the walls of his theological museum. He would have been wiser to let it hang there.

"No doctrine to be built on *symbolic* Scripture!" What! Not even if the symbol be explained, as in the case of Nebuchadnezzar's image? If it be left unexplained, we may proceed more warily. Yet not every part of Scripture which our opponents make symbolic is unquestionably so.

"No doctrine to be built on *prophetic* Scripture!" Does this include *fulfilled* prophecy? If so, what comes of the groundwork of our faith in Christ, who died, was buried, and rose, "according to the Scriptures?" Or does it only lay the ban on *unfulfilled* prophecy? Then Peter was mistaken in advising the disciples to take heed thereunto. Then the

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Jews were not to blame because "they were ignorant of the voice of the prophets" as to the humiliation of the Messiah; and our critics themselves, had they lived at that time, might have condemned the Lord of Glory when He appeared as the Man of Sorrows pourtrayed by the prophets. Further, how can Dr. Patterson and Dr. Brown believe, as they do, in a personal return of the Lord, in the ultimate triumph of truth, in a resurrection of the dead, in rewards for the righteous and punishments for the wicked? If they adhere to their maxim, they must consent to live "without hope in the world;" for matters of Christian hope can be founded on nothing save prophetic Scripture.

One thing more. This maxim may be old; but we confront it with an older. It is this: "ALL SCRIPTURE is given by inspiration of God, and *is profitable for* DOCTRINE, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work" (2 Tim. iii. 16, 17).

M. W. STRANG.

THE DIGNITY OF MAN.

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—GEN. i. 26.

WE always look with interest upon a relic of ancient times. Age has a charm and attractiveness peculiarly its own. "Venerable with age" is an expression of our daily language; the true representation of our natural thought. Conservatism—a wise conservatism—so far rules every heart as to beget a reverence for the past.

So it is, that when we stand amid ruins of former architectural grandeur, around which time has flung its ivy mantle, the fallen towers, the crumbling archways, the mouldering walls, the grassy floor on which we tread, all attract us. We think how kings once held solemn conclave where we stand; how these ruined chambers were once "big with the vanity of state," or the greater vanity of priestly pomp and show; and we feel

> "We never tread upon them but we set
> Our foot upon some reverend history."

Such as these are some of the attractions which linger round the old book of Genesis. The dust of centuries hangs upon it; millenniums have passed over it. Its compiler was Moses; but even he made use of materials far older, probably, than his own days; the records it may be of the very infancy of our race. Milton, in his grandest poem, represents an angel as sent to instruct Adam in the great things concerning his own origin; and Pollok, adopting the same idea, tells how "from the lyre of angels he learnt the early dawn of time;" and the conception is no mere flight of poetic fancy. What Adam learned in those great days when he walked with God, and sang with angel ministrants, he may well have deemed worthy of record. Angels' words,

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may be, are these; written by Adam's pen; telling what else mankind could never have known, of the birthday of our race, the origin of man; how man, touched by the Almighty power, sprang into being, a fair conception, good even to the all-searching gaze; only, alas! to stumble beneath the withering power of his own corruption and sin.

Other schemes indeed are pressed upon our consideration as revealing the birth of humanity; one scheme especially in our day wins large approval;—that man is a development, not a creation. The leading ideas necessary to its adoption would appear to be, first, a considerable disregard of the plain facts of history and geology; secondly, an exceedingly vivid imagination. The last is especially indispensable. It is a veritable "leap in the dark"—a procedure no wise man adopts. The credulity of science bids fair to exceed the credulity of superstition. For ourselves, until the evidence which is always coming, but never arrives,—until the missing links, always close at hand, but never discovered, are revealed,—we are content to take the record of Genesis as history; the wisdom of Genesis as the wisdom of God; and learn here how Adam was born; trace as here, to the creating power of Jehovah, the origin of man.

And the manner in which that origin is here described is most suggestive, when thus contrasted with the theory to which we have referred. The inevitable tendency of such a theory is to debase and degrade man. He springs in truth from the dust. The mournful dirge of Job becomes a scientific reality: "I have said to corruption, Thou art my father; to the worm, Thou art my mother." The man of loftiest genius and noblest aspirations is bidden to behold his progenitors in the grinning ape of the forest, the oyster on his rocky bed, or in "every creeping thing that creepeth upon the earth," our illustrious ancestors. But here every thing is reversed. Straight from the great Creator's hands, Adam steps into the new-made world, and the step is that of a king. The one central thought of the passage is the dignity of man; the original glory and nobility of humanity.

I. Notice the preparations made for his reception. The creation of Adam is the last act of the great six days' work, the crowning glory of the whole. Not on the first day, when chaos ruled, and the barren earth was wrapped in her threefold mantle of water, cloud, and darkness, does man appear. The light must wake at the Almighty call; the waters must tremble and disperse at the sound of the Omnipotent voice; the mountains uprise in giant majesty; the valleys smile in beauty; grass and herb and tree must adorn the renewed earth; the sun disperse the clouds; the moon and the stars appear; "the time of the singing of birds" must come; and air and earth and sea teem with lesser life, ere the world is deemed ready for man. The palace is built before the king is born; a palace grand and beautiful, with star-lit roof and carpet of flowers; a palace whose beauty even sin cannot destroy, for its God-given glory charms us still. And as if this was not enough for so illustrious an occupant, one spot fairer than all beside is chosen; the renewed world, one great circumference of beauty, finds a centre lovelier still; the Lord God planted "a garden eastward in Eden; and there He put THE MAN whom He had formed;" a fitting home for so illustrious a being.

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II. The deliberateness with which Jehovah is represented as entering upon the work of the creation of man also points out his importance in the scale of being. When God made the light the procedure was of the simplest possible character. He said, "Let light be," and light was. So again when the clouds were uplifted, when the seas rolled together, and the mountains were formed, when the newly revealed earth sprang into fertility, when the sea teemed with life and the air rang with song, even when the lordliest of the animals roamed new-born the new-found world, in each case the word of Omnipotence sufficed. "He spake, and it was done: He commanded, and it stood fast." But not thus is man called into being. With solemn deliberateness, as if marking the supreme importance of the work, God said, "Let us make man." The idea of a plurality in the Godhead conspicuous through the whole chapter, here takes its boldest flight, and its loftiest conception. There is a consultation—a council of the Godhead is summoned; ere a step so pregnant with issues of good or ill is taken, Omnipotence pauses, and Wisdom speaks with thoughtful, earnest words, "Let us make man."

III. The natural dignity of manhood is still more clearly set forth in the form which he assumed. "In our image, after our likeness," is the Divine decree; and with manifest and unmistakable emphasis the decree is described as a fact (ver. 27), "So God created man in His own image; in the image of God created He him." He was formed of the dust of the ground; his material organism differed in no way from the lowest of the creatures; but the image of God was impressed upon him; something of the dignity of Godhead shone within him. Of him, and of no creature beside, is it said "in our image, after our likeness."

It is sometimes assumed that this glory descends upon humanity because it is said (Gen. ii. 7) that "God breathed into his nostrils the breath of life, and man became a living soul;" but when it is pointed out that exactly the same description is given of the creation of the lower animals, and the same phrase used to denote them, it is manifest such an idea is baseless. In this respect, as in regard to the materials comprising his frame, the words of Ecclesiastes are true, "Man hath no pre-eminence over a beast."

Our poet laureate has hinted a far more real indication of the glory of man when he speaks of him as

> "Common clay ta'en from the common earth,
> Moulded by God, and tempered with the tears
> Of angels to the *perfect shape* of man."

"The *perfect shape* of man." The human form, erect, with nobility of countenance and dignity of carriage, unlike that of any lower creature, would appear to be the grandest conception of the Divine mind; the highest and noblest form which Omniscience can devise or Omnipotence create. Angels, bright with the glory of the throne, wear the same form, and so much resemble men that again and again have they been supposed to be such. When the three angels drew near to Abraham on the plains of Mamre, he imagined they were three human wayfarers. When the disciples looked into the empty tomb of the risen Lord, they saw two young men in shining garments—angels who had come to share His triumph. The highest glories of created intelligence can find no loftier embodiment than the form worn by man.

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And that same form was worn by Christ, for He was the angels' head and lord; "the angel of the Lord;" "the angel of His Presence." Divinity, ere it was clothed in flesh, was manifested in an angel's glory; "the glory which I had with thee before the world was." The remembrance of this lends a marvellous literalness to the declaration that Adam was made in the image of God. It was to one wearing the erect angelic form that the Father said "Let us make man in our image, after our likeness;" and in that form man was created, the copy of the nature of Him who is "the image of the invisible God." When Nebuchadnezzar looked in long after time upon the furnace into which the three bound men had been cast, he beheld four men walking loose in the midst of the flame; and perhaps came near the truth when he said "the form of the fourth is like that of the Son of God," for so close even from the beginning has been the relation between Christ and man, so exalted is the dignity of the latter.

IV. With equal clearness the same fact is set before us in the dominion bestowed upon man. "He is crowned as never king since; God bestows the crown, and angels sing the coronation anthem." For His renewed earth God must find a king, and that king is man. "Let them have dominion over all the earth." He is the lord of the light, the ruler of the air and seas, the king of the mountains, the crowned monarch of creation. Sun and moon and stars appear for him; oceans roll around his feet; for him the lightnings play and the thunders peal; the clouds pour their blessings upon him, and for him the earth is rich with life; the desert of ocean is peopled for his benefit; the birds make sweet music for his ear; all the treasures of the world are his; "Thou hast put all things in subjection under his feet;" all the creatures acknowledge his right; the great world bows, and owns its king. Such is the dignity of man.

1st. If man be thus naturally exalted, how deadly a thing is that sin which has destroyed his glory! In the light of the original dignity of man we see the hideousness of sin. Sin hath defiled the fair palace built by the Almighty hands and fashioned by the Almighty fingers; it lies in ruins all around; its pristine songs have given place to saddest wailings; "the whole creation groaneth and travaileth in pain;" the palace is a graveyard,—a graveyard made by sin. And far more complete is the ruin of its occupant. The image of God has become the image of worms. Man has flung away his splendid crown, and laid himself in the dust. Of this once God-like being is it said, "like the beasts that perish;" "like sheep they are laid in the grave, and death shall feed on them." So, very suggestively, we speak of ourselves as the heirs of death, and the children of the dust. The Romans called man by a name (*homo*) derived from their word for the ground (*humus*); and from that same Latin word we derive one of our commonest names for mankind—*humanity*. Conscious of our sin and fall, we call ourselves "groundlings;" for dust we are, and unto dust must we now return; the very dust of earth indeed is the ashes of its sleeping sons. And thus too the dominion of man has been destroyed. Sin has driven his subjects into rebellion; his throne is hurled down, his crown is shattered, his sovereignty is a byword! The very name of king has become distasteful by reason of the exceeding blackness of the crimes

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which have stained many of its wearers; crimes beneath whose weight the whole misgoverned world reels to-day. The lord of creation is the slave of sin!

2nd. If such be the natural dignity, and such the actual degradation of man, we can in some degree understand why Christ came to save him. A devout man cries, "When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man that Thou art mindful of him?" This thought is said to have had much influence over Byron. The world is the abode of MAN, over whose birth "the morning stars sang together, and the sons of God shouted for joy." A being so honoured, filling so mighty a place in the Divine deliberations and plans, created in the Divine image for Divine purposes affecting the whole universe of being, the Son of God can graciously stoop to redeem. And so it was that in the fulness of time "the Word was made flesh," and man received his crowning glory in the God-man Christ Jesus.

3rd. And here is the true dignity of man. The pride of long descent, "the boast of heraldry, the pomp of power," are as nothing. "In the image of God" is man's glory; that image which every act of sin tends to disfigure and destroy. Literally so, for sin debases and degrades the human countenance, and reduces the man to the brute. By a wise instinct, our mother tongue has seized upon the word which expresses "the perfect shape of man," and uses it to denote correctness of character. A just and honourable man we call *upright;* an unjust man is not an upright man; the image of God is defaced, his manhood is robbed of its glory. By all the God-given grandeur of our nature, Christ beseeches us to abstain from sin. "Quit you LIKE MEN," and sin must fly.

"To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."

Every act of sin is an act of high treason against God; it is more; it is high treason against ourselves. The one patent of nobility is goodness; the one road to royalty is upright manhood; and besides these, the tawdry dignities of the world are utter vanity.

"Howe'er it be, it seems to me,
'Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."

Our Christian schools are the true schools of the kings. Every waif of humanity won from the devil and from sin is a soul saved, a king crowned, a new imperial anthem sung by angels in heaven.

4th. Then what must be the issue of the whole? God made man upright; he has fallen; Christ has stooped to save him; but well nigh the entire mass of humanity either has not heard of Christ, or hearing, will not receive Him; must we wring our hands over the hopeless ruin of man? Is this palace, so fair even in its ruin, to be ruined still, and flung at last untenanted upon space, to bear witness to the discomfiture of Jehovah and the devil's victory? Is man, the discrowned king, for ever to lose crown and dominion? To ask is to answer. Man's sin may defer, but

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cannot frustrate, the counsels of God. The purpose so wisely formed, and so deliberately executed, shall be completely fulfilled; and the dominion man has lost shall be regained. In the epistle to the Hebrews (chap. ii. 6-10) the apostle quotes the wide-stretching declarations of the sovereignty of man uttered by the Psalmist (Ps. viii.) and at once applies them to Christ; unto the angels the world to come is not promised, but by this psalm it is promised to Christ. Already by the suffering of death He has been made a little lower than the angels; by His resurrection and ascension He has been crowned with glory and honour; and though we see not yet all things put under Him, these things fulfilled are a pledge of the whole; a promise of the restoration of man's dominion in Him. Ere long the palace shall be rebuilt, and the king re-crowned; the hordes of sin be cleared away and the cold touch of death for ever disappear; the world, built with care and love divine, shall be renewed with greater care and yet diviner love; the image of God shall shine resplendent in man; the paradise of God shall be restored and its boundary here shall be the circuit of the earth; the groanings of creation shall melt into songs of deliverance, and mingle with angelic minstrelsy; for

"The Lord of life, the Lord of light,
The King of all created,
Shall back return to claim His right,
On clouds of glory seated;
With trumpet sound, and angel song,
And hallelujahs loud and long,
O'er death and hell—DEFEATED."

Patricroft, Manchester. WILLIAM W. SKEMP.

CORRESPONDENCE.

THE CONFERENCE.

DEAR SIR,—I am glad indeed to hear that it is intended to hold a Conference on Conditional Immortality and kindred topics, in Maberly Chapel, where you minister. I wish for it great success in the best sense of that word. Christian men, whose eyes the Lord has opened to the truth respecting the nature of man, the character of God, and the kingdom of Christ, are *bound* by every obligation of loyalty and gratitude, to tell their fellow-men about these great matters.

Some of your readers can write, some can speak on platforms and in pulpits, and some have money. I pray them all to unite their gifts in the service of the glorious MASTER, that the money of the rich may diffuse the writings of the authors, and sustain the Lecturers and Preachers in this holy war against ignorance and falsehood.

I cannot but think that the friends of pure truth will send you enough to pay all the expenses of the Conference, with a balance for the RAINBOW—which it richly deserves.

Truly yours,
AUSTIN MARCH.

ISRAEL.

SIR,—With reference to the comments in your last issue on my endeavour to place the history of Israel in its scriptural light, I ask those of your readers who are free

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from bias on the question of Israel's identification with Britain, to judge whether I have acted otherwise than what is common in the practice of a reviewer, in my remarks on Mr. Wilson's work.

Extracts must necessarily be apart from context, but I have tried to bring *the scope and design* of his volume to notice by referring to those portions which "treat of the principles of his theory."

I will say no more, but trust that the earnest study of Scripture may clear away present misconceptions.

I am, faithfully yours,
Clevedon. H. Goodwyn.

"MISREPRESENTATION CORRECTED."

Dear Sir, — It is astonishing what mischief prejudice does! Men refuse to examine doctrines which, for aught they know, may be entirely scriptural, just because they are new *to them*. Mr. Silas Henn, of Dudley, has just addressed a keen letter of rebuke, under the above heading, to Dr. W. Cooke, in relation to that gentleman's pamphlet on the "Doctrine of Future Punishment." Mr. Henn is by no means the only person who has been "slanderously reported" in the great controversy which is now — thank God! — shaking the churches. But the truth will live, and its advocates will come to honour notwithstanding the anger of blind prejudice. One would think that any man with a particle of humanity in his heart, would rejoice at the very suggestion that the common notion of future punishment is utterly unknown to the Bible. Mr. Henn—whose pamphlet may be had of Mr. Elliot Stock — tells his opponent some pithy things with a blunt plainness which is refreshing to An Onlooker.

CLUBBING.

Dear Sir,—There are three of us lodgers in the same house. Some time ago I saw the Rainbow in the hands of a friend, and asked him what it was. He replied, "The most valuable Magazine in the world." I looked at him for a little explanation. He then said, "If you want to know what *you* are, and what God is, this publication will help you better than any other in existence." Knowing my friend's intelligence, I resolved to have the Magazine regularly. My fellow lodgers joined me, and we have the Rainbow monthly at twopence each. We are unanimously of opinion that it is worth the money!

Please print this note, as it may suggest to friends and neighbours how they may get much light at small cost.

I am, &c.,
A Poor Clerk.

A BURDEN REMOVED.

Dear Sir,—I owe you much—far more than I can tell. A terrible burden has crushed me for many years. Going to Church or Chapel was no relief—the same fearful story was told everywhere, and they called it "gospel!" Occasional representations of Divine love were neutralised by frightful pictures of Divine vengeance, drawn out through endless years! Had I not striven to avoid thinking about it, I should have lost my reason. My steps were providentially directed to Maberly Chapel, and oh, the light, the peace, the joy! I have been in bondage for many sad years; I am now a free man, and religion which was formerly "a duty," is now the very atmosphere of love. I urge my friends to read the Rainbow. Would that I could

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help in your noble work by a substantial proof of gratitude! Pray accept the will.

I am yours, with much esteem,

RELEASED.

"THE STANDARDS."

DEAR SIR,—I am sure it must be a great satisfaction to you to find men questioning, as you have long said they should question, all human creeds, and bowing reverently to the Holy Word, as revealed in the Bible. Such summaries, instead of securing unity of belief, have had the contrary effect; and it is perfectly evident that the days of "Subordinate Standards"—a palpable contradiction in terms—are numbered. The Church of England has thirty-nine Articles, and the precious Act of Uniformity was made for the nation. But what are the facts to-day? This human meddling with Divine things is a snare, a delusion, a sin! Have done with it! So prays

A HUMBLE DISCIPLE.

LITERATURE.

Are Englishmen Israelites? A Three Nights' Debate between Mr. Edward Hine, of London, and Mr. Robert Roberts, of Birmingham. London: F. Pitman. Birmingham: R. Roberts.

IF the position that the British people are descended from the House of Israel depended on Mr. Hine's advocacy—assuming the correctness of this report—it must be given up as a delusion. We have really felt amazed at much that he said; we do not mean the utter twaddle about the Ten Commandments, the Church of England and Dissenters, for all that is beneath notice; but the way in which he dealt with some perfectly plain statements of Scripture. Mr. Roberts is a giant in debate, and could confront and defeat any number of opponents such as Mr. Hine. Yet, for all this, which literary justice demands from us, we are absolutely convinced that Mr. Hine's theory is right, that is to say, so far as the Israelitish Origin of our countrymen is concerned, although many of his details and "identifications" are rubbish.

The Gospel of the Kingdom advocated in a series of Ten Discourses. By WILEY JONES, Norfolk, Va.

THERE is much valuable truth in this volume; and the discourses, plain, and frequently even colloquial in style, no doubt interested those who heard them. Any one who teaches the pre-millennial coming of the Lord and denies the twin falsehoods of natural immortality and eternal suffering has our full sympathy; but the book is disfigured by the exaggerated importance given to immersion. Water positively shares the honour of salvation with our blessed Saviour; and Mr. Jones quotes passages which refer exclusively to the baptism of the Holy Spirit as if they referred to what he calls "the baptismal wave."

God's Plan of Salvation, or His Purpose Concerning Man and Earth. By J. M. STEPHENSON, Canton, O.: A. D. Eshelman.

THIS is an elaborate and valuable work, containing a summary of Biblical evidence on the origin,

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nature, and destiny of man. Its arguments and proof texts are classified under appropriate headings with skill, and the author generally reasons well, notwithstanding frequent Americanisms which are uncouth to us, although doubtless indigenous and pleasant to our beloved cousins across the water. There are two or three points which we cannot accept, but Mr. Stephenson has produced a volume which does him great credit, and which will be found useful as a book of reference to many of his countrymen.

NOTICES.

IMPORTANT.—It is proposed, if the Lord will, to hold a conference of believers in the pre-millenial advent of Christ, and of immortality only in Him. The time determined upon is the first week in September next—namely, Tuesday, Wednesday, and Thursday, the second, third, and fourth days of the month. The place of meeting is Maberly Chapel, Ball's Pond Road, Islington, very near the Dalston Junction of the North London Railway. We fervently hope that the great truths to which we have so long borne witness may be advanced by this gathering of devout men, to the glory of Jesus Christ, our Lord, our Life, our Hope. The friends at "Maberly" are heartily in sympathy with their pastor, the Editor of the RAINBOW, and will do their utmost to show hospitality to Christian visitors. Of course, the expense of the conference will be considerable, economise as we may; and if any reader feels disposed to aid, it will be taken as a proof of interest in our exceedingly important mission. It is our profound conviction that the highest duty which devolves upon enlightened Christians at the present moment is to bear witness, by every means within their power, to the pre-millennial coming of their Redeemer, in whom alone immortality is possible. Beloved friends, let the Maberly Conference prove an historical event in relation to the greatest questions of the age!

"I. G. I."—Loyalty to truth is costly. If it entails no heavier sacrifice, it is sure to place a man in the minority, and by so much diminish the number of his friends. But very seldom does it stop at this comparatively harmless tax. Generally it exacts weightier penalties, as history proves, and as some of us know by experience. Worldly prudence is a popular idol, much esteemed, and extensively worshipped; but worldly prudence in relation to Divine truth is simply a euphemism for moral cowardice.

"BETA."—You surely do not mean to suggest that it is right to avoid reference to questions that involve the character and government of God! Between a talker and a teacher the difference is enormous, and we readily admit the worldly wisdom of the policy you favour. The fluent talker who says nothing is, of course, popular and well paid; but how will this productive policy appear when He, whose eyes are as a flame of fire, shall search it? We tell you honestly that there are things "highly esteemed" in our churches which are "an abomination in the sight of God."

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"G. P."—Thanks for your efforts to enlist new subscribers. Thought is awakening all over the kingdom, and it would be to us a supreme satisfaction to minister to this awakened thought.

"ANON."—God Himself teaches us compassion and gentleness; He cannot, therefore, do the horrible things which the "Confession" and "Catechisms" say. It is amazing that strong-headed Scotchmen should allow those very imperfect, and in some points palpably unscriptural, documents to rob them of mental freedom and corrupt their theology. But the reign of the "Standards" is nearly over. The storm rages keenly, and it will clear the air. All who wish Divine truth freed from its fetters, whether forged at Rome, Geneva, or Westminster, should help in this great cause. DAVID MACRAE deserves hearty sympathy. He has done bravely, and his countrymen will thank him at no distant day.

"A. B. C."—Would it not be more honest and manly—we shall not say Christian—for the person you speak of to acquaint himself with our teaching before denouncing it? To "hate" the Editor, and "burn the RAINBOW" may be pleasant to his feelings, and may also be a sharp and easy way of showing his zeal for what he calls religion; but will it bear examination? Does it prove anything? We have no wish that he should think with us, if indeed he can think at all; but we do wish that a man professing such great sanctity knew a little more of the spirit of the Gospel. Has he ever heard the story of one Saul of Tarsus? He lived to repent his persecuting fury. We hope this will be the case of our peripatetic enemy also, although we are not very sanguine about it.

"I. L. G."—It is clear as noonday that Adam was not created immortal. He was placed under a law whose penalty was death; but every definition of immortality excludes the possibility of death. Death cannot touch a "never-dying soul," as false theology phrases it.

"F. T——P" says: "The RAINBOW has been to me a blessing, an enlightener of the eyes, anda joy which I cannot express. I wish I could prove my gratitude by helping the Editor in his most important work—a work which is destined to purify the theology of Christendom at no distant day; but, alas! I am very poor in that which hath the image and superscription of Queen Victoria."

"J. JONES" writes: "Your exposition of the 'Rich Man and Lazarus' has surprised and delighted me. It must be correct; it is so consistent with other Scriptures regarding the Jews and the 'beginning of the Gospel.' Accept my deepest thanks for removing what had hitherto been to me a terrible mystery."

"A. C. M." says: "Please thank the unknown friend at whose expense I receive your priceless magazine every month. It is to me a great help in the study and the pulpit. You make it clear that God is *not* the Being which dismal theology makes Him. Thanks—thanks!"

"ED. BR."—If you expect to find truth with the majority you will be disappointed; and if you will not avow what you think is true until it become popular, you will never be troubled with the crown of martyrdom.

ERRATA.—May, p. 198, third paragraph: supply *is* between privilege and drawn. June, p. 245, third line from top: *read* contemns *for* continues; p. 248, top line: *for* live *read* lose.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST, 1879.

LIFE: A MEDITATION.

"To them who by patient continuance in well doing seek for glory and honour and immortality, God will render eternal life."

O, GIVE me immortality! Thou Holy One, the only immortal in the universe, be pleased to give me eternal life! Do not, I beseech thee, shut me out from the study of thy wonderful works and ways, in which I take such unspeakable delight now. Deprive me not of the holy luxury of thinking about Thyself, O Father! This is such a vast theme of ever widening wonder, that I crave time to continue my reverent researches; but the time I need for this cannot be found in the transient years of mortals—I want eternity!

I have often been overwhelmed by the splendour of thy revealed character, O glorious God! The depth, and height, and length, and breadth thereof, present such oceans, and firmaments, and continents of moral and mental wonder, that I am lost in astonishment, and sink upon my knees in silent worship—silent from the power of emotion, for speech is not needed if it were possible, and not possible if it were needed.

But at such times, O most Blessed! though lost in adoring wonder, I am perfectly conscious that mine is but the gaze of a child upon the mysteries of the alphabet which he will in due time find the key to the history and literature of the world; or that of a traveller who for the first time, after leaving his native shores, sees the wonders of creation in distant regions of the earth. Notwithstanding all the limitations, moral, mental, and physical that surround me, I know that what I know of Thee is infinitely less than can be known; therefore I implore Thee to bestow upon me the gift of eternal life in Christ that I may have time to think about Thee unhindered by the limitations that circumscribe my vision now. Why, O heart Searcher! Thou knowest that the very thought of dying and being no more for ever is agony to me! Who says that death is not a sufficient penalty for sin? No man who

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knows what he is speaking about. To die without hope of resurrection to eternal life is terrible! To lose for ever the possibility of loving Thee, and rejoicing in holy meditation over the perfections of Thy character—O gracious Father, remove from before my mind this most dismal vision! I cannot bear it! An end to worship, an end to praise, an end to love—the heart no more to leap at the name of Jesus, the lips and heart, too, no more to call God Father, O forbid that this dire calamity, this drying up of all joy, this withering of all beauty, this destruction of all bliss should be my sorrowful lot!

Tell me not that if it be so I shall be ignorant of it—my being having ceased—and that, therefore, it cannot pain me; as there will be no "me" in existence to feel the privation and mourn over the loss. And call ye this comfort? Why it is the very essence of the pain, the poison in the cup, the sharp point of the lance that pierces the heart. The thought of such a possibility creates the anguish that seems to blot the sunlight from creation, or to read like a summons to attend the funeral of the universe.

"But who are *you*," some great one asks, "that put such eager questions? What will it matter if you should never live again?"

I reply, in all sincerity, that I feel myself "less than the least of all saints," and that I am quite conscious that should I disappear for ever, I would no more be missed from the grand assemblies of the glorified than a dewdrop is missed from an American prairie. But I submit that this is not the question. The unit, utterly insignificant by itself, is essential to the aggregate. The multitude that no man can number will unquestionably be composed of individuals, not one of whom had much to boast of about himself in the days of his mortal journey. But the "Ego" is a moral force, the personality is a power that will assert itself in spite of conscious infirmities. The fact that I am one of a multitude does not destroy my sense of individuality. *I* can love, and trust, and worship the ever living and glorious God; I know that I *do* love, and trust, and worship this ineffably holy Being; and I ask Him, should the exercise of these faculties be interrupted for a season, to revive and renew them in resurrection that I may resume my conscious fellowship with Him after the sleep of death, as I resume the duties of life in the morning after the sleep of night. To have this power of loving, trusting, and worshipping the Father of my beloved Redeemer, and my blessed Father in Him, arrested and paralysed for ever, is the awful calamity I deprecate; and, therefore, with all eagerness I seek for immortality!

Moreover, I am no stranger to sorrow. I have known griefs of many kinds, and have been told that such chastening is useful for the formation and development of character; that discipline is a necessary part of Christian education; and that as the refiner has tests for the precious metals, so He who is the great Purifier, and whose work it is to gather gems for His Father's casket, makes use

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of affliction for the purpose of producing the fruits of righteousness. But if I am not to receive the gift of eternal life, I may, with all reverence, ask whether I might not have been spared the painful discipline through which I have gone, and the heart-aches that have sometimes made life a burden? What real advantage have I gained from these sorrowful experiences if there is to be no after harvest of a noble character, no opportunity of bearing ripe fruit, from seed sown in tears, to the glory of the Divine Husbandman? I cannot think that the present result of the chastening is a sufficient explanation of its necessity, if mortal life be all that I am to have, for that result is at once imperfect in character and fleeting in duration. Let me suppose now that I am a Christian in whose life the fruits of the Spirit are distinctly and habitually visible. My gratitude to God for that evidence that I belong to Christ is simply unspeakable. But I am, alas! painfully conscious of human blight upon the fruit, and if when the last mortal breath expires, my history is for ever closed, it appears to me beyond controversy that in my case the Redeemer has not seen the full reward of His redeeming love. I want HIM to be adequately rewarded for His marvellous kindness, and therefore I pray for immortality.

And to my mind there is another powerful argument, not to mention incidental and inferior ones, which justifies the holy ambition that seeks for imperishable—or incorruptible—glory and honour. I mean the relative or mutual argument, that, namely, which arises from my connection with other believers, members of the Body of Christ. The love of the brethren is an evidence of sonship. I know that I love the followers of Christ; I delight in their company, they are my chosen friends, without reference to theological opinion or ecclesiastical party. Sometimes in the company of a few Christians, as such, assembled for fellowship, I have had a feeling of peace, and love, and *homeness*—to coin a word—which was very precious. The action upon our hearts of mutual sympathy in relation to the work and character of our adorable Lord, and our desire to glorify Him, was like the fire upon the altar glowing with the light of the Shekinah. Well! must this heavenly experience—the undoubted result of the Holy Spirit's presence—have no renewal hereafter, but pass away for ever with this mortal body? Must I give up the cherished belief that these gleams of holy light and brotherly love were only herald angels of the glorious day of reunion in resurrection when our joy will be full? I cannot, and will not give up that belief! The Father could not use me so. I want to meet His sons and daughters again when mortality shall be swallowed up of life, and therefore I seek the great gift of which such splendid things are spoken in the New Testament—the gift of immortality! EDITOR.

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THE CROWNS PROMISED TO BELIEVERS.

IN Rev. iii. 11 we read, "Behold, I come quickly; hold fast that which thou hast, that no man take thy crown." These words do not say, nor mean, hold fast, that you may be saved—it is not a question of salvation that is raised. This is one of the rewards of faithfulness which saved persons may win or lose.

There are two Greek words—Διαδημα and Στεφανος—which, although they have not exactly the same signification, are in the common translation rendered "crown."

The former, the diadem (*diadema*) represented to the Romans imperial and absolute authority. This, the garland (*stephanos*), did not; it represented, when used by royalty, a lower or more limited authority. What is called a crown or garland was also given to the successful runners and wrestlers in the Grecian games. St. Paul, referring to these, says, "They do it to obtain a corruptible crown" (*stephanon*).

The Lord Jesus Christ is nowhere seen in Scripture wearing the diadem, or imperial crown, until His manifestation with His raised and changed saints at His second advent, when he will take possession of His kingdom. Then, surrounded by this brilliant company of co-regents, sharers in His glory, He has "on His head many crowns"* (*diademata*). The Lord's royal rank and authority are frequently stated or implied in former Scriptures, and occasionally He is seen wearing the ensign of royal dignity called garland (*stephanon*), or crown. Once it was put upon His head in derision;† twice He is seen with it when, coming judicially and in person, He is engaged in His great and subduing work—breaking the power of His enemies, and putting them under His feet.‡ But not until He comes with all His saints to put down the Apostasy, and to enter upon His millennial reign, is he seen wearing the imperial diadem. Why is this? Is it not because He will not take the crown of the mediatorial kingdom until His raised and glorified Church—"the bride, the Lamb's wife"—is crowned and enthroned with Him." Then He will appear, not only as Lord of angels and Head of universal empire; but as the mediatorial King—King of glory, King of Israel, and King of Nations. He will "sit upon the throne of His glory," and upon "His head shall be many diadems."

Having glanced at the glory of the Bridegroom King, let us now look at that of His royal bride—in another place called "the Church, which is His body." The formation of this body was "the mystery which had been hid from ages and from generations; believers composing it have owned and honoured Him through the dark days of His absence and rejection, and He will own and honour them by giving them the highest place—even seating them upon

* Rev. xix. 12. † Matt. xxvii. 29. ‡ Rev. vi. 2; xiv. 14.

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His throne* in the coming day of His glory. Concerning these, He utters those wonderful words, "The glory which thou gavest Me I have given them." As His co-heirs, partakers of His throne, and sharers in His glory, they also shall wear the imperial diadem —they have suffered, and they shall reign with Him.

But *this* crown is not one which believers win or lose; they do not obtain it as descendants of the first Adam, nor as the fruit of any natural excellence, nor as the reward of conquest and service; it is exclusively the free unmerited gift of Divine grace, given to them as "heirs of God and joint-heirs with Christ." He and they will possess the inheritance together: for this He has sealed them with that Holy Spirit of promise, which is the earnest, until the redemption of the purchased possession.

At present the Heir of all things is seated upon the Father's throne; but at the appointed time He will take His own throne, and He and His Bride will appear, each wearing the imperial diadem, enthroned and manifested together.

But the Scriptures tell us not only of the crown which comes by heirship which Christ has won for us, and is the free gift of His love; they also point to crowns, or garlands, which, in the judgment of service at the Lord's second coming, will be distributed as the rewards of faithfulness in service and suffering for his sake. Any one or all of these may, as the passage with which this paper commences indicates, be won or lost. At His coming He will "give every man according as his work shall be. All stars will be brilliant there, but one star shall differ from another in glory.† To some will be given principalities and crowns which others have failed to win. Holding up these rewards, He says to each of His servants, "Hold fast; be steadfast. Fight the good fight; see that no man take thy crown." The crowns with which He will reward faithful service we may repeat are not salvation,—no man wins that; *it* must be received by faith as the fruit of Christ's work only—but, being saved, let us "press toward the mark for these prizes of our high calling of God in Christ Jesus."

What are these prizes? Four of them are called crowns (*stephanos*). Each is given as a reward for a special class of service, and will confer more extended authority and higher dignity upon its possessor.

1. The *incorruptible crown*. "They do it (referring to the Grecian games) to obtain a corruptible crown; but we an incorruptible."‡ Will all believers obtain this? Certainly not. If you look at the passage you will see there may be failure—not failure touching the believer's salvation, because that is made sure by Christ's work; but the Apostle says, "So run that ye may obtain" this incorruptible crown, implying that believers who do not "*so* run" will not obtain.

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* Rev. iii. 21. † 1 Cor. xv. 41, 42. ‡ 1 Cor. ix. 24.

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The Holy Spirit has not explained the special character of this reward—probably human language would utterly fail here. It is enough to know that it will be a distinguished mark of the Lord's approval. What is the special class of service which, if faithfully done, will obtain for the servant this imperishable honour? We presume it is that *faithfulness in ministry* which is the Apostle's theme in this chapter.* It was a ministry willingly and heartily rendered, for which he says, "I have a reward." Speaking of his entire self-sacrifice and self-surrender, he adds, "I do it for the Gospel's sake." Considerations of personal ease or worldly honour and advantage had no place here. To do the Master's work, and to do it in the Master's way and spirit, was his one business; not even the needs and desires of the body may hinder—"I keep under my body, and bring it into subjection." On another occasion he says:—"Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Every true minister and Christian worker has his ministry from the Lord Jesus; he takes his authority and his message from the Master, and no considerations drawn from parties, or creeds, or earthly honours and rewards, will induce him to withhold or alter the inspired word with which he is entrusted. Not himself nor his fellows, but Christ Jesus the Lord is the burden of his ministry; not human theology, or the "cunningly-devised fables" of men, but "the true sayings of God." Such faithfulness in ministry, by whomsoever exercised, will produce incorruptible fruit, and in the day of the Lord will have for its reward the "incorruptible crown."

2. A second reward of faithful service is "*a crown of righteousness.*"† The special service of which this is the reward is, loyalty to God's revealed truth, both in faith and walk.

This is not the righteousness of our substitute in which every believer stands justified and accepted in the presence of God, but righteousness or faithfulness in holding, living, defending, suffering for, and disseminating the Word of God. The Apostle's contention in regard to Scripture is thus expressed: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and thoroughly to equip the believer for every divinely appointed service of the Christian life.‡ Hence his charge to Timothy, and to every Christian worker, in the first two verses of our chapter: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and his kingdom; preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

No truth of God may be tampered with or surrendered—it may

* 1 Cor. ix. † 2 Tim. iv. 7, 8. ‡ 2 Tim. iii. 16, 17.

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be "unto the Jews a stumbling block, and unto the Greeks foolishness;" but the faithful servant will hold it fast, live for it, and if necessary suffer and die for it. The Apostle proceeds to predict and describe the times on which we are fallen. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers (how literally is this fulfilled!), having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This striking description of these last times is followed by an exhortation to watchfulness, endurance, and diligence. For himself the Apostle says: "I have fought this good fight; I have kept this faith, and know that the reward which crowns such faithfulness is mine. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day"—viz., the day referred to in the first verse of the chapter, when He comes to take possession of His kingdom, and to distribute to His reigning saints the honours and rewards of that kingdom, giving to each as his work shall be. It will then be found how true are the words, "God is not unrighteous to forget your work and labour of love, which ye have showed toward His name."

How truly encouraging are the words added by the Apostle, "And not to me only, but unto all them also that love His appearing." Within this limit *only* will this crown of righteousness be bestowed. Who are they that love His appearing? Only those who have attended to the Master's instructions, and been faithful in His service, not the servant who has "hid his Lord's money," nor he who "knew his Lord's will, but did it not," nor that servant who substituted for the Word of God inventions of his own, or the teaching and commandments of men. These are not watching and waiting for Him; they cannot desire or "love His appearing."

The Lord is coming to reckon with His servants to whom He has entrusted His goods, of which His word is the most precious deposit; in that day He will show how "blessed are they that hear the word of God and keep it." He will account such to have been "faithful and wise stewards;" whom He will "make rulers over all that he hath."* *These* are the servants who have "fought the good fight, and have kept the faith;" these "love His appearing," and to these He will award this grand prize of the kingdom—"a crown of righteousness."

3. A third reward of Christian faithfulness is "*a crown of glory* that fadeth not away."† But will not all believers have a crown of glory? Yes; but not *this* crown, except as they are faithful in the service it is intended to reward. This reward will be given to those who are accounted worthy, "when the chief Shepherd shall appear."

* Luke xii. 35—28. † 1 Peter v. 4.

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In the verses immediately preceding this promise we have an exhortation touching the spirit and manner in which the "flock of God" should be fed. This exhortation occurs in the midst of a discourse, commencing at the twelfth verse of the previous chapter, on faithfulness and stability in suffering for His name's sake—this being the special service which the "crown of glory" is intended to reward. This epistle offers much advice and encouragement to suffering saints; but in these last chapters this is the prominent theme. The leaders and feeders of the flock would be the most exposed; but none that should live godly in Christ Jesus could escape. Nor is the conflict a thing of the past. The antagonism between the true and the false continues, and the false is rendered all the more dangerous from its assumption of the Christian name and the Christian garb. The undiscriminating masses accept its pretensions, but the true "flock of God" rejects its claims, and regards it as the "enemy of the cross of Christ." It sees in all this counterfeit Christianity the predicted apostasy of the last days, and accepts the isolation and reproach which loyalty to the truth involves. Those prophesy falsely who predict a cessation or abatement of the conflict while the Lord is absent; the fight must continue until He comes who shall sweep away the corrupters and their corruptions, and shall "destroy those who destroy the earth."

During all these ages of suffering the Lord holds out to the overcoming ones "a crown of glory." Glory crowns the sufferings of the Head—so shall it be, according to their measure, with the members of His body. St. Peter tells us in this epistle that tried and steadfast faith shall "be found unto praise, and honour, and *glory* at the appearing of Jesus Christ;" also that "partakers of His sufferings shall, when His *glory* is revealed, be glad also with exceeding joy." He further speaks of himself as "a witness of the sufferings of Christ, and also a partaker of the *glory* which shall be revealed." Such suffering and glory as its special reward find expression in many passages. Hence, we read, "The sufferings of this present time are not worthy to be compared with the *glory* which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of *glory*." "If so be that we suffer with him, we shall be also *glorified* together." Let the child of God keep the word of his patience, not conforming nor limiting his faith to the theology of fallible men, nor to the equally fallible creeds which the exigences of man's churches have called into existence; let his faith follow wherever the word and Spirit of God may lead. This path of obedience, in faith and walk, to heaven-given truth will necessarily separate him from all the forms of the apostasy of these last times, and ensure for him a share in "filling up that which is behind in the sufferings of Christ" (sufferings endured for righteousness' sake); "and when the chief Shepherd shall appear,"

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this priceless gem, "a crown of glory that fadeth not away," shall be his reward.

4. A fourth crown, with which the Lord at His coming will reward those who shall be accounted worthy, is "*a crown of life.*" "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."* "Be thou faithful unto death, and I will give thee a crown of life."† But will not all believers have "a *crown* of life?" Certainly not. They will all have eternal life—that is assured to them in the Lord Jesus Christ—but all will not attain to the high honours and prizes of the kingdom. These are not for those who have not valued them, nor pressed forward in the divinely appointed course to their attainment—they are for the successful runners in the Christian race. It was not salvation which St. Paul had in view when he said, "One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark *for the prize* of the high calling of God in Christ Jesus." It was not that they might be saved that he exhorted the Hebrew believers to "Lay aside every weight, and the easily besetting sin, and to run with patience the race set before them." Earthly things are often the faint shadows of the heavenly. Have not the kingdoms of this world their prizes which stimulate the ambition and labours of their subjects? It is not that they may be England's children and citizens that so many of her sons devote themselves with so much industry and self-denial, to literary, political, military, or commercial pursuits—they are seeking to win the prizes which success promises. The coronets of some of our highest nobility have been thus won. To them these are the crowns of *this* life. Children of God, the possessors of eternal life in Christ, are invited and exhorted to press toward this mark, "a crown of life"—perhaps the greatest prize in the kingdom of God, a gift of which it is expressly stated that it is given "to those who love Him."

But what is the special class of service which obtains this reward, and is accepted as the expression of our love? Again, we turn to the connection in which the promise is found, where we learn that the way to this great possession is a holy walk, through Christian consistency, and unflinching fidelity in this evil day. St. James sees believers in "divers temptations," or trials, and exhorts to patience, to prayer, and habitual dependence on God for all needful grace—he insists on stability in Christian faith and walk, on singleness of eye, and whole-hearted devotedness as the servants of Christ, and shows that none of the varied discipline of life—neither the temptations of poverty, nor those of wealth—should move us from the path of personal holiness and practical godliness. Such is the theme throughout this chapter, which thus concludes,

* James i. 12. † Rev. ii. 10.

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"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The measure of obedience in this order of Christian faithfulness will be found to be the measure of faith in, and love to God—such believers are "steadfast, immovable, always abounding in the work of the Lord"—these are the "blessed who endure temptation"—and, having been found faithful in the day of trial, they shall be raised to the high dignity conferred by the gift of "The crown of life." Having held fast the profession of their faith without wavering, they will find "Him faithful who hath promised."

Again, in Rev. ii. 10, the same class of service meets with the same reward. The suffering saints in Smyrna had days of terrible trial before them—only men whose faith and love were genuine would stand the test. The Lord's sustaining and encouraging words to them are, "Fear none of those things which thou shalt suffer—be thou faithful unto death, and I will give thee *a crown of life*."

These are a few of the prizes which the Lord will give to His waiting and faithful ones in the day of His appearing—they are not all, as the epistles to the Seven Churches, and other Scriptures testify—the value of each exceeds all human computations—in winning them He will be glorified, and we shall more brightly reflect that glory.

Let it not be forgotten that these are not less days of conflict and trial than were those in which these promises were first spoken. Systems of error and forms of evil, some of them so subtle and so artfully disguised, that, "if it were possible, they would deceive the very elect," are arrayed against us on every side. Never was the apostolic exhortation more needed than now. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Shrink not from the conflict—meet it with those weapons only which are "mighty through God to the pulling down of strongholds." War the good warfare—tread in His steps who "keepeth the feet of His saints"—listen to His voice, which, for His saints, is louder than all the din of conflict, uttering the words of warning and encouragement, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." "Let the word of Christ dwell in you richly in all wisdom"—it is the one lamp hung out from heaven which shines in this dark place—walk by *this* rule, mind *these* things—here are the only divinely given rules for the Christian course. Be not deceived, it is no amount of profession—no number of ceremonies, and no extent of zeal and labour in what men choose to call Christian work, that will obtain the prize. "If

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a man strive for masteries, yet is he *not crowned, except he strive lawfully.*" He will credit no man with faithfulness who takes any course outside the everliving and abiding word. Would you strive lawfully? "hold fast the faithful word," and cry with David, "Order my steps in Thy word." "Hold up my goings in Thy paths, that my footsteps slip not." Seek that spiritual discrimination which the Holy Spirit only can give, that you may be able to "approve things that are excellent (may *try things that differ*), that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

In conclusion, let me add that neither the premillennial judgment of the saints, nor the final judgment of the dead, is for the purpose of determining the salvation or destruction of either. "He that believeth on Him is *not condemned:* but he that believeth not *is condemned already.*" In neither case can this question be raised then. The judgment of each is a judgment of works. The saints owe their salvation exclusively to the perfectly finished and accepted work of Christ—if that is perfect their salvation is perfect—the measure of its acceptance is the measure of theirs. Such are *His* joint heirs who is the heir of all things. He and they must reach the inheritance together. The judgment of works lies outside the question of salvation: here "every one of us shall give account of himself to God," and the prizes of the coming kingdom of God will be given, according to the measure of faithfulness, to those to whom the Lord can say, "Well done good and faithful servant." Surely many things indicate that the time is at hand when "to those who look for Him he shall appear the second time without sin unto salvation." Then "shall He give rewards to His servants the prophets, and to the saints, and them that fear His name." Seek to be great in the kingdom of God—"hold that fast which thou hast, that no man take thy crown."

Teignmouth. JOHN AVERILL.

THE KEY THAT FITS THE LOCK.

BRETHREN opposed to the Anglo-Israel theory tell us that the captive tribes seem not to have remained long in their new homes where the King of Assyria placed them, for in 2 Esdras xiii., written about 300 years after they were carried away, we are informed, they determined to leave the multitude of the heathen, and go into a farther country where mankind never dwelt; and they entered into the Euphrates by the narrow passes of the river, and God showed signs for them, and held still the flood till they were passed over. I fancy most of the readers of the *Rainbow* will think this fiction and not fact, and have great doubts of the

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authenticity of the source whence it came. Besides, it is impossible to reconcile this with the doctrine of our opponents, that God has no visible dealings with the ten tribes until the period of their exile shall expire.

Well, after travelling a year and a half, a distance of 3,000 miles, they reach this "No man's land." Josephus, who wrote in the reign of Vespasian, gives us to understand, we are told, that the ten tribes were at that time captive in Media, under Persian power. "In the fifth century of the Christian era Jerome, in his notes on Hosea, has these words: 'Unto this day the ten tribes are subject to the kings of Persia, nor has their captivity ever been loosed.' Other witnesses testify to finding Israelites in various parts of the world."

But it will be seen that the testimony of these witnesses varies considerably. First, they left their new home, and wandered to No man's land. Next, we have Josephus telling us they were in his day captives in Media. But how they got back does not appear. Third, we have Jerome, some 400 or 500 years after Josephus, saying that their captivity had never been loosed. And no one can blame us if we think that the tale of their wandering eighteen months to the place where mankind never dwelt, is about as true as their marvellous passage through the Euphrates on dry land.

What looks like a summing up of the evidence against us is rather a conclusion of the whole matter according to prepossession. It is extremely probable, we are told, that in Central Asia, in a region containing a surface of 150,000 square miles, that a vast body of the ten tribes may be hid; but they are hemmed in by desert, mountain, frosts excessive, and an exclusive policy. Almost every other portion of the earth has been explored, and the inhabitants known to belong to races not Israelitish; so this seems the only hiding place for them.

I should like to get the ear of searchers of the lost tribes, if it were possible, and ask them a few questions respecting these supposed Israelites; such as,—Have they any mines of coal, iron, tin, lead, silver, or gold? Have they good rivers and harbours? If Joseph is, indeed, here, does his bow abide in strength, and are the arms of his hands strong—which, rendered in modern phrase, would be—Has he a powerful army and navy, and is he well supplied with needle and Gatling guns, ironclads, torpedoes, powder, shot and shell? Are there other nations in that extensive region, and is there any record of achievements that could be considered a fulfilment of the prophecy of Micah? "And the remnant of Jacob, shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest; as a young lion among the flocks of sheep, who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." Are there any indications that these lost tribes have the goodwill of Him that dwelt in the bush? Are they getting up an expedition to fulfil their destiny, come out

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of their hiding place, and push the people to the ends of the earth? If some portion of Israel remain in their hiding place till the second advent, Ephraim and Manasseh must come to the front, make themselves known, and that all over the world, or the predicted pushing can never take place. Information on such questions would help us to just conclusions. But answers to them are not forthcoming. If Joseph is indeed there, it does not appear that the branches of that fruitful bough, have begun to run over that wall of "desert, mountain, frosts excessive, and exclusive policy."

That there are some Israelites in various parts of the world we all admit, and likely enough there may be some in the centre of Asia. But the great mass of them, including the sons of Joseph, are certainly not there. Probabilities, possibilities, and guesses, feebly sustained by uncertain evidence, are worthless in the presence of a divine intimation in Jer. iii. in the command of God to the prophet, to "Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord."

Suppose a stranger from some distant land, who had never seen a portrait of the queen, to enter her palace at a levee. His eye glances over the courtly throng, and instantly he recognises Her Majesty. She only is crowned. This is how Joseph is to be recognised. There is a crown on the head of him that was separated from his brethren, according to both Jacob and Moses—such a crown as never monarch wore before—a crown composed of all manner of blessings, material wealth, help from the Almighty, divine good will, numerous posterity, extensive dominion, and, as a consequence, filling the face of the world with the best kind of fruit, and the peoples that dwell under his shadow revive as the corn, and blossom (margin) as the vine, and the scent thereof is as the wine of Lebanon. (Hosea xiv. 7.)

Most people know full well what race enjoys these blessings in the highest degree; but they err on one point—as to the former name of that race—from imperfect knowledge of the Scriptures. The ancient names of some countries, cities, islands, and rivers, differ from their modern names. Melita is now Malta, Meshech is now Moscow, and so it is with the Anglo-Saxons, whose ancient names were Jacob, Israel, Joseph, Ephraim, &c., and a better knowledge of Scripture will make this manifest.

In the last verse of Hosea, the prophet says—"Who is wise and he shall understand these things? prudent, and he shall know them?" Which things? Israel's backsliding and the healing of it—his idolatry and his renunciation of it—his being allured into the wilderness, and being spoken comfortably to—the different phases of his character and condition, as being the people of God, and then not the people of God, and afterwards being the sons of God, and so forth.

Let not the so-called misjudging writers on our Israelitish origin

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be moved by the disapproval of others. Let them continue reading, thinking, speaking, writing, and publishing, satisfied that if Hosea were among us at the present time he would not retract the oracle, that they are wise and prudent men who understood these things.

Of course, we are thankful to friends who differ from us, as the evidence they bring, when tested and found insufficient, strengthens our own witnesses and confirms our faith. Our ground is safe enough. We *know* something of the facts of modern history, and we know something of the authenticity of the ancient Scriptures; and these are enough for our purpose. All the evidence wanted is found here. I enter a house with a bunch of keys in my hand. The rooms are all locked. I wish to go into the parlour. I try a key, but it does not fit the lock. I try a second and a third, with a like result. The last I try fits; and I enter the room. I want no further evidence that I have found the right key. I take the ancient predictions, which, from their nature cannot be fulfilled in some obscure people, and look for their fulfilment by some of the great nations of the world. I find they are not fulfilled by France, Switzerland, Italy, Greece, Austria, Russia, Belgium, or Holland. But in Britain and greater Britain, they are fulfilled. In John Bull and his fifty-six colonies, we have something very like the "nation and a company of nations" promised to Jacob. Thus, we have at hand the means of arriving at a settled conviction, without running the risk of being deceived by the tales of travellers, and the fables of ancient historians.

Suppose, for argument's sake, that Ephraim and Manasseh and the other tribes are in the centre of Asia. As the Scriptures cannot be broken, as the promises to the fathers must be fulfilled—the humiliation of England is certain. Britain will be no exception to the rule of the rise and fall of nations. She must come down from her lofty position, and make way for a worthier people. Israel must increase: she must decrease. As England is in possession of nearly all the gates of seas and countries worth having, she must give them up, or have them taken from her. This dispensation will therefore have to be greatly prolonged to give time for Israel to increase in numbers, wealth, and power, to such a degree as to eclipse the glory of Britain,—leave her far behind as to benevolent enterprise and missionary zeal,—and be far more honoured and distinguished by the divine goodwill. And Britain may fall so low, that the fancied New Zealander, standing on one of the broken arches of London Bridge, moralising over the ruins of St. Paul's Cathedral, and the once-famous city of London, may not be such an incredible thing as we have thought. But in all seriousness, the more I think of what is comprised in the fulfilment of that part of the promises made to the fathers, which, from its nature, can only be fulfilled in an age like the present, the more firmly I am convinced of the impossibility of there being any other fulfilment than that

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now taking place in the Anglo-Saxon race. The following remarks, taken with scarcely any alteration from "Tracts on Israel," by Porter, published thirty-three years ago, but now out of print, are well worthy of the reader's attention. I have often wished some one would republish these tracts with a few omissions. They would contrast favourably with a good deal that is issued from the press in our day, in favour of our view. A few extracts in the *Rainbow* would save some valuable matter from oblivion. Mr. Porter says:—"Where shall we look for a people so numerous as the stars of the heavens, the dust of the earth, or the sand upon the sea-shore? Can we suppose that the God of Israel has showered down the blessings of heaven, caused the deep to give up her treasures, and transmit upon its waters the riches of many countries, and the exhaustless produce of all climes, and made the earth to yield her resources, to another people than He had promised? Has God passed over the promised people whom he chose of his own free will, and bestowed blessing upon another people, to whom His preceding revelation and providence had no regard? Has He indeed called into His vineyard others, to the utter exclusion of the seed of Abraham, to distribute blessing to all the families of mankind? Have shame and weakness been the portion of Ephraim, so that in place of pushing others, he himself has been pushed out of existence? Have the seed of Joseph, who were to become a fulness of nations, had so low a standing, as to have no rank among the nations of the earth? Is the glory and power of Ephraim to be discovered in the heart of some hitherto unexplored regions of the world? To every one of these inquiries, some of which have been suggested by the various conjectures from time to time put forth, we ought certainly to reply in the negative. A contrary answer, however persons may seek to avoid the conclusion, reflects on the wisdom, forethought, design, and power of the God of Israel, unto whom there is none like.

"Can we contemplate Britain and her offshoots, with their dependencies, territories, advantages, and power, and remain unable to identify the race which has become a fulness of nations, and has gone forth to encircle the earth? Who have colonised the chief places of the earth, supplanting its previous possessors? At whose command are the chief and precious things of the earth? Who sway the deep? Who possess the Scriptures of truth? Who are the messengers of the gospel to almost every land, and are so far made a blessing to many? Examine the records of history up to the present time, and there can be found only one people upon whom have been bestowed in fulness the blessings promised to Ephraim and Manasseh, in the prophetic annunciations of the covenant-keeping God.

"To this conclusion it may be said in objection:—It is true that this race has been and remains in the very position in which it was foretold that Ephraim should be, but may not God have bestowed

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similar blessing on another people, and hereafter fulfil the promises to the seed of Ephraim?

"To such objections we reply,—That the prophecies mention no other people who were to be similarly circumstanced—a chasm too great for us calmly to suppose could occur in the prophetic word. The world's history from the Babylonish kingdom to the establishment of the one kingdom of righteousness, is all comprehended under the four kingdoms symbolised in 'The great image.' Under one or other of these kingdoms must the word concerning Ephraim be fulfilled, and not in the kingdom which shall supersede the last of the four. The fourth kingdom has well nigh run its course. The kingdom of the saints is not of such a character as to admit of the fulfilment of every prediction concerning Ephraim. Then their swords shall be beaten into plowshares, and their spears into pruning hooks; they shall learn war no more, and shall sit every man under his own vine, and his own fig-tree, whereas the bow of Joseph had to abide in strength, and with the horns of unicorns he had to push the people together, a state of things inconsistent therewith. Again, in that kingdom Israel is to be in restoration; and when so, is to be one kingdom, and not any more two nations, much less many nations; but Ephraim's seed had to be a fulness of nations. The Anglo-Saxon race are already in a more exalted and prosperous condition than ever Israel was of old; their peoples are much more numerous, their possessions vastly greater, their advantages both as to kind and degree superior, the power and the sphere of their influence are certainly far more extended, and especially is their superiority pre-eminent in their possessing the Holy Scriptures, and being given the means, and to a great degree the desire, of disseminating their life-giving streams to the families of the earth." L. F. T.

MESSIANIC JURISPRUDENCE.

EXTRA-JUDICIAL THEORIES.

LEARNED and zealous men have arisen to advocate the truth concerning the final end of evil, and some of them—from a metaphysical and conjectural bias—have speculated on a supposed *gradual* process in the eternal destruction which in Holy Scripture is so clearly and fully declared. And it would seem that those who hold and teach a graduated duration of the sufferings of the condemned, do so in part from a wish to neutralise the objections of those who, from whatever cause, advocate the doctrine of "everlasting life in never-ceasing torture." But, in so doing, they indulge in extra-judicial speculations, and have not considered that such theoretic opinions are the weak points in their advocacy, and furnish arguments for their antagonists. A few observations on the subject may be seasonably made.

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1. The Lord Jesus Christ has made mention of "few stripes," and "many stripes;" but what is there said relates to His "servants" —*ministerial servants*—and to the abuse of knowledge respecting the time of His absence from the earth, and His coming again; and certainly does not relate to "the day of judgment and destruction of ungodly men," whatever may be the exact intent.

2. The Lord Christ has said of those who shall be "cast into a furnace of fire," there shall be wailing and gnashing of teeth. But if a literal furnace of fire be meant, the wailing and gnashing of teeth must be at the moment of the plunge into the fire, or on the way thereto; and the sufferings must of necessity be of very short duration. And if the representation be metaphoric, the conclusion to which it leads is precisely the same, for "all true figures are grounded upon real facts."

3. An Apostle has made mention of "indignation and wrath, tribulation and anguish," to be rendered to false and factious professors of Christianity; but the same description of final judgment applies to their case also, and the same principles of interpretation must be applied.

4. "The lake of fire" is the dread symbol of "the second death;" and the full significance of that symbol cannot be misunderstood when it is considered that personifications and concrete symbols of evil are said to be cast into that lake; as, for example, Death and Hades, etc. And, as it would be impossible that a human being could live in a literal lake of fire, even so the design of that symbol is to teach that the condemned shall die a speedy and an utter death—"the second death."

There will certainly be divine degrees of suffering in "the day of judgment and destruction," in accordance with diversities of mental and moral degrees of evil, and the reminiscences of the same. In that day the intelligence will be unobscured by self-deception; the memory, an accurate recorder; the conscience, a just accuser; the love of life strong and active in the soul; the dread of death and extinction mighty in the heart; and the righteous wrath of God clearly apprehended—all this will doubtless be known and felt by each. But each will suffer in exact proportion to personal capacity and intelligence, and the records of memory, the decisions of conscience, and the corrosive energy of remorse; some merely *tasting* of the cup of Divine wrath, while others drink of it to the dregs.

THE JUDGE OF THE QUICK AND THE DEAD.

"The language of *law* is plain and literal." The illustrations of the final consequences of disobedience may be metaphoric; and such is the case in the Scriptures respecting the final results of human sin.

Oriental imagery and dramatic representation was a normal usage of the inspired writers of the Hebrew Scriptures, and also of

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the nation to which those Scriptures were addressed and confided. And the Messiah, when in the midst of that nation, adopted the same style as that in "Moses and the prophets and the Psalms." But glowing metaphors, and artistic imagery, and dramatic representation, are not characteristics of the occidental mind; neither has the genius of Japhetic languages an affinity with those which are Shemitic, of which the Hebrew is one. And these particulars should be pondered, while it is borne in mind that, in any literary composition, the plain and explicit should always be used to expound the symbolic and obscure. Hence the importance of keeping in mind that "the language of law is literal and plain;" and of this, the premonition given to man when innocent, and the sentence of doom pronounced on him when he had become disobedient, is the chief canon of interpretation to be applied to those passages which treat of the final execution of the original sentence on the human race. And it will be an immense advantage to consider and meditate upon the personal qualities and characteristics of Him "who is appointed to be the Judge of the quick and the dead, at His appearance and His kingdom."

"The Father judgeth no man, but hath committed all judgment to the Son, that all should honour the Son even as they honour the Father." And the Son of God has given a special reason *why* the Father has given Him the "authority to execute judgment," even "*because* He is the Son of man." That is, because that, being true God, He is also real man, and has become experimentally acquainted with human feebleness and sufferings, and love of life and dread of death. These are His human qualifications, and for these merciful considerations and reasons the Father has given to Him the authority to execute judgment, having appointed Him to be the Judge of the living and the dead.

The Man who wept at the tomb of Lazarus when He saw the sisters Martha and Mary, and the Jews, weeping—wept in sympathy with their sorrows; the Man who agonised in the garden of Gethsemane, and on the cross tasted the bitterness of death, and there prayed for His enemies—He is the appointed Judge. And, at the grand assizes on the last day, He will judge and condemn. In Him the tranquillity, holiness, equity, and truth, symbolised by the "great white throne" will be exemplified; and in His heart will be the perfection of human benevolence and sympathy, combined with Divine holiness and righteousness. By Him the due desert will be weighed, the justness of the original sentence of death on man demonstrated, and the honour of the Divine government vindicated.

The Prophet who pronounced on Jerusalem, and wept over that sinful city, and uttered a lamentation for its people, in tender human compassion—*He* will be the Judge in the last day. And it is most certain that He will not cause one needless pang of anguish to be felt by the condemned; and that, in the execution

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of the final sentence, not a moment of vindictive delay will be caused or permitted by Him who wept over Jerusalem while He pronounced its doom. And it is exceedingly dishonouring to Him, and to His truth, when Christian men, speaking of Him, call Him "an angry Judge."

WILLIAM MORRIS.

—"*The First Adam and the Last Adam.*"

NOT DISCERNING THE LORD'S BODY.

TO the question, What meaneth this? the writer, having never heard a reply from the pulpit or elsewhere, has been led to widen the inquiry after the following manner.

The law and the prophets as standards of appeal were until John; but now that the gospel of the kingdom is preached, the challenge is addressed to every man to press into it individually, without a pedagogue, without a prophet, without a priest. Christianity is an appeal inviting every man to put to the proof what the doctrine of the Resurrection can make of him. Will he on the one hand accept the challenge with all its issues, as did the Apostle Paul? or will he be content to take up with the average level? or, thirdly, will he cast the whole affair beneath his feet? Here are three alternatives. The present essays deal with the two first.

James Hinton, in his "*Hours with the Mystics*," regards it as an honourable distinction to this nation that it was capable of furnishing forth such a large body of men and women, wise to apprehend, and brave enough to put to sea and risk their every earthly hope on, the bare spirituality of the Christian doctrine, as the Quakers. It was a fearful strain on their faith and on their powers of endurance. For awhile their band was unbroken; nor would it be right to attribute their comparative (or rather their apparent) apathy at the present hour to unfaithfulness, but rather to the fact that their mission as a sect is accomplished. Their views are, as we say, in the air; they permeate society, and thank God they can never be obliterated.

So in the early age of Christianity when the Word came forth with power, it were surprising indeed if the result had been other than it was. The receptive hearts of devout Jews were only too anxious, if that were possible, to attest their absolute surrender in any shape or form which the Apostles might suggest, or their own spontaneous gratitude dictate. To cast their goods into a common stock was no sacrifice to men who suddenly found themselves the inheritors of the Life Immortal, and martyrdom was a bed of roses.

But could this enthusiasm be long sustained? We know in point of fact that it was not. Nor are we at liberty to cast blame on

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their abandonment of the primitive experimental practice of giving everything away. The conduct of Ananias and Sapphira was the first sign of failure; and community of goods issued, as we know, in the pauperism of the Jerusalem saints. Torturing dislocations also took place in the matter of households; and it is to this point as an historical question that attention is now invited. If what follows be deemed heretical or mischievous, let it be condemned; if it awaken inquiry, no harm will ensue.

But first it behoves to say that domestic dislocation, though sometimes inevitable, is not the end and aim of Christianity,—just the reverse. Christianity was never designed to interfere in any of the relations of life, nor are we bound to venerate any primitive usage in the church because the Apostles permitted it for awhile.

Monsieur Pressensé, the acknowledged head of Protestantism in France, writes thus in his History of the first two Christian centuries: "Each Christian household became a place of worship. Every repast rose to the level of a Christian sacrament; every breaking of the loaf recalled the broken body of the great victim, and challenged a song of praise. Thus Christian worship mingled itself with the entire life. The life being transformed and purified, the sublime was the rule, and the Church had pitched her tent on the very summit of the Transfiguration Mount." . . . . "The most simple actions of life [Paul reminded the Corinthian and Thessalonian converts] were to be stamped with a sacred character. Whether they ate or drank they were to do all to the glory of God—with prayers—and thus the smallest repast was transformed into an Eucharist." . . . "Behold," says he, "the intrepidity of this primitive spirituality. It binds itself to no external condition, neither to days, nor places, nor forms. It is the spontaneous expression of the religious life in its continuity. St. Luke paints it with a few touches when he says, the Christians of Jerusalem persevered in the doctrine of the Apostles, in mutual communion, in the breaking of the loaf, and in the prayers." Sublime was the rule, not the exception.

What more then was wanted to beautify the Christian life? If the entire life was already an act of worship, can you advance any further forward? Can you sublimate the sublime? Christian worship, as Pressensé again and again avers, can never drop down to an isolated act, the outward manifestation being nothing more than a simple concentration of daily and private piety,—a concentration,—or as we might say, an intensification, of the sentiment. It may expand and exhale in hymns of praise, or it may culminate in adoring prayer. Higher it cannot rise. All worship then resides in the heart, and nothing can takes its place.

But though nothing may takes its place, a disputant may honestly urge that the worship of the heart craves expression. And this leads us to pass on to notice that early expression which formulated itself in the term "breaking the loaf from house to house." What

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does it mean? Of course it points to more than one fact. It declares a great sacrifice, and it also declares fellowship therein; but how was it carried out? Well,—the earliest form which the Eucharist [that is, the Thanksgiving] assumed seems to have been thus,—going into one another's households and joining in the family meal as thanksgiving Christians, indicating that such was the Christian's legitimate attitude of mind on the reception of any and every blessing. Mr. Muscat, a modern writer on Ecclesiastical history, has reminded us that the Anglo-Saxon name of the elements was housel or hounsel, indicating that the Eucharist was primarily a household and not an ecclesiastical institution; and in some of the distant provinces of the Empire, like Britain, it continued to be a household action long down the ages. It was not till the year 740 that in England a law was passed that priests only were to celebrate mass in private houses. The faithful were still at liberty to practise it by themselves, provided no priest were present. This, as also the carrying of a portion of the elements to absentees and sick, all points to the primitive practice of breaking bread from house to house.

So far Mr. Muscat; now we go back to the earliest times, and ask,—Must not these Eucharistical visitations have greatly annoyed those members of a household who were not Christians? Surely, yes. And we may well imagine how anxious it would make a Christian father to see all his children and guests become Christian. Where such was not the case, he would recall to his grief the prophecy that the son would sometimes rise up against the father, the daughter-in-law against her mother-in-law, and a man's foes become those of his own household. On the other hand, we may equally well imagine, in the case of some amiable converts whose patience could hardly sustain the ordeal, how anxious they would be to get rid of all this domestic dislocation by relegating the family worship to a more general meeting where they would be all of one mind. A passage from one of the ante-Nicene fathers [Hippolytus?] will illustrate this;—an apocryphal authority, it is freely admitted, which of course only means uncanonical; but manifestly descriptive of a state of things which really existed; and showing that at Jerusalem at least the Jewish custom of refraining to eat with Gentiles was retained in a Christian form. We all know that the celebration of the Passover was emphatically a household affair,—the master of the house being *ex officio* master of the ceremony,—which practice has been handed down among the Jews to the present hour. Now let us see how it worked under the Christian name.

The passage is to the effect that when Clement was as yet unbaptized, Peter on one occasion retires to take food along with his Christian friends,—ordering Clement to eat by himself; and afterwards saying to him, "May the Lord grant thee to be made like unto us in all things, that receiving baptism thou mayest be able

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to meet with us at the same table." The mother of Clement is also represented as objecting to the postponement of her own baptism because she cannot enjoy the society of her newly admitted sons at meals; and after her baptism, they dine with her. Subsequently Clement's father applies for baptism in these words,—"The seeds of the Word which the field of my mind has received have now sprung up and so far advanced to maturity that nothing is wanting but that you separate me from the chaff with that spiritual reaping-hook of yours, and place me in the garner of the Lord, making me partaker of the divine table."

Whatever "the divine table" of this latter part of the extract may refer to, it is quite clear that the previous passage points to domestic schism; and one cannot help feeling that Christianity pronounced in this form, that is to say, in a refusal to eat with the unbelieving members of your own household, wears, to say the very least of it, a very doubtful aspect; for it is totally subversive of Paul's argument when he treats of the unbelieving wife, husband, or children, as being sanctified to the Christian. Every relation of life is sanctified, and every position in society. To the pure all things are pure; and Christianity was never designed to be a separate entity in the world, but to be an influence permeating every action. It is quite true that Paul says on one occasion, "With such an one no not to eat," but that was in reference to a person who, while he was an open violator of the moral law, was yet called "a brother." In the absence of any recorded command for such a violation of home instincts, the suspicion arises that it may have been a scheme of Peter's, who, as we know, had a great deal yet to learn touching the commonalty of the common salvation.

But now we come in sight of the early practice of the common meal,—at first taking place on the evening or afternoon of each day,—afterwards perhaps once a week; and eventually varying in different localities. It must be evident that if every private meal had come to be regarded as Eucharistic, then the public meal could not be less so. Its publicity may have intensified its interest, but its character remained unaltered. Yet the statement has often been repeated from hand to hand, that the common meal or Agapé or Love-feast was a distinct and separate thing from the Lord's Supper. Granted, that the two things became separate in long after days; but this was subsequent to the date of Paul's letter to the Corinthians, and only when the divine idea of the entire Christian life was lost sight of. Certain it is that the Corinthians who fell under the Apostle's rebuke understood their gathering to a common meal as coming to an Eucharist; and they happened to be wrong in that conclusion simply because of their debauched, irregular, and selfish methods of procedure, sufficient to vitiate any social act, and bringing about that fatal condition of "not discerning the Lord's body," of which, presently.

That Paul supposed the celebration or existence of any other

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supper at Corinth than the one of which he was treating, is simply absurd. The entire narrative makes it as clear as daylight that his object was *not* to show that their meal of fellowship was *not* designed to be a Lord's meal (or a Dominical meal), but that they had vitiated its character as such. He said to them virtually "Though you do come together in one place professedly to partake of a feast of love, yet you Corinthians are become so impatient of one another's differences, that it is no longer an occasion of fellowship, but an occasion of strife and debate, and therefore certainly cannot be termed a Dominical feast. Make it again what it was at first, my friends, by recognising the communion of saints with one another and with their risen Head, courteously waiting for one another, welcoming one another, causing all to share and share alike,—and then your feast will again be what it was in the beginning, a Dominical feast;" a Lord's feast, or Lord's supper, to adopt the universal phrase. [Though it may here be observed in passing, that the word *deipnon*, variously translated in the New Testament, indicated the principal meal of the day, taken in the afternoon simply because the work of the day was supposed to be over; and is not at all represented by the slight refreshment taken at the fag end of the day just before retiring to rest. Without this qualification the word supper misleads.]

So the genealogy of the Supper seems to be this. At first, as St. Luke tells us, the believers kept together, holding all things in common. This form of communion soon dropped down to a single meal per diem, when the day's work was done, called an Agapé, or Love-feast, or the breaking of bread. The third movement was to confine the act to the first day of the week; and after the persecution consequent on the drawing up of Pliny's report, it was held for secrecy's sake in the early morning. All this while it was acquiring, or rather retaining, the name of the Lord's Supper, in commemoration of the closing scene conducted by our Lord at the Passover. But it is also an historic fact that in the after ages an additional service, called emphatically the Lord's Supper, came to be added to the love-feast as a kind of dessert,—a supper after a supper,—something more solemn, more representative, more suggestive, more figurative, more mysterious, than the Agapé or common meal. The priests, in short, got hold of it, and converted it to their own uses. Let us trace the gradual process. The two earliest fathers, Clement of Rome and the unknown writer of the Epistle to Diognetus, say nothing about it. The first audible utterance is that of Justin Martyr, who tells us that in his day it was the practice for the deacons, after prayers, to bring in and distribute bread and wine and water, and to carry the remainder to the absent or the sick members,—the elements having first been transmuted, he does not say how, into the body and blood of the Lord, and thus afterwards into the body and blood of the recipients. Irenæus follows in the same track, and is the first to proclaim dis-

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tinctly that the process confers immortality on the body. Clement of Alexandria comes next, and is at war with his predecessor so far as to say that it is the cup which confers immortality, in which he is also at war with himself where in another place he contends that immortality is secured by baptism. He enters into a mystical dissertation to justify the addition of water to the wine. They all wrangled about the water at the Supper, till Cyprian complained that some got nothing but water for their share. The Romish clergy finished off by taking the wine altogether from the unhappy laity, and keeping it for themselves; so that, excepting the wafer, the people had not even the solatium of a cup of cold water. And thus has Ecclesiasticism wielded its magic despotism over docile minds all down the ages; for by means of what are called the Sacraments, the eternal destinies of their poor fellow-creatures are professedly held in priestly hands, and even an Anglican clergyman, by the formula of his consecration, is invested with the retention and remission of sins. But all are not docile; and what the people really think about it is expressed in the fact that the Latin words "*Hoc est corpus*," meaning "This is [my] body," have time out of mind been taken as the equivalent of *Hocus-pocus*.

The discussions about transubstantiation would fill—a volume? —nay, a library; and the vile uses to which the ceremony has been applied are the foulest blot on Christianity. Even our authorised translators cannot be held guiltless in this matter. By the use of very strong language they have surrounded the Feast with a fictitious horror which is quite unwarranted. The use of that dreadful word Damnation, when viewed in the light of its popular acceptation, amounts to a positive fraud. The word is *krima*, from which we get our word crime, and at the very utmost means only a liability to that discipline by the Holy Spirit which was sent in love, not sent for destruction, that the spirit of the offender might be saved in the Day of the Lord Jesus. In two or three places also our translators have made an unfair use of the Greek article, in the narrative of the Supper—the object of which is unmistakable.

But as this "eating and drinking damnation" was the penalty for "not discerning the Lord's body," it became a momentous inquiry to ascertain what this latter term included; nay, it is a momentous question in any case, and at any time. Ask a priest what it means, whether a Romanist or an Anglican; he will reply, "of course, it means that you do not perceive that we have changed the bread and wine into the body and blood of the Lord." Ask a Quaker; he will say that, as the Greek word translated "discerning" implies discrimination, separating, drawing a distinction, then the text in question indicates a failure to draw an intelligent distinction between ceremonies which are but as shadows, and the body which is Christ. And who shall say that the Quaker is wrong?

But this sense of "separating," which undoubtedly is the

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primary sense of *Diakrino*, has been explained in another and an extraordinary manner. It has been averred, by whom first it might be difficult to say, that it was a practice at the Agapé to set aside a loaf, called the Lord's loaf, to be afterwards in a more formal manner broken and eaten as the Lord's Supper. So the expression in debate, "not discerning the Lord's body," would come to be, "omitting to separate and set apart the Lord's loaf, *quasi*, the Lord's body." And this was the sin drawing after it the penalty of bodily sickness, or other calamities, and even in some cases the sleep of death! Is it credible? Is it possible to suppose that the Apostle Paul, who hated ceremonies, had such a practice in his eye when rebuking the Corinthians? Is it not rather an afterthought,—an hypothesis deriving its birth from the comparatively modern or mediæval practice of making the Lord's Supper an addendum to the Agapé instead of recognising their essential identification?

The question lastly arises,—Did Paul regard the Lord's Supper as an isolated act; or, on the other hand, did he not directly and indirectly throughout his writings suggest that whatever we give thanks for, and take in fellowship, is a Lord's meal,—that "sublime is the rule, not the exception?"

Some will instantly and urgently reply,—Paul meant more than this; for are not his own words: "This is not to eat the Lord's Supper?" Then, by way of rejoinder, let it be distinctly understood that there is no such term as "the Lord's Supper" in the New Testament. It is "a Lord's Supper," and this is not a disputed text. Or we may term it "a Dominical* feast." "But why," it may be asked, "need we seek to dethrone this so long established and cherished an institution? If we cannot elevate all the actions of life into the region of the sublime, let us at least leave this one undisturbed; let us continue to enjoy, as heretofore, the happy hours in which we have sat before the Lord." Well, it is not proposed for a moment to degrade it to a profane level. The contention throughout this paper has been to assert the claim which all the actions of life possess to rise to and repose in the same sublime level. Otherwise this result follows: that if you make one exceptional act holy, you thereby declare all other actions to be unholy, or, as we say, secular. And by the very fact of isolation you run the risk of rendering that exceptional action sibylline, mystical, metaphysical, enigmatical, scenic, superstitious, and, consequently, mischievous. This has been the object of priestcraft in every age—to invest with a fictitious holiness the matters which they themselves manipulate. Thus we have holy baptism, holy communion, holy matrimony, holy orders, holy

* The word translated Lord's is an epithet, not a noun. It is difficult to construct a fitting epithet out of the word Lord. "Lordly" would not express the meaning. For this reason the epithet "Dominical" has been occasionally adopted in this essay.

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garments—to say nothing of the holy inventory of Rome, snuffers, candlesticks, and crucifixes. Whereas the Holy Spirit seems to labour all through the New Testament to convince men that nothing is common or unclean, that everything is holy to the Christian, and that all such distinctions are obsolete, childish, and even treasonable. Sublime is the rule, not the exception.

But our honest Briton may further object,—"This idea of sublimating all the occasions of work-day life into an Eucharistic atmosphere may be a very fine idea, but it is not practical. How can I, for instance, realise it when I am surrounded by worldly influences, or snatching, it may be, a hasty lunch at a railway station? In my case, at least, it is a strain I cannot bear."

Well, then, leave it alone. The apostle would say in such a case, "If any man be ignorant, let him be ignorant." But is it so very difficult? Does an honest teetotaller ever forget his pledge because he happens to be in a hurry? and was it such a very inaccessible height which Robertson of Brighton reached when he exclaimed, "The entire creation has become a Sacrament to me?" Remember this: When the challenge of Heaven, like the lightning, strikes on burnished steel, it is answered back with a flash in some measure corresponding with the energy of the impact. But how if the challenge fall on a mud wall?

I leave the question with which this paper commenced pretty much as I found it: Phosphorescent light has been thrown on it during the dark ages. Will any intelligent reader of the RAINBOW throw a little prismatic light on it? JAMES WAYLEN.

THE SPIRITS IN PRISON.

THE famous text in 1 Peter iii., which speaks of certain spirits in prison to whom our Lord went and preached, has given rise to very various surmises, and has been eagerly laid hold of by men of very opposite views. By each of them it is quoted as confirmatory of their peculiar theories. Two schools of thought, however, there are in our day who regard the passage in Peter with especial favour. The first are those who would extend human probation beyond this present life, and who suppose that after men are dead they still have messages of mercy sent to them. Of these there are various shades of opinion. Some suppose that these messages are partially, others that they are very generally, and others again that they are universally accepted at one period or other of the eternal future, by those who in this life had died unreconciled to God. Another school of thought looks to this passage as proof of their view that death is not by any means the extinction of existence in the case of man, as it is in that of all the creation inferior to him. Some of this school are identical with that already mentioned as hoping that a work of salvation goes on among the departed; but others are wholly opposed to this view, and, holding most unhesitatingly that there is no probation after this life, quote and refer to the passage as

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proof of the continued existence of man during his condition of death. "The passage," says Mr. Robert W. Landis, a well known American writer, "teaches the uninterrupted immortality of the human spirit of Christ, and by consequence that of his redeemed. It teaches, likewise, the uninterrupted immortality of the spirits of wicked men, and of course that they do not cease to exist at death."*

The ground on which these different schools of thought appeal to this passage is that the "spirits in prison" spoken of are *the spirits of men*. Some of them make it to refer to a particular generation of men, viz., the disobedient of the time of Noah. Others give it a wider application, and suppose that it includes with the above all others before or after Noah's time, who died under somewhat similar circumstances. While others would give it a universal application to all men, of all times. "That great work," says Mr. Birks, with reference to this verse, "includes all states of men, living or dead, and all ages of mankind."† But with this variety in the application of the words, all are agreed that "the spirits in prison," are *human spirits* and no other. Few of them think it worth while to consider if any other view is possible. Most of them assume their opinion as indubitable. Some for a moment glance at a different interpretation, but dismiss it with a few quiet words of contempt. None of them seem to be aware that a very different interpretation was commonly held in the first ages of Christianity by Christian men.

The view which I hold, and here advocate, is totally different from that referred to as generally received. Long deterred from even giving it an entrance into my mind for reasons which probably influence great numbers, I have now for a considerable time adopted it with a constantly increasing sense that it is the true and only and most rational meaning of the words. I make no claim to originality or novelty in the case; for which I am glad, as I do not think that any really new view can be true. I only bring forward a very old opinion now generally forgotten or ignored.

I hold then, that the "spirits in prison," are not men at all, nor any part, however important, of human nature. If man in his living perfection be threefold in nature, consisting of body, soul, and spirit, I maintain that his soul and spirit are just as little referred to here as his body. If man's living nature be dual, and that soul and spirit are in truth one and the same, I hold still that there is in this Scripture no reference whatsoever to the souls and spirits of men. The apostle is referring to another order of beings, viz., to angels who in the days of Noah kept not the state and place assigned to them by God, and who were in consequence, when the human race was nearly destroyed by the deluge, confined in a prison house where they are awaiting judgment. To these, as I gather from the passage, our Lord went and preached or proclaimed some great message, probably between His resurrection and His ascension to heaven.

My first reason for rejecting the idea that men are referred to in the passage is that the term "spirits," taken by itself absolutely and without any qualifying phrase, is not applied to men in Holy Scripture. We read

* "The Immortality of the Soul." By Robert W. Landis, p. 236
† "The Victory of Divine Goodness." By T. R. Birks, M.A., p. 29.

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indeed of the spirit of man, or of beast. (Gen. vii. 22; Job vi. 4; Psalm xxxi. 6; Acts vii. 49.) In one passage, spoken manifestly in anticipation of a time and scene yet to come, we read of the "spirits of just men made perfect." (Heb. xii. 23.) But I think the simple term "spirit," or "spirits," without any indication that it refers to man, is never applied in Scripture to either individual or collective man. If I am wrong I ask the reader to correct me. If the term be ever thus used it is of very rare occurrence.

Another reason for rejecting the idea that the words refer at all to men is, that it is quite inconsistent with the teaching of Scripture to suppose that during the intermediate state between death and resurrection, which is usually supposed to be the state under notice, the spirits of men are in a prison of any kind. No matter whether they were good men, or men who repented when they saw the flood coming upon them, or men who continued obdurate after the destroying waters had covered them, and who died in their obduracy, it is unscriptural to suppose that these, or any of them, are in any sort or kind of prison during the condition of death. The teaching of Scripture on this important point is that in death every spirit of man, without respect to the character of the man in whom it resided, goes back to God. Here is proof: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Solomon is not speaking of the death of good men only, but of that of all men alike. He is telling us what *death* is in the case of every man. The spirit which, sent originally from God, had animated him during the earthly life, now that that is over, goes back to God. The spirit of a wicked man is no more in prison than the spirit of a righteous man. Neither is in a prison at all, and therefore, the expression "spirits in prison" has no reference to men of any character or of any age. Some speak of the book of Ecclesiastes as inferior in authority to other parts of Scripture, but its testimony cannot thus be got rid of, nor indeed would it be of much value in the present case if it could. Other Scriptures teach the same great truth. The description which Solomon has given of death and the return of all spirits to God, is the faith of the primitive ages of the world; death is God's "gathering unto Himself man's spirit and his breath." (Job xxxiv. 15.)

Another reason for believing that men are not here referred to, is that if so they could only be the disobedient men of Noah's time. But no good reason ever has been, or ever can be, given why they should have had a proclamation or preaching of any kind made to them more than many other communities of men both before and subsequent to their time. Some commentators, aware of the force of this objection, have told us that Noah's contemporaries represent all other societies of men who resembled them in their religious circumstances. We reject this gloss upon Scripture, making it say what it says not. The very attempt shows the force of the reason against the idea that the Apostle is speaking of men, and which is, indeed, incontrovertible. There is no conceivable reason why the men of Noah's time should have been preached to by Christ more than many others, or so much as many of whom we know. They were not so ignorant of truth as others have been. They had had long and faithful warning of their dangers which others had not. They had not only the preaching of Noah, but they had

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also before their eyes for years that act of faith and warning which God placed before them in Noah's building of the ark. We therefore set aside the notion that St. Peter is here speaking of men at all.

But it will of course be said, if he is not speaking of men, of whom is he speaking? He is speaking of some who were disobedient in the time of Noah, who for their sin were punished by imprisonment, to whom Jesus Christ went in their prison and there announced some great and solemn tidings! If these were not men, who were they? In answer I reply that these spirits were a rank of angels, who in the time of Noah were guilty of a great transgression,—even as before that time another rank of angels had fallen by a different sin,—who had in great measure through their transgression produced the exceeding wickedness of Noah's time, and who were in consequence, when the deluge came, confined in the prison-house of Tartarus, therein reserved for the final judgment, and to whom Jesus Christ after his resurrection from the dead,—in all probability during that period of forty days which elapsed before his ascension into heaven,—went and preached. And now for the proof from Scripture of this view, very long ago and very widely entertained as the true interpretation of the passage.

In the first place it is scarcely necessary to mention that the word "spirits" is perhaps the most usual in Scripture to designate angels, whether upright or fallen. It is more frequently applied to the latter than to the former. Of good angels we read, "are they not all ministering spirits?" (Heb. i. 14.) While the application of the term to fallen angels is common. (Matt. viii. 16; Luke x. 20.) For this reason it is natural to suppose that when the Apostle speaks of "spirits," he had angels in his mind.

But those of whom he speaks are "spirits *in prison*." Can we show from Scripture that there are angels in a state of confinement? We can. We do not, of course, refer to those fallen spirits who had transgressed before man was created, who were the means of first introducing sin into our world, and who are still busily engaged among men in their old work of temptation. These are not in prison at all. They are free to go where they please. They appear in the very courts of heaven. They speed their way throughout our air. They wander over our earth seeking whom to devour. (Job i. 6, Eph. ii. 2, 1 Peter v. 8.) These are free, and cannot, therefore, be those of whom Peter speaks, as indeed they could not for another reason, namely, that those he speaks of had become disobedient in the days of Noah, whereas the others had sinned long before then. We must seek, therefore, for other angels: for angels whose sin was of a different character; who had been upright until Noah's time, and who then fell away from God; who on their fall were cast into a prison where they are still confined. We have plain and undoubted reference to such in various parts of Scripture.

This apostle (2 Ep. ii. 4) speaks of certain angels who sinned, and were in consequence imprisoned; and he brings them in in close connection with Noah's time, just as in his first epistle he brings in the sin of the "spirits in prison" in connection with the same period. His words are: "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Here is a passage which tells us beyond any dispute

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that at any rate, from Noah's time down to the present, there is a number of angels in prison. There is no need to dwell further on this verse except to remark that it is a great pity that the word "hell" should have been used as the place of the angels' confinement. The original Greek differs both from Gehenna, the hell of the damned, and from Hades, the place of the dead. The true reading is, "but cast them down to *Tartarus*." Of course, it is open to any one to say whether Tartarus be or be not equivalent to the hell of the lost. But, at all events, let every one know what word is used. I am satisfied that the two places are distinct. Liddell and Scott, in their most valuable dictionary (see Τάρταρος), gives the following as conveying the earlier and later opinions of the Greeks on the sense of Tartarus: "Tartaros, a dark abyss, as deep below Hades as earth below heaven, the prison of Chronos, the Titans, &c. Later, Tartaros was either the nether world, generally like Hades, or the regions of the damned, as opposed to the Elysian fields." The reader will please to remark that the earlier view of Tartarus, among the Greeks, makes it a prison-house for the Titans, a superhuman family among the Greek and Roman gods. The more we search the more we find agreement, distorted, of course, between the traditions of the heathen world and the primitive traditions preserved in Scripture. The history of the creation and the deluge are instances of this. I believe that Tartarus is another. But whatever we may think as to this, we are clearly told that there are angels now in prison who have been in prison from about the time of Noah.

We turn to another Scripture which teaches the same truth. In Jude we read that "the angels which kept not their first estate, but left their own habitation, He (God) hath reserved in everlasting chains, under darkness, unto the judgment of the great day." There is a close general resemblance between this text and 2 Pet. ii. 4. The Tartarus of the latter is the place of "darkness" of the former. In Jude the ultimate punishment is not yet inflicted—"reserved unto judgment"—just as we saw of Tartaros that it was not the place of final punishment. But the main point here is that Jude, like Peter, tells us that at the period of the Saviour's resurrection there were angels in prison.

And now we inquire more closely into this remarkable passage in Jude. We pass on to the momentous question, What was the nature of the sin of these angels? Jude does not leave us in doubt. It was a sin of a similar nature to that of which Sodom, Gomorrah, and the neighbouring cities were pre-eminently guilty.

This does not appear from the description he gives us in the sixth verse of the angelic sin as consisting in their not keeping their first estate but leaving their own habitations, although it is quite consistent with it. It is the seventh verse, when translated properly, which brings out this. That translation should run thus:—"Even as Sodom and Gomorrha, and the cities about them, in a manner similar to these (viz., the angels of sixth verse), giving themselves over to fornication, and going after strange flesh," &c. It is thus that the Vulgate translates the passage: "Sicut Sodoma et Gomorrha et finitimæ civitates, simili modo enfornicatæ et abeuntes post carnem alteram," &c. And it is thus that Dean Alford, whose intimate knowledge of the language of the New Testament no one can dispute, both translates and under-

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stands the passage :—"Sodom and Gomorrha," he tells us in his Greek Testament, "and the cities about them, *following fornication in like manner to these* (τούτοις) *the angels above-mentioned.* The manner was similar, because the angels committed fornication with another race than themselves, thus also ἀπελθόντες ὀπίσω σαρκὸς ἑτέρας. So τούτοις is taken by Lud-Cappel, Herder, Augusti, Schneckenberger, Jachmann, De Wette, Arnaud, Stier. Huther."* Here, then, in the Epistle of Jude, as in Peter, we have the fact of angels imprisoned for sin brought before us, while in Jude we have the additional and important information as to the nature of their sin.

It is obvious to remark, with respect to the statements of Peter and Jude, that they both speak of the angels' sin, and the latter of its nature, as though it were a matter clearly revealed, which was well known to their readers. Jude speaks of it as a thing as well known as the destruction of the Israelites in the wilderness for unbelief, or the destruction of Sodom and Gomorrha for unnatural crime. He also speaks of it (5th verse) as a thing known to his readers, or which had only to be called to their remembrance. He speaks of it, in fact, and so does Peter, as an event which had been very clearly spoken of in the Old Testament Scriptures. Now, have we in those Scriptures any passage, or passages, which speak of such a thing, viz., a great sin on the part of certain angels, which consisted in their acting in a manner resembling the sin of Sodom? We should certainly expect to find an account of this kind in the Old Testament. We have it in Genesis vi. That old chapter of God's word is a full and circumstantial account of what Peter and Jude refer to as already well known. There we have the fall of angels, or spirits, in the time of Noah, through their unlawful and incestuous mixture with another race, strange flesh, the children of men. The matter is painfully plain. We are led to expect a passage, or passages, in the Old Testament, describing such a thing as Peter speaks of twice, and Jude once. We have one passage, and no other, in the Old Testament. But it is enough. Genesis vi. is the place which the apostles had in mind, which affords the clue and the solution to their otherwise dark and inexplicable references, but which, when read in the light of this sadly-misunderstood chapter, are clearly and readily comprehended.

We read then in Genesis of certain "sons of God" who were guilty of awful sin in contracting polygamous marriages with "the daughters of men." Who are the "sons of God" here, and who are the "men" whose daughters the "sons of God" married, thus committing a fearful and intolerable sin?

Our modern commentators are ready with a simple explanation. The "sons of God," they tell us, are the children of Seth and Enos, the professors of the true religion; the men whose daughters they married were wicked men descended from Cain. And so, with this cut-and-dry comment, they dismiss the matter. But it cannot be thus dismissed. This explanation will not stand scrutiny for a moment.

It supposes, in the first place, that the descendants of Cain multiplied much more than the descendants of Seth! Why should this be the

* The Greek Testament. By Henry Alford, D.D. Third Edition. Note on Jude 7.

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case? The Cainites, they tell us, were polygamists, while the Sethites were monogamists. The history of marriage tells us that polygamy rather diminishes than increases population. The sexes being equal, it follows that if one man takes ten wives, nine men must do without wives. This is rather an odd way of adding to population. Besides, it is the "sons of God" who are noted as the great polygamists of the age!

Again, why should we suppose the daughters of Cain to be fairer than the daughters of Seth? It was the beauty of woman which led to the polygamy of the sons of God. If these sons of God had been descendants of Seth, they would surely find as much grace and beauty among their own body as among the children of Cain.

But we cannot suppose "men," in the first and second verses of this chapter, to signify the descendants of Cain, to the exclusion of the descendants of Seth, without introducing extreme confusion and error into the whole narrative. Whatever the Hebrew word translated "men" means in verses 2 and 3, it means when it occurs in the succeeding verses of this same chapter. Now let us apply this, and see the utter nonsense it will produce. The same word translated "men," in verses 2 and 3, occurs also in verses 3, 4, 5, 6, 7, where it is sometimes translated "man," and sometimes "men."

We will translate verse 3 in accordance with the view which we oppose:—"And the Lord said, My Spirit shall not always strive with the descendants of Cain, for that he also is flesh," &c. Was it only the descendants of Cain with whom God's Spirit strove? Were they only flesh? Was it their life only that was limited to 120 years? We will next take verse 6: "And it repented the Lord that He had made the descendants of Cain upon the earth!" Did He not also repent that He had made the rest of mankind? Again, take verse 7: "And the Lord said, I will destroy the descendants of Cain, whom I have created, from the face of the earth." Did God only create the descendants of Cain? Did He not as much create the descendants of Seth? Were the descendants of Cain alone destroyed by the flood? Did the descendants of Seth escape its waters and falsify the Scriptures, which tell us that only eight persons were saved? We must, therefore, reject this modern notion that the "men" of Gen. vi. 1, 2 were the descendants of Cain. They were the human race, all sprung from Adam. But if they were, "the sons of God" were not men at all!

Who were they? They were angels who in the days of Noah left their first estate, contracted marriages with the daughters of another race, helped mainly to produce the exceeding wickedness of the period of the deluge, and were in consequence confined in a prison awaiting the final judgment. With this view all is harmonious.

The epithet, "sons of God," by which they are described, is the well-known title of angels in the early Scriptures. As Adam, at creation, was called the son of God: as the Israelites called into covenant with God from among heathen nations were called "sons of God" (Luke iii. 38; Deut. xiv. 1): so this grand title was used to describe those great beings whom we term angels. In the first and second chapters of Job, where the assemblies of the court of heaven are spoken of, we read—"There was a day when the sons of God came to present themselves unto

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the Lord, and Satan came also among them." No one doubts that the angels are here named "sons of God," while one comes in among them who had once been a son of God but was such no more. Again, in the 38th chapter, where God describes the creation of the world, He says that at the sight of its marvels "the morning stars sang together, and all the sons of God shouted for joy." We are thus fully justified in our supposition that this title in Genesis refers to angels.

Understanding it of angels we can realise the enormity of that sin which is especially noted as having called down the divine judgment in the waters of the flood. The intermarriage of the descendants of Seth and Cain was not a sin of peculiar greatness, nor was such intermarriage anywhere prohibited. Commentators with a special object in view may paint such intermarriages as most heinous, but it is not at all certain that they were any infringement of right whatever. Nor, again, was polygamy in those times reckoned a great sin. There is not the smallest ground for supposing so. If Lamech was the first polygamist, as is very possible, his polygamy is mentioned without any reprobation (Gen. iv. 19). It is most unreasonable to suppose that a practice (polygamy) in use by such men as Abraham, Jacob, David, and other true servants of God, should be brought before us as beyond any other or all other reasons the cause for the greatest act of judgment with which God has ever visited the world, and which can only find its parallel in the final destruction of the ungodly at the second coming of Christ. (2 Peter iii. 5-7.)

But all this is changed when we interpret the record of Gen. vi. 2, as the intermarriage of angels with women—literally "the daughters of men." The law set to angels and to be in force through all their being is that they do not marry. (Matt. xxii. 30.) That is their first estate from which they were never to depart. And now in the time of Noah we find some of them rebelling against this law. They do that of which all nature testifies its abhorrence—they intermingle different species and different races. They take them wives of the daughters of the sons of men, becoming ringleaders in rebellion against the laws of God. No wonder that the race of men rapidly and fearfully degenerated? We have no reason whatever to suppose with many commentators that down to the time of Noah there was any marked distinction between the families of men. We are not to condemn all Cain's descendants as peculiarly sinful because their father was a murderer, or to suppose all Seth's children to be religious by virtue of their fleshly descent. But in the conduct of the rebellious sons of God, angels coming to earth, transgressing their own primary law, setting up the bold example of disobedience, we do see the sufficient cause for that all-but universal apostasy from God which marked the age of Noah and drew down the avenging and cleansing waters of the flood.

What objection of the smallest force, when we calmly consider the matter, can be made to this view? I know of none. The idea of the impossibility of such intermarriage of angels with human beings must be at once dismissed as not possessed of the very smallest force. Whenever we read of angels they are in human shape and performing the works of men. (Gen. xviii. 8; xix. 16; Psa. lxviii. 25.) To suppose angels incorporeal is absurd in idea and is contrary to Scripture. (1 Cor. xv. 44; Luke xx. 36.) To intimate, as we do here, that there is

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between them and our race very close agreement in nature is only to concur with that well known identity in many things which runs throughout all creation with which we are acquainted, which knits together the vegetable and the animal worlds, which connects every living thing from the very lowest animal organism up to man, the highest of earthly creatures. We all know something of the use which the Darwinian school of science has made of this in its theory of evolution. Rejecting that theory as one of the most silly and irrational of the many speculations which have sought to improve upon divine revelation, we cannot yet deny that marvellous chain which binds and links together all creation from its lowest to its highest. Differences there are between different species which the theory of Darwin has never bridged over. Analogies and resemblances there are also which no dissenter from Darwin's view can possibly deny. Between the lowest zoophite and man there is an unbroken chain. Are we to suppose that between man and the order of being above him a link of this chain is broken? To suppose so is to reject analogy, and set aside Scripture. We are only then following the lead of God's two books, Nature and Scripture, when we say that there is nothing bordering on the impossible, or even upon the improbable, in the theory which we advocate.

That which the modern mind rejects as impossible was freely accepted by those who were just as well capable of judging as we are, if not more so. Josephus may be accepted as speaking for the Jewish people, and he gives, without any apology or comment, the exact view which I have done. Speaking of the flood and of its cause he says, "Many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call Giants."* The early Christian Church, so far as I know, unanimously held this identical view. Justin Martyr, speaking of God's having committed the care of men to angels, says: "The angels transgressed this appointment and were captivated by love of women, and begat children who are those that are called demons."† Irenæus teaches the same: "In the days of Noah God justly brought on the deluge for the purpose of extinguishing that most infamous race of men then existent, who could not bring forth fruit to God, since the angels that sinned had commingled with them, and God acted as He did in order that He might put a check upon the sins of these men, but at the same time might preserve the archetype, the formation of Adam."‡ Tertullian and Lactantius write to the same effect.§ In fact, an opinion scarcely ever held among our modern commentators, all but ignored among them as unworthy of the smallest thought, was the common undoubted belief among the early Christians, viz., that the sons of God of Gen. vi. were fallen angels, who commingled with the daughters of Adam, and produced a race of spurious men.

* Josephus: Antiquities, b. 1, c. 3.
† Justin-Martyr: Second Apology, c. 5.
‡ Irenæus: Against Heresies, b. 4, c. 36, s. 4.
§ Tertullian: On Female Dress, b. 1, c. 2. Lactantius: Divine Institutes, b. 2, c. 15.

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So, now, I think it is very plain who "the spirits in prison" were to whom Christ went and preached. They were not men at all, or the spirits of men. Neither those who hold that man is alive during the state of death or who hold that after this life is over a state of probation still continues for those not reconciled to God, can derive any support from this oft-discussed passage of Scripture. The apostle is not speaking of the human race. He is speaking of angels, open to temptation and liable to fall as man is, and in two instances yielding to temptation. Some had fallen before man's creation; probably through pride, and had led man astray from God. Others fell through sensuality, and produced that exceeding degeneracy among mankind which could only be removed by the waters of the deluge. These are the "spirits in prison" of whom Peter speaks, and to whom Christ went and preached after he was quickened by the Spirit and raised from the dead.

What was it which Jesus our Redeemer "preached" to them? We do not know. We shall be glad to be informed on a subject on which, so far as we know, God's word says nothing. The Greek word translated "preached" refers to any kind of proclamation such as the herald or ambassador of old bore from one person or state to another. Was it a message of mercy? We do not know. It may be that, while no such offer was made to those fallen angels who first tempted man to sin and still continue to do so, God may have left a door open to others. If so we should rejoice, but we dare not dogmatise. Or, was it the announcement of his triumph over death and the powers of darkness which Christ, raised up from the dead to die no more, went and made in the prison house of spirits? Some suppose that such an action upon his part is referred to in Colos. ii. 15, but neither here can we assert anything with confidence. If it were God's will, gladly would we accept the idea, that as to man there was a Gospel proclaimed by which all who accept it shall have eternal life, so, in that prison to which the "sons of God," leaving their first estate, were consigned at the period of the flood, there may have been a message of reconciliation brought by Christ; and so that if, in the great coming day of judgment, some of those imprisoned spirits come forth to the destruction which shall then overtake the devil and all his angels, others may come forth to light and liberty and eternal life. HENRY CONSTABLE.

THE EVANGEL OF CREATION.

BY N. WEST, D.D. (CINCINNATI).

Rom. viii. 18—28.

THIS Scripture has well been called "the Evangel of Creation"—reverting in its retrospect far back to the fall of man, stretching in its prospect far forward to his final redemption from the grave. There is none more comprehensive in all the Bible, spanning, as it does, the sum of all human misery, hope, and restoration, in which nature itself is a partner with man, both in his groans and his joy. The theme is the joint agony of the believer and nature in a common and present

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suffering, and their joint expectation and possession of a future and common glory—the last so immeasurably superior to the first as to make any comparison between the two utterly unworthy. Over against all the trials of the present life is set the salvation ready to be revealed in the resurrection of the just when Christ comes to earth the second time. Your present life may have been to you a long agony, a vale of tears, a Bochim, a martyrdom. The objects of your dearest affection may have betrayed you, your fondest earthly hopes been blasted, struggles of various kinds, sorrow, pain, tears, suffering, a full cup, wrung out to you in all its bitterness, and conflicts known only to God. Gethsemanes and Calvarys may have marked your pathway, with the loss of all things, the friendship and favour of those in whom you trusted being as apples of Sodom to your taste, and the remnant of existence seeming to be but the protraction of what has already gone before. But look at the coming glory! This is written for you. One glance at the future will convince you that the sum of all sorrows, here and now, public, domestic, private, is not worthy to be named, if you are a child of God, with the oncoming compensation at the resurrection of the just.

"As sorrowful, yet always rejoicing! as poor, yet making many rich! as having nothing yet possessing all things!"—this mixture of sadness and joy, despondency and hope, is the characteristic of all true Christian experience. And yet hope triumphs over present discouragement. The glory of the future casts backward its shimmering gleam on the gloom of the present, and like sunbeams refracted in the storm-cloud passing away, braids on the dark bosom of sorrow a bow of promise, radiant with beauty and full of consolation. Beyond the range of present agony and expectation, beyond even the resurrection itself, there is a land where pain and sorrow never come, and where tears never fall, and hearts never ache. You limit your thoughts, perhaps, to what you call "heaven"—somewhere, you think, beyond the Pole Star, or the Pleiades, or near Sirius, or at Cygni, an intermediate state and place of disembodied spirits between death and the resurrection. You call it Paradise. Paul is speaking of no such place here. It is of the earth we tread, that inheritance to which Abraham is heir through the righteousness of that faith he has celebrated so much in this epistle, and with him all believers—an inheritance made glorious when Christ comes to unite the inheritance and the heirs together. It is the crown of his whole argument. Its logic, starting from the fall of the first Adam, and the damage to man and nature on that account, drives him to the recovery of man and nature by the second Adam, the glorification of believers together at the resurrection; the time when the veil that is spread over all nations like a pall of death shall be removed. Nature springs from her coffin, as it were; death itself is swallowed up in victory; tears wiped away from all faces, and the rebuke of God's people taken away from off all the earth. I want you to remember the progress of the apostle's thought in the chapter. First, he makes the grand announcement of the complete absolution of all believers in Christ from condemnation. This is verse first. Then he gives the reason for it, in verse second, viz.: That the gospel, which he calls the law of the Spirit of life in Christ Jesus, makes believers free from the law of sin and

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death—of sin, because it reveals sin: of death because it condemns to death. Then he shows in what way the gospel does this, viz., by revealing the grace of God in the mission, incarnation, and crucifixion of Christ standing in the sinner's place, and procuring for him the righteousness he was unable to provide for himself, and because of which lack his justification was impossible by the law. Then he draws a contrast between the justified and the unjustified, the first being spiritually minded, the second, carnally minded; the first possessors of life and peace, the second, hating God, impotent to please God, and doomed to death. Then he shows that the believer has a regenerate soul in an unregenerate body doomed to death, because not yet pervaded by the resurrection-life of Christ. And yet though the body is dead because of sin, still the spirit lives on, because of righteousness. The indwelling Spirit of God in the believer is the pledge and guaranty that he shall be quickened at the resurrection of the just when Christ comes. Notice, now, what comes next as a necessary result of the indwelling Spirit. It is the sonship of believers. The Spirit in them is the Spirit of God's Son, the Spirit of adoption, and because of that they are children, and the Spirit of Christ, in union with their spirit, keeps always saying with them, "Abba, Father!" and so bears witness with their spirit that they are the children of God, a concurrent and inseparably blended testimony in one perpetually present act and state of Christian consciousness, unless the testimony is arrested by indulgence in known sin, "walking after the flesh." Then, what next? Heirship, of course. Irresistibly so. If children then heirs, the inheritance, the patrimony, the kingdom of their Father, yet in reversion, not yet possessed. As sons, heirs of God; as brethren of Christ, joint heirs with Christ. All the same family. He the elder brother, they the younger brethren; all glorified together. You see the progression. It is logical. It is comforting to a believer.

And, now, what is the inheritance? It is the kingdom of the resurrection, this earth of ours as the visible kingdom which shall be set up when the kingdom of Antichrist is destroyed, and Christ comes to raise his saints and to reign; for this we pray, "Thy kingdom come! thy will be done, on earth, as it is in heaven." Paul is telling us what awaits us when the angel sounds the seventh trumpet, and the militant state of the church is over and the mystery of God is finished, and the kingdoms of this world are become the kingdom of Christ, and he reigns for ever and ever, and Popes, Sultans, Kaisers, Czars, and secular princes are no more. He is speaking of millennial glory. Do you think it will come before He comes? Not at all. Does your thought of the kingdom exclude the earth? Then it is unscriptural. Does it come before the resurrection? It does not. There will be no other kingdom on earth than what now exists before Christ comes. The millennial victory over the kingdom of Antichrist will not begin till Antichrist is destroyed by the personal, visible appearing of Christ. Nothing is clearer in all God's word. (2 Thess. ii. 8; Rev. xix. 11-21.) Then the kingdom comes, with the resurrection of the heirs of the kingdom, and the removal of the curse from the world. (Rev. xx. 1-6; Rom. viii, 21, 23.)

Take notice, also, that Paul makes no mention of the resurrection of unbelievers here. They are not "heirs" because not children of God.

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There is no jointer between them and Christ. They shall have no share in any priestly or kingly dominion here with Him. Every man in his own order, that is, in his own division or band. The figure is a military one. "Only they that are Christ's at His coming"—the heirs of the kingdom. It is of the heirs alone he is speaking—the redemption of believers from the grave and the second coming of Christ.

Now, then, what comes next? What is associated with the final redemption of the heirs at the resurrection? Clearly the redemption of their estate, the dominion of the world, cursed and lost in the first Adam, and left a ruined legacy to his ruined children, but restored and blessed in the second Adam, and given back to man, redeemed from ruin—an inheritance of glory, to the perfect man in Christ Jesus, the justified man raised from the dead. Both fell together, the earth and man. Both rise together, the earth and man. This is Paul's great thought, and the only logical and theological end of his noble argument. The interpenetrating efficacy of the resurrection life of Christ, the power of his all glorifying Spirit, brooding in a regenesis of all things, and mingling with cosmical convulsions at the resurrection, will begin a restitution of all things that will put the vaunted triumphs of science to shame. What culture cannot do, this will do. It will emancipate the earth from the repressive curse that so long has held in check its vital forces and laws, and blasted its most generous endeavours after perfect development. The earth will be regenerated—born again. This is the sublime order and progression of the great thought struggling for utterance in the mind of Paul; first the spirit of the believer, next his body, next the earth, each in order, all the subjects of the same redeeming power.

Why is it the sufferings of believers are not worthy to be compared with the glory ready to be revealed in the last day? Is it because at the death of the bodies, their souls pass immediately to the glory of heaven, the intermediate state between death and the resurrection? Not at all. Is it true that the curse is lifted off from nature, progressively, in proportion to the death of believers? Not at all. If so, how blessed had earth been ere this! No. It is because something unutterably grand is to occur at the resurrection of the saints, when Christ comes to re-unite the heirs and the inheritance and glorify both together. What is it? It is what the apostle calls the deliverance of the creature or the created thing. (1.) The term creature cannot mean believers, for the two are expressly contradistinguished in the text. (2.) It cannot mean unbelievers, or all mankind, as the great Augustine, betrayed by a false theory, supposed, for the Apostle nowhere teaches Universalism. Unbelievers, and all mankind, are not joint-heirs with Christ, nor will all mankind share in the first resurrection of which Paul is here speaking, the resurrection of the just. (3.) It cannot mean fallen angels, for such have no love for God, nor long for the manifestation of the sons of God. It is the day of their shame and confusion, and of their binding and sealing in the abyss with Satan, their Prince. (4.) It cannot mean unfallen or holy angels, for they never were made subject to vanity, nor have ever been in the bondage of corruption. What then? If neither believers nor unbelievers, fallen nor unfallen angels are the creature, but by these excluding tests are ruled out from the Apostle's thought,

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what remains for the definition? Clearly, just what the great Irenæus, Justin, Tertullian, Lactantius, Chrysostom, all the Greek fathers of the church, and most of the Latin, and all the best expositors of the Scripture to-day, hold—the world itself, including (1) the material earth, (2) the atmospheric heavens, (3) the vegetable kingdom, (4) the animal kingdom, the whole reasonless, animate and inanimate creation, or what the Apostle expresses by the equivalent term, "the whole creation," or what we would call "nature." It is the interpretation of the ablest expositors—all substantially one, declaring that, by the creature and the whole creation here is meant the whole creation animate and inanimate, in opposition to humanity, an interpretation held by the early church in its purest days.

And what is the present condition of the morally blameless creation? It is one of involuntary subjection to vanity and the bondage of corruption—subjected not willingly, but by reason of Him who subjected it; not Adam, not Satan, but God—subjected by a divine ordination, and not only on account of man's transgression, but for the benefit of fallen man. Present human toil is a part of the curse, and yet that toil is, under the circumstances, for the benefit of man. Still, it is no less a part of the curse, for nature's energies are perverted and repressed. "Cursed is the ground, for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread, till thou return to the ground out of which thou wast taken, for dust thou art and unto dust thou shalt return." Thus was the earth condemned. Thus did "Vanity" smite through Cosmos, which, but shortly before was Chaos, only to reduce it to Chaos again, from which a regenesis shall at last recover it to more than pristine beauty.

"Subject to vanity" is creation's present law. Held in the "bondage of corruption" is creation's present doom. And both on account of man's sin. The curse has struck through the whole framework and vitals of Nature, entailing the untold sufferings and groans of the whole animal creation, its mutual ferocity and slaughter, the stinted and thwarted development of the vegetable kingdom calling on every side for human help and culture, the pestilence of the air, the convulsions of sea and land. In the eloquent words of Ellicott, creation is subjected "to purposelessness, to an inability to realise its native tendencies and the ends for which it was called into being, to baffled endeavour and mocked expectation, to a blossoming and not bearing fruit, a pursuing and not attaining, a searching and never finding"—and all on account of man's sin. Science, in the hands of some men, alleges, in disproof of the great truth here affirmed, the evidence of destruction and death among the inferior orders of creation, written in the rock ages before man's creation, and exults in the supposed demonstration of the operation of ruin prior to the inspired date of the earth's subjection to vanity. Granting the scientific fact, has science won a victory over revelation? Not at all. The Bible is still true. For the inspired declaration as to the earth's subjection to vanity by reason of man's sin relates to nothing anterior to the fall of man, while, at the same time, the Bible leaves room for the operation of destruction and death ages before man was

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created or fell. It tells us of a chaos out of which cosmos came. It describes a genesis of the present order and constitution of things, and it is to this present order alone the doctrine here discussed refers. It describes a new creation from the ruins of a previous world—ruined for what cause we are not told—a creation effected by the same Spirit that one day hence will restore the world again. It tells of a superadded calamity that followed the reconstruction of the world after chaos had become cosmos—a "vanity," a "bondage," judicially inflicted for man's sin, and whereby the fair fabric was marred, and all its energies paralysed after it had risen to beauty from the hand of God, and been pronounced "very good." Science and Nature, alike, confirm the Bible declaration that ever since the last genesis, vanity, disease, and death have reigned. It is only the Bible, however, that can explain to us why it was that a new and fair creation has been so degraded. Nor may we ever allow any science to contradict the clear averment of the Scriptures, or assume that man, in his holy estate was planted in the region and shadow of death, or that human death is a natural law and not a judicial infliction, or that the curse now resting on earth, in the present order of things, is without a moral cause, and only the effect of an unutterable, primal law ingrained in the very texture of all existence; and so rob "the whole creation" of its expectation of deliverance and enjoyment of future glory. I read, in the Scriptures, that the date of creation's present disaster coincides with the solemn hour

> "Of man's first disobedience and the fruit
> Of that forbidden tree whose mortal taste
> Brought death into the world and all our woe."

That fatal hour, when

> "Earth felt the wound, and Nature, from her seat,
> Sighing through all her works, gave signs of woe
> That all was lost."

Since then, what land has not borne thistles and thorns; what soil has not been filled with the graves of men and beasts? What signals of distress has not the world displayed? Through all its veins the effect of human transgression has gone, by no fault of its own, but by a divine ordination, binding the guilty tenant and his mansion to the same doom. It is precisely here is found the secret of that repressive and negative power which cripples all its heaven-born energies and baffles all its best endeavours, so that, even under the best culture man can give, the result is only imperfection and decay. An incubus sits upon its bosom, a deadly vampire, a nightmare, troubling its dream. It cannot awake. It is doomed to perpetual inability, effort without power, the victim of bondage, aiming to realise its inborn virtue, yet never succeeding, re-attempting to rise after a thousand defeats, yet always falling, struggling for a fairer bloom, and more luxuriant and undying verdure and fruitage, yet perishing in corruption and death. "Vanity of vanities!" "The creature was made subject to vanity."

(*To be concluded.*)

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TRADITION VERSUS THE BIBLE.

"In vain do they worship me, teaching for doctrines the commandments of men."—MATTHEW xv.

THE NEW BIBLE, or Word of Man, teaches:	THE OLD BIBLE, or Word of God, says:
Man's soul is immortal.	God only hath immortality.—1 Tim. vi. 16. Man must seek for immortality.—Rom. ii. 7.
Men only have souls.	Every living thing is a soul.—Numbers xxxi. 28; Job. xii. 10; Rev. xvi. 3.
Life in pain is the wages of sin.	Death is the wages of sin.—Rom. vi. 23. [Death, extinction of life.—*Webster.*]
The saints' secure abode, Beyond the bounds of time and space. *Dr. Watts.*	The meek shall inherit the earth.—Matt. v. 5; shall reign on earth.—Rev. v. 10.
The dead are conscious.	The dead know not anything.—Ecc. ix. 5, 6; their thoughts perish.—Psalm cxlvi. 4.
A never-dying soul to save. And fit it for the sky.—*Wesley.*	The kingdom under the whole heaven shall be given to the saints.—Dan. vii. 27.
The saint's hope is—Going to Jesus.	That blessed hope—the appearing of Jesus.—Titus ii. 13.
Life in glory, and then resurrection.	Resurrection, and then life.—John xi. 25.
I shall, on eagle's wings upborne, To heaven ascend.—*Wesley.*	No man hath ascended to heaven.—John iii. 13. David is not ascended into the heavens.—Acts ii. 34.
When my soul is lost in death, Praise shall employ my nobler powers. *Watts.*	The dead praise not the Lord, neither any that go down into silence.—Psa. cxv. 17.
The souls of believers at death do immediately pass into glory.—*Meth. and Pres. Catechism.*	In the day of man's death his thoughts perish.—Psa. cxlvi. 4. His soul is in the power of the grave.—Psa. xlix.
Man's soul— Up to the courts where angels dwell, It mounts triumphant there; Or devils plunge it down to hell, In infinite despair.—*Watts.*	His breath goeth forth; he returneth to his earth.—Psa. cxlvi. God casteth the wicked down to the ground.—Psa. cxlvi. The wicked is reserved to the day of destruction.—Job xxi. 30.
The wicked will exist for ever.	He that doeth the will of God abideth for ever.—1 John ii. 17.

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The soul is indestructible; it cannot die.	The soul that sinneth it shall die.—Ezek. xviii. 4. Fear Him who can destroy both soul and body.—Matt. x. 28.
Redeemed men will dwell with God in heaven.	God will dwell with men on earth.—Rev. xxi. 3.

"Prove all things; hold fast that which is good."—1 THESS. v. 21.

NOTE.—This Word of Man teaches that death means kept alive in torments; that destruction means endless preservation; that burnt up like chaff means being kept unconsumed; that devoured means being kept entire and alive; that to perish is to be immortal; that to be destroyed like brute beasts and pass away into smoke means—well, it does not mean what it says, as God, according to this new Bible of man's tradition, often says a thing and means something else—for instance, to be cast into the lake of fire, the second death, and burnt up like grass means to live for ever. I have not seen this new Bible, but as so many good Christians assure me that their Bible certainly teaches these doctrines so contrary to my old Bible, I am bound to believe that it exists, or else God's spokesmen have again, as in our Lord's day, made the Word of God of none effect by their traditions.

BELIEVERS IN THE WORD OF GOD—Is there not a screw loose somewhere? Search the Scriptures daily—like the noble Berean Christians to see if these things are so. (Acts xvii. 11.) Honour God by taking Him to mean what He says and say what He means; follow truth wherever it may lead, even though it may cause you to say with Paul, "After the way that they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." (Acts xxiv. 14.) "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." (Isa. viii. 20.) "A wonderful and horrible thing is committed in the land, the prophets prophesy falsely—and God's people love to have it so—and what will ye do in the end thereof?" (Jer. v. 30.) What a mercy it is that God's providence has kept from the fables of men the way of salvation!

Reader, life and death (existence and non-existence) are set before you; therefore, choose life; it is freely offered as a gift—gratefully take it, and you are saved—removed from under the death penalty—for the wages of sin is death; but the gift of God is eternal life in Jesus Christ our Lord.

JOHN STEVENS.

THE EPISODE OF EVIL.

FIRST PART.

ERE Adam was created, or Eden's glades were gay,
The Episode of Evil had started on its way;
Among celestial beings rebellion reared its head:
The leader of the treason a host of spirits led.

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When man had been created, and out of him his bride,
The Tempter entered Eden and talked with her—aside:
He spoke of wondrous knowledge and thus beguiled her heart,
She ate the fruit forbidden and gave the man a part.

Adam was not deceived and utter death incurred,
As God before had spoken and man before had heard;
Then man was straightway exiled with his less guilty wife,
And driven forth from Eden—debarred the Tree of Life.

Most justly were they banished from Eden and the Tree,
But mercy marked the margin of that divine decree;
For sin has thus a limit and shall not reign alway,
Nor man in sin and sorrow live on and on for aye.

And ere the man was exiled with his less guilty wife,
The words of doom were spoken on one with sin most rife;
The Serpent, the Deceiver who caused the deadly deed,
Was told of his destruction by Woman's wondrous Seed.

Outside the bounds of Eden a sinful race arose,
Brought forth both weak and mortal and heirs of many woes;
The Episode of Evil thus moved along its way,
Led by the power of darkness until the judgment day.

SECOND PART.

The Woman's Seed predicted in greatest mystery came;
God—Son of God—incarnate, and JESUS was His name;
The Serpent saw Him human in feeble infancy,
And straightway sought to slay Him, thro' Herod's enmity.

Incensed with subtle hatred the Serpent sought the Seed,
And found Him in a desert when at His utmost need;
But there in human weakness He signally prevailed,
O'er all the power of evil wherewith he was assailed.

Filled with the Holy Spirit—the Son of God confessed,
He went about in mercy relieving the distressed;
The oppressed by that old Serpent he healed and filled with joy,
And in due time will utterly the devil's works destroy.

The fierce and final conflict upon the cross was waged,
While holy angels witnessed—while men and devils raged;
The Serpent struck the Seed then, and sorely crushed his heel,
But of his own destruction he then received the seal.

For Jesus triumphed gloriously over all his mighty foes,
And spoiled the hosts of evil who 'gainst the right arose;
The Episode of Evil He brought beneath His sway,
And, dying, wrought redemption on that victorious day.

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He rose again immortal—He reigns in life on high,
No more to veil His glory, nor lay His power by;
And thence the life eternal He gives in love most free,
Life, soon to be completed in immortality.

THIRD PART.

By grace of God the Father we now in Christ believe,
Through Him from God the Father we life and good receive;
To Him the Father gave us—His joy and just reward,
And by all saints and angels He's honoured and adored.

In Christ we have redemption—redeemed by His own blood;
And now are we the children of God—the living God;
By Christ too represented before our Father's face;
And thus are shown the riches of God's abounding grace.

Our Lord will come in glory—almighty power is His,
To chain that ancient Serpent, and bind him in th' abyss:
Then will He crown with glory His chosen, ransomed Bride,
She, like her Lord, immortal, and seat her near His side.

He then will rescue Israel, and save them by His grace—
Will save in loving kindness that ancient chosen race:
Jerusalem shall then be the centre of His sway,
And all Earth's kings and princes His mandates must obey.

Evil shall then be shackled by His Almighty hand,
And good in rich abundance flow from Immanuel's land:
Rebellion must lie prostrate, nor dare lift up its head,
For Christ's majestic glory will fill his foes with dread.

Messiah's righteous sceptre shall rule o'er all the earth,
And peace, with plenteous blessing, shall fill the scene with mirth:
All Israel then shall triumph and glorify their king—
Adore Jehovah-Jesus, and of His conquests sing.

FOURTH PART.

But when Messiah's kingdom of "thousand years" is past,
Then shall the ancient Serpent be loosed to do his last;
Deceived by him the nations will all their might employ,
Against the holy City—but God will them destroy.

Then comes the final judgment before the great white throne,
And all ungodly sinners their righteous Judge shall own—
The Judge whose sentence limits all sin and suff'ring too,
And yields to men and devils nought but their righteous due.

Then will the Seed of Woman—the Firstborn from the dead,
Tread down that ancient Serpent, and bruise his evil head;
Will crush him to destruction, and all his works destroy,
While saints and angels triumph with shouts of holy joy.

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The Episode of Evil till then moves on its way;
But at that consummation it shall have passed away,
All evil shall have perished—shall never more be found;
And highest good shall flourish—beatitude abound.

The universe all perfect—made one in Christ the Head,
Shall praise with holy fervour—praise Him who once was dead;
Praise Him who died to conquer—praise Him who came with might,
"To terminate the evil, and diadem the right."

Then will the Son surrender his mediatorial sway,
And unto God the Father most loving homage pay,
While myriads of immortals His wondrous ways extol,
So that, in absoluteness, "God may be all in all."

Mannamead, Plymouth. W. Morris.

CORRESPONDENCE.

SIGHING FOR RELIEF.

Dear Sir,—In the course of the discussions which have been taking place among the United Presbyterian clergymen here, over the case of Mr. Macrae, of Gourock, many things have been said, deeply suggestive of the utter perplexity in which the traditional dogma of endless misery has landed its advocates; but none more significant than the following words of Dr. Joseph Brown, of this city. After deprecating the "presumption of Mr. Macrae's" sitting in judgment on the Divine "government"—(which, by the way, was scarcely what Mr. Macrae was doing in denouncing a *misrepresentation of the revealed method* of that government)—Dr. Brown went on to say:—"He did not wonder that Mr. Macrae had felt the burden of the punishment of the lost. They had all felt that that was the burden of the Lord; and the longer he lived and preached, he felt more the burden, and spoke upon that subject with a tremulousness and solemnity on his spirit that he did not remember to have felt when a younger man. He felt the burden of the Lord, but he dared not forbear proclaiming what he believed to be the truth. *They would all feel it a relief if they could, on an honest interpretation of the Bible, come to the conclusion that sin and misery would ultimately perish in God's universe.* If, on an honest and conscientious interpretation of the Scriptures, they could come to such a conclusion, that would be such a relief, that he thought a man might be willing to sacrifice his position in any Church in Christendom in order to enjoy that comfort and the joy of preaching it."

It is impossible not to sympathise with the venerable speaker in his distress. Yet it seems to me that the wished for "relief," is found in his own words, had he but the wisdom or the courage to apply it. He wishes he could believe "that sin and misery would ultimately *perish* in God's universe" — by which term he means, *become extinct, come to an end, cease to be.* Suppose, then, that he apply to the Scripture

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use of the same term, the "interpretation" he would have us put upon it in his own lips. He would then be able both to warn and to persuade men without the overwhelming sense that he was charged with a message whose justice he could scarcely venture to defend. He would be able to proclaim the true burden of the Lord against the impenitent—heavy, doubtless, as all threats of penalty must be, yet credible—"Except ye repent, ye shall all likewise *perish*." (Luke xiii. 3, 5; also 2 Peter ii. 12.) And with what fresh meaning would he be able to beseech men to betake themselves to the fountain of life, opened up in the love of Him who came into the world, "that whosoever believeth in Him should *not perish*, but have everlasting life!" I know of nothing which can prevent the acceptance of such a method of interpretation as "honest and conscientious," except that strangest and most persistent of hallucinations, which bids Dr. Brown, and his fellows maintain that sinners are *imperishable*—in spite of the combined and emphatic testimony of both the silence and the speech of Scripture to the contrary.

M. W. Strang.

Mount Florida, Glasgow.

CONSTABLE'S WORKS.

Dear Sir,—I have several copies on hand of my works on "The Duration and Nature of Future Punishment" and "Hades." I should be glad if the friends of the truth would help me to circulate the above at 3s. 6d. per copy, post free. Apply with post office order or stamps to

Rev. Henry Constable,
34, St. Thomas Road,
Hackney, E.

LITERATURE.

The Infidel Apostasy of the Last Days. London: Haughton and Co.

True enough, there will be such an apostasy—there is, and has been for centuries, and it will grow worse; but an address delivered in 1869, with an "Introduction" dated 1878, though the subject is always important, is somewhat out of date for a notice.

Anglo-Israelism Refuted. A Lecture. By Robert Roberts, of Birmingham. London: Pitman.

This is in reply to a lecture by Edward Hine. What Mr. Hine said we do not know; but of this we are quite sure, that Mr. Roberts, clever as he is, will never refute Anglo-Israelism. Some of the arguments in the lecture are very weak for a strong man like Mr. Roberts.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER, 1879.

CONDITIONAL IMMORTALITY ASSOCIATION.

THE Second Annual Conference of the above Association will (D.V.) be held in Maberly Chapel, Balls Pond Road, Kingsland, London, N., on Tuesday, Wednesday, and Thursday, September 2nd, 3rd, and 4th, 1879.

The following is the plan of services and meetings to be held on the occasion :—

SUNDAY, August 31st.—Special sermons will be delivered in the London District, in the chapels shown in the "Visitors' Guide."

MONDAY, September 1st.—A meeting of the "Central Board" to prepare reports and digest of business. Tea at 4. Meeting at 5 p.m.

TUESDAY, September 2nd.

9.30 a.m. Meeting for prayer.

10.30 a.m. Meeting of Delegates and Subscribers. (At each day's (morning) meetings, the President, Henry J. Ward, Esq., of Liverpool, will preside.)

1.30 p.m. Public dinner, tickets 1s. 3d. each. (N.B.—Dinner will be provided each day of the Conference at the same time and price.)

3.0 p.m. Public meeting. Chairman—Rev. W. Leask, D.D., who will also preside at each day's (afternoon) meetings.

Paper by Rev. Henry Constable, M.A., late Prebendary of Cork, "Conditional Immortality Tested by Admitted Doctrines."

Paper by Rev. Thos. Vasey, of Bridgnorth, "The Fall; its Effects on the Nature and Constitution of Man, and his Redemption therefrom."

N.B.—At the afternoon meetings twenty minutes will be allowed, following each paper, for questions or remarks thereon; the reader having the right to reply.

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5.30 p.m. Public tea, tickets 9d. each. (N.B.—Tea will be provided each day of the Conference at the same time and price.)

7.0 p.m. Public meeting. Chairman—General H. Goodwyn.

Address by William Laing, of Edinburgh, "The Pleasing Hope of Immortality; False Grounds and True."

Address by James Waylen, of London, "Personal Testimony for the Truth—its Importance and Cost."

Address by R. J. Hammond, of London, "Adamic Immortality, a Seven-headed monster."

Addresses by O. Blinkhorn, and others.

WEDNESDAY, September 3rd.

10.30 a.m. Meeting of Delegates and Subscribers.

3.0 p.m. Public meeting.

Paper by Rev. George A. Brown, of Lincoln, "Resurrection: is it Necessary to a Future Life?"

Paper by Lieut.-Col. E. Armstrong, "The Coming of the Lord Jesus Christ: the Church's Hope, and Essential to the Establishment of His Kingdom."

7.0 p.m. Public meeting. Chairman—Rev. Henry Constable, M.A.

Address by by Henry B. Murray, of Cheltenham, "The Coming King: His Kingdom and Subjects."

Address by Rev. Thos. Vasey, "The Need and the Nearness of Christ's Coming."

Addresses by Henry Britain (F.R.H. Soc., Birmingham), and others.

THURSDAY, September 4th.

10.30 a.m. Meeting of Delegates and Subscribers.

3.0 p.m. Public meeting.

Paper by General H. Goodwyn, "The Object and Judicial Character of the Millennial Kingdom."

Paper by R. J. Hammond, "The Gospel: its Relation to the Heathen."

7.30 p.m. Public meeting in the St. George's Hall, Oxford Circus. Chairman—Henry J. Ward, Esq., of Liverpool, President of the Association.

Address by Lieut.-Col. E. Armstrong, "The Soul: What the Scriptures teach concerning it."

Address by Rev. George A. Brown, "The Gospel and its Teaching concerning Immortality."

Address by Rev. William Leask, D.D., "Things which are Before."

Address by General H. Goodwyn, "The Great White Throne and its Judgments, Preparatory to the New Earth."

Addresses by other gentlemen.

N.B.—Subscribers wishing to attend the Conference, but unable to make private arrangements for their stay, are invited to apply to

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the Secretary for *bed and breakfast*, stating nature and duration of accommodation required. If sent in before August 25th the Committee will secure the same at as low a charge and as near the chapel as possible, and afford all necessary information.

Friends in sympathy with the objects of the Association should forward their subscriptions *early* if they wish to qualify themselves for taking part in the Conference. The *lowest* Subscription is 2s. 6d. per annum. The Secretary's address is: CYRUS E. BROOKS, 28, Paternoster Row, London, E.C.

ON 2 PETER III.

I SENT you a printed sermon the other day, on the dissolution of all things. The text of it is, "All these things shall be dissolved," and the exposition on which the sermon proceeds is briefly this:—All material things shall be un-created; or, dissolution will end the heaven and earth which creation began. I should like to submit that interpretation for discussion in your pages if you think your correspondents and readers would approve of your permission to do so. And as I wish anyhow to re-study the question, I will write down a few thoughts as a beginning.

A friend suggests whether some of the physical language of 2 Peter iii. may not be popular and unscientific to such a degree as to disrobe it of strict revelation authority. I place reliance upon the Apostle's use of the phrase, "the heavens and the earth." Does he employ it in its primary and sacred import, or in some secondary, limited, and vague sense? If he departs from the true classical meaning of those oft recurrent words, what is there in the connection to indicate the departure?

1. It will give us confidence in the teaching of the whole chapter if we remember that St. Peter expressly claims to be speaking according to "the *commandment* of us the Apostles of the Lord and Saviour." We may not lightly estimate or explain away the smallest word that comes to us by "commandment of the Lord and Saviour." Moreover he enforces here "the words which were spoken before by the holy prophets." Coupling thus together the commandment of the Lord Jesus and the "words" of the old prophets, he brings to our recollection the use which the risen Saviour made of "Moses, the prophets, and the psalms," when He would pour light into their minds "concerning Himself." The Evangelist Luke adds, "Then opened He their understanding, that they might understand the Scriptures." He gave them such insight into the meaning of prophecy as they had not possessed before. By the authority of that insight, and of the express commandment or charge, ἐντολή, of Christ, St. Peter writes this chapter. He does not speak in a vague manner, but as an oracle of God. "I

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stir up your pure minds that ye may be mindful of the words which were spoken before by the holy prophets, and (that ye may be mindful) of the Lord and Saviour's charge to us your [ὑμῶν, Alford] apostles."

2. Such a preface prepares us to look for revelation in its highest sense, for truth which neither conscience, science, nor consciousness can teach. It prepares us to accept "the words of the holy prophets" in their divinest meaning. It forbids us to allow them to salute our ear in any loose, general, "popular and unscientific" import. In this chapter we are put pre-eminently face to face with pure revelation.

3. The chief words on which the doctrine of the chapter stands —the dissolution of all things—are "the heavens and the earth." That he uses these in their first and highest sense is clear, because his thought expressly travels back to "the beginning of the creation." The scoffers began there, v. 4, and he begins there with them. "All things," said they, "continue as they were from the beginning of creation." What are the "all things?" The answer lies in the opening sentence of the Book. "In the beginning God created the heaven and the earth." Now it cannot be questioned that Moses meant by those words to include all material things. He claims for God universal creatorship. To guard against any loose or unscientific sense he amplifies the phrase and expands its grammar in the next chapter. "Thus the heavens and the earth were finished, and all the *host* of them.

The same claim is maintained all through the Scriptures in the same substantial language. "The heavens and the earth;" "the heavens and the earth;" "the heaven of heavens with all their host, the earth, and all things that are therein, the seas, and all that is therein." Under each form the claim is made to universal creatorship. Jehovah is not a local divinity, the Creator of some "popular and unscientific" earth with an appended heaven. The creatorship of Jehovah being universal, and the terms and phrases mentioned above being severally co-extensive with that creatorship, it follows that the language is universal.

And it was popular language, in the sense of being well known to all Jewish people, and often upon their lips. It was consecrated as the language of the chief historians and poets, legislators and kings, reformers and prophets of their nation. Were they not accustomed to sing, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him?" "Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure." "Ye are blessed of the Lord which made heaven and earth. The heaven even the heavens are the Lord's: but the earth hath He given to the children of men." "My help cometh from the Lord which made heaven and earth." "Our help is in the name of the Lord

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who made heaven and earth." "The Lord that made heaven and earth bless thee out of Zion." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea and all that therein is." The people were accustomed to sing the words, in this high classical sense, in their patriotic and sacred songs; exulting in the doctrine that He who made "all things," "the heaven and the earth," was their *own* God.

Moreover, Peter himself and the other Apostles fell back upon this very language in its fullest sense in the day of trouble. "They lifted up their voice to God with one accord, and said, Lord, Thou art God which hast made *heaven and earth*, and the sea, and all that in them is." (Acts v. 23.) And in the same terms Barnabas and Paul made their memorable appeal to the people at Lystra. "We preach unto you that ye should turn from these vanities unto the living God which made *heaven and earth*, and the sea, and all things that are therein." (Acts xiv. 15.)

The popular sense then of "the heavens and the earth" on the lips of a devout Jew was its *universal* sense. It is the formula under which the sole creatorship of Jehovah is constantly asserted, and by which His supremacy and sovereignty are acknowledged. Peter in the chapter before us makes it co-extensive with "all things," and links it with creation and the "beginning." Hence he uses it in its true, sacred, and classical sense.

4. The dissolution of all things had been predicted of old, and under the teaching of Jesus had become a familiar thought with the Apostles. Look at Isa. xxxiv. 4. "And all the host of heaven shall be dissolved, and the heaven shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the tree." Shall we say that this is merely a metaphorical denunciation of judgment upon nations and princes? Would not that surcharge the language with hyperbole up to the highest pinnacle of bombast? If you take it literally it declares God's purpose to dissolve all things that He has made: the heavens and all their host. "His sword shall be bathed in heaven;" how much more shall it come down upon sinful men and rebellious nations?

The same thought is expressed again, Isa. li. 6: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." This purpose of God holds on through all the revolutions of time which foreshadow the end and prepare for it; but will not reach its consummation till "One sits upon the great white throne, before whose face the earth and the heaven will flee away and no place shall be found for them." A prophecy in its early utterance lies concealed in its natural enfoldings. It is

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like a flower in the bud, wrapped up in the hard calyx and the protecting leaves. Readers are apt to take the preparatory events, as they make way for the fulfilment, for the predicted blossom. But as the calyx is not the corolla, as the sepals are not the petals, neither are the revolutions of time, though springing from the same stem or bud of divine purpose and plan, the perfect flower which God intends to unfold.

The Lord after His resurrection opened the understanding of His Apostles so that they could discern the nature of a prophecy, and discriminate the final purpose from the progressive events which lead up to its accomplishment. Thus they saw Himself in the Messianic predictions. And they saw on the one hand the dissolution of all things as the last catastrophe, and on the other the new heaven and new earth as the final blossoming of all reformation and progress.

The ancient Seers as distinctly saw the dissolution of all material things in the future as they saw their Creator in the past. From the meditative language of Psa. cii. 24, it seems to have been a common place in their thinking. "I said, O my God, take me not away in the midst of my days: Thy years are throughout all generations." This is the appeal of a short-lived man not to be cut down *prematurely*—"in the midst of my days,"—made to One whose years are everlasting. Then he argues for his own prolonged life, pleading compassion from Him who is unchangeable, not as compared to his own brief span of existence, but as compared with the longest measurable period. "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea all of them shall wax old as a garment; as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end." Here is a contrast of time with eternity: the finite with the infinite. God's "years" of life and power have "no end." The heavens and the earth are temporary. They will serve their purpose like a garment, and pass finally away. As surely as God is from everlasting to everlasting, so surely the heavens and the earth, "all of them," had a beginning and shall be dissolved.

Science doubts this, and many who profess to receive the Revelation of God allow the scepticism of science to becloud their faith. But Psalmist, Prophets, and Apostles, had no such doubts. The dissolution of all things was a common place in their creed—the corollary of creation. The New Testament writer of the Hebrews, quotes from the ancient psalm with a fulness of reliance which shows that the doctrine was unchallenged by Jew or Christian. (Heb. i. 10-12.)

Eastbourne. W. GRIFFITH.

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"THE SOUL HERE AND HEREAFTER."

ANOTHER book has been written to defend the traditional dogma of endless sin and misery; another Theological Professor (in the language of the *Congregationalist*) "has earned the gratitude of all lovers of Bible truth for having taken down the old sword and wielded it so valiantly, and so successfully in the fight that now is;" another great religious Publishing Society invites the approbation of its numerous clientage for giving to them a "timely book" in behalf of this great popular delusion, which seems to be losing its hold on the minds of thinking men and intelligent Christians throughout the world.

The book is entitled, *The Soul Here and Hereafter*. The author is Rev. Professor C. M. Mead, of Andover Theological Seminary. It is published by the Congregational Publishing Society, Boston. It is a volume of 462 pages. It had its origin, as the writer tells us, in a series of newspaper articles reviewing Dr. Ives' *Bible Doctrine of the Soul*. But as now completed, it embraces criticisms on Rev. E. White's (English) work, entitled *Life in Christ*, and Rev. J. H. Pettingell's *Theological Trilemma*, with occasional allusions to the works of several other authors on the same general question of Conditional Immortality.

It is indeed "timely" in view of the exigencies of the cause it undertakes to defend. But we are inclined to think that this "old" mediæval "sword" of the schoolmen, which has proved such a terrible weapon in the hands of the Papacy, will hardly answer his purpose among Protestant Christians in this enlightened age, however "valiantly" he may be thought to "wield it." Thinking men at the present day need something more than traditional dogma or ecclesiastical decretals, or theological sophistry to hold them to those views of God and His government that outrage their moral sense, contradict the plain teachings of His word, and are utterly inconsistent with the spirit and principles of the gospel. They are beginning to suspect, to hope, to believe that our God is, not like the gods of the heathen, a monstrous tyrant, whom none but His special favourites can trust, but a benignant Father, whom all can love and confide in, and who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not PERISH but have EVERLASTING LIFE."

They are coming to believe, more and more, that the great salvation he has provided, is not a rescue from an incredible doom which none but a fiend could desire to inflict—and which God certainly has never threatened; but from the death which is the necessary result of our fallen condition, to an endless life in His heavenly kingdom; that it was—not man's Creator, but—the deceiver who said "*ye shall not surely die*;" that this death was the very doom which Christ suffered for us, and rose again that He

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might give *eternal life*—not blessedness simply—but ETERNAL LIFE to perishing mortals.

This work makes quite a show of Greek and Hebrew scholarship, and of biblical criticism. But the author succeeds most wonderfully in muddling the Scriptures and in mystifying whatever point he attempts to discuss. Indeed, he does not aim to establish any definite position for himself, but rather to see how often he can hit his antagonists, and how unworthy of confidence he can make them appear. His method is what is called in "carnal warfare" *bushwhacking*, or that employed by the Indians—firing at the enemy from behind a tree. He shows considerable tact in searching out unguarded points, or infelicitous modes of expression in any one of the several authors he criticises, and of charging them over against all the others.

This device of reviewing several authors at the same time, and of making them all responsible for the deficiencies, mistakes, or errors of each other is not new with him. It is an old artifice, and an easy way of avoiding the strong arguments of any one of them, and of seeming to gain a victory over them all. If we should practice it upon him, and charge him with all the errors and heresies of others who hold the doctrine of endless sin and misery in common with himself, he would complain, and not without reason. Indeed, the modern advocates of the modified view of the eternal torments of the lost that now obtains, do complain when we reproduce the horrid pictures of hell with its material fires, and cite the graphic language employed by their venerated fathers, in describing the dreadful sufferings of "immortal souls" in the world of woe.

The object of religious disputants upon any moral question should be the truth. In comparison with this, the personal faults of writers or speakers, the idiosyncrasies of those who argue for or against any view, are of small consequence. Now the real question in discussion between us is, or ought to be, this—*Is immortality the certain and inalienable inheritance of all the children of Adam by a natural birth, or is it the special gift of God through Jesus Christ by a second, spiritual birth? Did Christ die to save immortal creatures from eternal sin and suffering, or to save men from actual death as the final result of sin, and to raise them to an eternal life of blessedness in His coming kingdom?*

It seems a great pity to have this great question, that has so important a bearing on our estimate of the character of God and of our relation to His government, and of the object of Christ's death, and of the meaning of the gospel message—degraded or obscured and so lost sight of, by the discussion of irrelevant issues and by personal accusation, and flings, and unchristian reflections by the parties who engage in it. It is no doubt very difficult for earnest men to conduct any controversy—*much more* a religious controversy—in a fair, Christian spirit. We are all too much

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inclined to consider whatever is said against the truths or the errors we advocate as said against ourselves. But it certainly should be the aim of every disciple of Christ to discuss the great doctrines of Divine revelation with a supreme regard for the truth, with charity towards those who may differ from them, and in as impersonal a manner as possible. That the advocates of the doctrines of Life in Christ are without censure in this regard, we do not assert, for they have had great provocation; but we are constrained to say, that the treatment they have received, and are receiving, at the hands of those who oppose their views, is eminently unchristian and unfair, not to employ harsher terms to characterise it. They have been sneered at, denounced, misquoted, misrepresented, falsely accused, and rarely, very rarely has there been, in all the notices that have appeared of their writings or of their views, any honest attempt to state the doctrine as they hold it, or to meet the real issue. In fact, there has very generally appeared a determination to misrepresent them and their views; and the orthodox organs of our various denominational bodies, through which these misrepresentations have been freely circulated, have been persistently closed against them for the purpose of brief correction or explanation.

The leading characteristic of Professor Mead's book is its personality. Instead of devoting himself to the discussion of great principles, he nibbles at all the little vulnerable points he can discover in the several books he criticises, and directs as much attention as possible to the authors themselves. Hastily running my eye over the pages of his book I count the name of DR. IVES 347 times printed in full, and the personal pronoun is everywhere used still more frequently. The names of Mr. White and of Mr. Pettingell, though, of course, not so often employed, may be found scores of times. This personality cannot be altogether excused on the plea of convenience; for it is really the critical, or logical, or exegetical ability of the individuals themselves that he discusses.

I have no reply to make to what is said in his book of the materialistic views of Dr. Ives, and of his definition of the soul as the physical organism, for this is not my doctrine. I have always regretted that Dr. Ives chose to found his argument for the corruptible nature of the soul so largely on a hypothesis concerning it that is certainly open to grave objections in an evangelical point of view, when he might have rested it on a more solid foundation. It is by no means necessary to determine whether the soul be a physical or spiritual entity, or whether it be actually separable from the body and as such capable of independent activity, before we can decide whether it be destructible or indestructible. If, indeed, it can be shown to be only a material organism, as Dr. Ives argues, then it would seem necessarily to share the fate of the body, as he believed. But if it were proved to be a distinct spiritual entity, it does not follow that it cannot be corrupted and

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destroyed. If the soul, as such, was created, then it can be uncreated. If it had a beginning, it may have an end, for anything that reason or nature can show to the contrary. And if Divine revelation, which is our only sure authority in this matter, assures us that it is in the power of sin to destroy it, then the teaching of God's Word is to be accepted as conclusive on this point. If indeed we held with Plato and his disciples that soul never was created, but is eternal in its pre-existence, then we can logically believe with him that its future existence will be endless. But Christian philosophy rejects the former part of this proposition as essentially atheistic, and yet, strange to say, its popular defenders hold to the latter part of it, which by itself has no logical force, and to my mind, is equally untenable; and in spite of the teachings of God's Word, gravely asserts, as one of its fundamental axioms, that the soul of man is in its very nature immortal, and, therefore, the *death* with which it is threatened on account of sin cannot mean real death, but an eternal state of misery, and that the Life everlasting which is promised through Christ is an opposite state of endless blessedness.

Professor Mead holds in his book, as does Dr. Bartlett, another of this school, that life and death are merely modes or conditions of existence, and that therefore living creatures who could not have begun to be without life and the very essence of whose being is life, can exist after they are dead, and not only exist, but fulfil all the functions of their being without any life at all. This we deny. And to characterise it in his own language, to our minds it is "rank nonsense."

He charges us with making no distinction between life and existence. But the confusion is in his own mind. *Existence* is certainly a broader and more inclusive term than life. Whatever is, exists, whether it have life or not. But he seems to forget that life is the essential thing, the *sine qua non* of certain kinds of existence. For instance, it takes life to constitute animal existence. Without life no animal can exist, as an animal. What is a horse, for instance, after he is dead? It is certainly not a *horse*. The dead carcass remains, that exists; but the horse no longer exists, nor can he exist without life. If we were to say that the life or soul of the horse is a distinct entity of itself that leaves the animal at death, this entity does not constitute the animal. It cannot perform the functions of the animal in its separation. It requires a body, and a body with life in it to constitute the animal. And there is not the shadow of evidence, in Nature or Revelation, to show that the same is not true of man, or that the spiritual entity, whatever it may be, is all that is necessary to constitute the man, that he can continue his conscious existence, think, remember, sin, and suffer outside and independent of a physical organisation and without life. The Bible always speaks of man as a unit, formed it may be by the union of a living force with a material organism;

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but neither of these alone is a man. It requires both together to constitute a man, as truly as the formation of water is by the union of oxygen and hydrogen; neither of them alone is water. It is a speculative philosophy that undertakes to dissolve man into his constituent elements, and to determine which are and which are not necessary to his existence as a man. If the body were not needful, then of what importance is the great doctrine of the resurrection? a doctrine with this species of philosophy has thrown into the shade, but which Christ and His immediate disciples thought all important: "for if the dead rise not, then they which are fallen asleep in Christ are *perished*."

But we cannot within the limits of this brief article, give anything more than this general notice of this book.

We cannot think that the work, however widely it may be circulated by the Congregational Publication Society, will do much to check the progress of the "heresy" at which it is aimed, nor to add to the reputation of its author as a clear thinker and sound theologian, unless by soundness is meant a pertinacious adherence to the traditions and dogmas of the school in which he has been trained and whose creed he is bound to represent and defend. In this sense he is eminently a safe teacher and his soundness is not to be questioned.

Without definitely stating what he does or does not believe concerning the doom of the wicked, he comes to this grave conclusion at the close of his volume. "That the doom of the lost will be just, whatever it is." "That God is just; and the Judge of all the earth will do right." And that we are not qualified to determine what is just or right for God to do in the administration of His government, and that we are to accept the truth as it is made known to us concerning Him, as good and just, whether we can see or feel it to be so or not. "It belongs to us to say, not that such things are not just and therefore cannot be, but that they must be just, because they are the doings of Him whose judgments are true and righteous altogether." The first part of this proposition, that God is just and good, is a truism that no one would think of disputing. The question is not whether God be just and good or not, but whether the acts which men attribute to Him are just and good. If God be good, how are we to know and feel this and to love and trust Him as such, unless we can form some judgment in our own minds of what is good and just? Because God is just, it does not follow that we are bound with an unquestioning faith to accept of doctrines concerning Him that outrage every sentiment of justice within us; that are absolutely hideous, even to the mind of a savage; doctrines that can be made tolerable, only by covering them up, and explaining them away. Whatever may be true of past generations, men of the present day, if they are to be held to the belief in any God, must have one whose goodness they can be made to see and feel, and whom they can love and trust as well as

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fear, and a *theodicy* that commends itself to their moral sense and their hearts. If our theological professors and our great religious publishing societies hope to do anything effectual toward checking the progress of irreligion and infidelity, and keeping the masses within the influence of the gospel and winning them to the love and service of Christ, they need not expect to do it by such a sort of literature as this.

Philadelphia. J. H. PETTINGELL.

THE INTELLIGENT PLOUGHMAN.

A MODERN PARABLE.

ONCE upon a time there lived a farmer, whose favourite dog went mad.

"Alas!" exclaimed the man, "my dog must be destroyed." Then he called for one of his servants, and thus addressed him:—

"John, my dog is mad; there is no cure for him—he must perish—go now and destroy him." So John touched his cap and promised that he would do so.

One morning, soon after, as the farmer walked round his fields, he came to a lonely, unused barn, from which he heard a barking and howling of the most terrible nature. Then did the farmer look through a chink in the door and saw his favourite dog tearing round and round the barn with blood-shot rolling eyes and foam streaming from his mouth; at which sight, the farmer went away in a towering rage with his servant, even with the ploughman, John.

"Did I not tell you to destroy my dog?"

"You did, Sir."

"Why did you not do it then?"

"I did, Sir."

"What? When I have seen the dog myself, alive and suffering, shut up in the barn in the grass meadow, will you dare to tell me that he is destroyed?"

Then the ploughman, John, touched his cap and answered thus to his master:—

"O my master, the dog is destroyed. No more doth he roam in freedom the fields and bound o'er heath and brake as he loved to do in time of yore. No more doth he repose at the kitchen fire, or bring the sheep up from the grass meadow. No more doth he fetch thy hat or carry thy stick. Truly he is shut out from all his former, happy life, and from all chance of happiness or usefulness in the future; and he suffereth horribly in the barn in the grass meadow. Thus he has perished. Yes, he has been utterly destroyed, like the dry sticks beneath the gipsy's pot in their encampment down the lane."

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But his master waxed still more wroth.

"Go now and destroy the dog immediately, if thou canst understand plain language."

"Even so, but he is destroyed, for many learned authorities explain ——."

The farmer missed hearing the explanation of the "learned authorities," as he had gone for his gun with the view of giving a practical definition of his language.

Soon after the occurrence above related, the following advertisement appeared in the *Farmer's Guide and Rural Times*:—

"The Rev. — — will be glad to recommend to any agricultural gentleman a farm labourer recently thrown out of work. The advertiser is confident that he will prove a valuable servant, for he has given evidence of marked intelligence during his attendance at the Young Men's Theological Class."

A. DUNCAN GOODY.

THE OLD TESTAMENT PESHITO.

WHAT IS SAID OF ITS ORIGIN.

I. THAT so much of it as was extant up to about A.M. 3020, was rendered into Syriac by order of King Solomon and presented to Hiram, King of Tyre.

II. That those portions of later date than the time of Solomon were translated by order of Abgarus, King of Edessa, now Orfa or Urpha.

This city is near the head waters of the Euphrates. Near to it Crassus and a Roman army suffered a terrible defeat from the army of the Parthians. Also, that Jude the apostle prompted and directed this monarch in the good work.

I. That which refers to Solomon.

1. What is said of his personal qualifications for such a work as this?

He prayed for understanding; and the Lord answered his prayer by giving him a wise and understanding heart, so that there was *none like him before his time*. (1 Kings iii. 12.) A case soon came before him of the two mothers and the changed child. When all Israel heard how he decided it, they feared the king, for they saw that the wisdom of God was in him to do judgment. (Ch. iv. 29.) "And God gave Solomon wisdom and understanding, exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And there came, of all people, to hear the wisdom of

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Solomon, from all kings of the earth which had heard of his wisdom." Truly then he was qualified to patronise and promote literature.

Who can tell how much of his wisdom wrapped up in proverbs or in extended unfoldings of proverbs is among nations who have been credited with equalling the Hebrew scriptures without a revelation? If China sent her muslin into Asia Minor two hundred years before Solomon's time, who shall limit the area over which his wisdom was carried? But was he insensible to the importance of a God-given wisdom being fixed in writing and spread abroad? He could not be his father's son if he were. The better half of Psa. xix. was lost on him, if he were content to let it be unread. We know him for a writer as well as speaker. "Three thousand proverbs and one thousand and five songs" are evidence of authorship; but they do not justify fully his great wisdom. If wise at all, he must have seen the value of all revealed truth to men; and therefore it is quite in harmony with sound common sense that he should have secured a copy of the Holy Scriptures for a Gentile king, with whom he was a long time friendly.

2. Solomon was not enchained by the narrow prejudices of the Hebrews of the time of Christ and His apostles. His largeness of heart extended to all men. Hear him on his knees at the dedication of the first temple. (1 Kings viii. 41-43.)

"Moreover, concerning the *stranger* that is not of Thy people Israel, but cometh out of a *far* country for Thy name's sake; for they shall hear of Thy great name, and of Thy strong hand, and of Thy stretched out arm; when he shall come and pray towards this house: hear thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for: that all people of the earth may know Thy name, to fear Thee as do Thy people Israel; and that they may know that this house which I have builded is called by Thy name."

What world-wide sympathy! Yet what need that the stranger first have this report of God's doings for Israel. Either writings or missionaries of some sort are wanted to realise this drawing of Gentiles to the house of God. Then, when there, what manual of instruction shall guide the stranger, so that he may ask what God may grant? surely the Word. Then look again at Solomon's proverbs—how broad they are. Few of them have a Hebrew tint in their colouring. They are wisdom of world-wide reach. Then his conception of the Messiah as Wisdom, "ever the delight of God, but rejoicing in the habitable parts of the earth, and having delight not in the sons of Jacob, but the sons of Adam;" for this is the real original, is wide as the Baptist's, "Behold the Lamb of God which bears the sin of the world." We say wide as this latter, but not so deep and rich in suffering love for men. It was not given even Solomon to comprehend the breadth, and length,

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and depth, and height of this love of Messiah "which passeth knowledge." But proof enough is here given, though much remains unnoticed, that Solomon could not be held back from the work of securing the Peshito to a Gentile by Jewish narrowness of soul.

3. What special reasons were there why this should be done? Let 1 Kings v. be here read. Hiram was ever a lover of David. He heard that Solomon was made king, and hastened to send an embassy to congratulate him. Solomon sent word back about the work he was about to do, and asked his help, which was cheerfully offered. These two kings lived in peace and worked together between twenty and thirty years; and the most important and interesting work which they joined in was the temple, which being built on the pattern given Moses in the mount, would call for constant use of the sacred roll containing the book of Exodus. Hiram's men would need this much of the Pentateuch, to know how to prepare suitable material for the work to be done. But what people could get hold of Exodus without desiring more?

Unless the king and princes and people of Tyre had desired a copy of the holy writings of the Hebrews working together in Lebanon, at Jerusalem, and in many naval expeditions in the largest ships then known, they would have been monsters of indifference. But if they or even their king did desire the Holy Book, Solomon was the very man to furnish them with it as far as the revelation had *reached* in his time.

4. The men of Tyre and Sidon were in effect subjects of Solomon for whom he was bound to care religiously as well as politically. (1 Kings iv. 20, 21.) "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry. And Solomon reigned over all kingdoms, from the river Euphrates in the north-east of the Syria of Benhadad and Rezin of the time of Elijah and of Isaiah, unto the land of the Philistines in the south-west border of Judah and onward to the border of Egypt. These all brought presents as was the usage of vassal kings, and served Solomon all the days of his life." Now among these were the subjects of Hiram, King of Tyre, but these had the place of privilege among all the tributaries.

See also 2 Chron. ii., especially verse 11, which distinctly states that the reply of Hiram or Huram to Solomon's message, asking for a supply of cedar, fir tree, and almug tree, to enable him to build the house of God, was sent in writing. Clearly the men of Tyre were far from being an illiterate people.

These were the Phœnicians who furnished the Greeks with their alphabet.

Now this makes it more likely that they would desire to have among them such books as those which Solomon is said to have enabled them to possess. And then, would he have been wise in any sense suited to the accounts given us of his divine endowment

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if he had not cared for the religious welfare of these most favoured tributaries? Prudence would have said, Give them the Book which may win them over to the true God, or they will do much to win you away from Him. Wisdom would have said, Give them the Word of the Lord that they may hide it in their hearts and serve Him thereby. But grant that Solomon did give them the Scriptures in the Syrian tongue, they were the people who, if alive to the importance of the trust, could have carried it in their far-going ships, as those of England have done into many lands.

5. In the judgments pronounced upon Tyre by the priest-prophet Ezekiel there are references to things contained in the early Scriptures which do not occur in those oracles which he pronounced against other neighbouring people.

Exultation at the fall of the people of the Lord, and rejoicing in hope that they would benefit thereby, was a sin common to all around. In it shared Tyre on the West, the Philistines on the South-West, the Edomites on the South, the Ammonites and Moabites on the East. Thus all but the Syrians, who were in league with the ten tribes and suffered with them, were guilty of the sin of being glad at the calamity of their neighbours. For this sin they were doomed to perish. But Tyre had been equally guilty and had enjoyed higher privileges than the rest. The temporal ones are set forth in Ezekiel xxvii., where her vast commerce is described; but is there not something more in chapter xxviii.? Notice how the parabolic comparison of the Prince of Tyre to a fallen cherub runs.

Eden, the garden of God, leads our mind directly to Genesis ii. 8 and 15. "Thou art like the anointed cherub that covereth," suggests Gen. iii. 24, where the keeper of the gate of the garden of the Lord is called Cherubim; or to Exodus, which describes how the angel of the Lord kept back the army of the Egyptians from coming near to Israel when passing through the Red Sea; or again, to the cherubim which covered the mercy-seat in the holy of holies. What, again, is the reference but either to Adam or to a being greater than he, in the words, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee?" Does not this, too, carry us back to Gen. iii.? Then the charge, "Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness," seems to tell of one of the morning stars of Job xxxviii. 7, which outshone the rest, one of the angelic sons of God who sang the foundation song at the creation, but looking on his own personal beauty became a self idolater, the first of the sort in the universe; but, alas, not the last by millions. All this is accounted for in the prophet if the kingly house of Tyre had the Scriptures, but how can it be if they were a sealed book unto them? For it were no sound speech to use references to Scripture teaching unless those addressed had the writings alluded to. They could not do as the Bereans did, for

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which the Holy Spirit gave them praise, unless the Scriptures had been accessible to them.

6. But it may be urged that the time between Solomon and Abgarus, being more than a thousand years, is too long for the true account of the translation of the earlier portion of the Peshito to have been preserved by tradition. To this we have a double answer.

First, it is not half the length of time that elapsed from Adam to Moses, and yet men accept matters far more taxing to the memory as having been handed down by tradition, for 2300 years or more until Moses wrote them. This, too, even though the great deluge happened in this period. Now great as the convulsions of empires were between the two kings named in connection with the Peshito, they were far from amounting to the flood in the time of Noah.

Second, from No. 5 of this paper we may somewhat divide this period into two parts. Solomon to Ezekiel, who in the later prophecies uttered after the overthrow of Jerusalem by Nebuchadnezzar, in the twelfth year of Zedekiah, about 420 years in round numbers, spoke the doom of the Prince of Tyre. Then if this prophet shows him in possession of the holy word which is an album in which his likeness is repeatedly found, then we need only ask whether the tradition could live another six hundred and fifty years. Now we boldly affirm that this can well be accepted unless a better account can be given which this one must fall before. We may here sum up results thus far, and look at objections afterwards.

We have seen that the Bible gives us such account of Solomon's endowments as shows that he could do what the Syrian Christians say he did in securing the Peshito to them. We have further shown that he was free from narrow Jewish exclusiveness, and desired that all strangers should know and serve the Lord as Israel did. Then we have proved that there were special reasons why he should secure to Hiram, King of Tyre, a copy of the Holy Scriptures in his own tongue, they being friends for more than twenty years, who worked together at the glorious temple whose architectural plan was in Exodus, and also joining in many a naval expedition to far off lands. That the subjects of Hiram were also those of Solomon his suzerain, whom it were wise to enlighten with divine truth, but dangerous to Israel to live in heathen darkness. Then when 420 years after this Word is by the tradition placed in the royal library of Tyre, that Phœnician schoolmaster of Greece who taught them the alphabet, Ezekiel pronounces an oracle of judgment, in which Jehovah points out his privileged condition and his sin in words which send us back to different books of Moses and that of Job.

Then, finally, we have shown that human memory is credited with doing much more than carrying so light a burden as this. King Solomon ordered his scribes to translate into Syriac so much as was then written of the word of God, and gave it to the king of

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Tyre, his friend and great co-worker, Hiram. Now, if we listen to the elders of the Sonthals in India, who had lost all literature when our missionaries visited them a few years ago, when they tell us how their forefathers lived near a mountain called Ararata, and then afterwards moved onward with their flocks into the Punjaub, and there worshipped one God, till they were perverted to idolatry; and became degraded and were driven out by the Hindoos, we cannot surely object that those humble Maronites and Nestorians who hold by the Bible are too low to be heard. Our conclusion, then, is that in a matter of testimony they tell the best tale on the origin of the Peshito which we have seen or heard. It redeems much of Solomon's character, and justifies that higher wisdom which made him so wise.

If this splendid king placed the divine word in the hand of men who were the greatest navigators of the old world, it was one of the brightest jewels in his royal diadem. And if God moved him to do so, it became Him who has magnified His word above all His name. For though stars and suns expire in darkness out of which He called them forth, and earth with its wondrous exhibitions of His might and majesty, of His skill and bounty, perish and pass away, His Word shall be established for ever.

In that day when good works are weighed in the balances of the heavenly sanctuary, few will lift so much in the other scale as that of a faithful translator of the word of life. He shall not be unblest who has given material bread to staunch the hunger of the stomach, but how much more blest is he who has fed the souls of those who yearned for spiritual food. "Blessed are they that hunger and thirst after righteousness, because they shall be filled," said our Lord; but he said also, "It is more blessed to give than to receive." If this apply to the communication from our perishable stores, how much more to that of the word of the Lord which endureth for ever! And this honour is given by our tradition to Solomon, whose greatness was admitted by one whom no worldly glitter could mislead, even when he said, "A greater than Solomon is here."

II. The second part of the tradition which the Syrian Christians hold to this day, joins the Apostle Thaddæus with the King of Edessa in securing them that portion of the Old Testament which was written after the time of Solomon. Now about this apostle. He was brother of James and Matthew, and his full name is threefold, Judas, Lebbæus, Thaddæus. No family in Israel was more or even so much honoured as that of Alphæus in the number of its sons who were called to be apostles of Christ. There were two of the sons of Jonas, Andrew and Simon Peter. Also James and John, sons of Zebedee. But of the house of Alphæus three, who were near kinsmen of the Lord, in whose veins flowed some of David's royal blood. What were they in the church? James was leading elder and apostle in the church at Jerusalem all his days; and if

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there ever was anything having a semblance of what is claimed for the Pope, in those early days, the embodying in writing his judgment on the treatment of Gentile believers and sending two approved messengers to carry it throughout the empire, where mixed churches were found, is the nearest, and yet we never hear of Pope James the Less. But we ought to do if it were not wrong to have such a luxury. Then a second brother, Matthew, who was a practised writer before his discipleship, had the high honour of writing the very first memoir of the words and works of Christ. Whether his brethren, remembering the words of the Lord that he would send prophets, wise men, and writers, fixed on Matthew as their readiest scribe, and urged him to put on record the wondrous life as one way of making disciples, or he chose it as the work needed, and proper and consistent with the maintenance of his profession, or the Holy Spirit said to him, "Matthew, write," he is too humble to tell us. So he might not appear at the great council at Jerusalem when Paul and Barnabas were there, because he was following his occupation as custom-house officer on the shore of the sea of Galilee, and getting out copies of his gospel for the churches. This would be a great service, and arduous, when every copy needed to be done by hand and carefully revised. But what of the third brother, Jude? Had the Lord anything of special importance for him to do? He had, according to our tradition, for it makes him the soul of the movement for a complete Bible and a large portion of the New Testament. One of his names in Syriac, is Thaddy. In the kindred Hebrew *sh* would be used. But *shad* is an udder, which we know gathers milk from the whole body of the cow, or other suckgiving animal, to feed the young. If our Lord gave Jude his surname, as it is very probable he did, and called him "My udder," that wonderful receptacle into which shall be gathered the sincere milk of the word to feed my lambs, then as a translator and editor of the Scriptures he most strikingly fulfils his surname. This he did not fulfil as a writer, for his own original matter is but a not very long chapter, nor was he to compare as a preacher with many of his colleagues and contemporaries. Let but this tradition stand, and then it is wonderfully true.

Fruitfulness is a secondary idea, and even in Hebrew the word for field, that ground wherein the miracle of one grain becoming thirty, sixty, and even a hundred fold is repeated from year to year, is closely allied to the same root. If our tradition hold, how truly could Christ call him "My faithful one." But how great and arduous the work here assigned to him. Yes, but one of his other names, Labbi, will render "My hearty one." That is, one who has courage for work. And was the author of the epistle without courage when he became aware that the evil men, that Paul foreshowed would come in, had actually invaded the churches? His three cases to showing what they are, are very energetic. They are the following:—

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1st. Cain the murderer.
2nd. Balaam the bribe taker.
3rd. Korah the rebel against the divine arrangements.

Weigh the whole and judge of the man. If you think this tradition a fiction, tell me why it takes up the name of Jude and no other? Why not Andrew, one of the first two disciples—the brother of Peter, the man whom Jesus consulted about providing for the hungry multitude? He would have been a better character in a fiction: or why not Philip, who so soon began preaching Christ after he was directly called by him, or the excellent Nathaniel? Any one of these might have better been chosen than Jude for a fiction. Then when we consider the fact that there were two Judases among the twelve, and this one in the tradition was one—that the other covered the name Judas with infamy, and that as long as the book should be read anywhere, about which the supposed fiction was framed, it would carry the blot down through the ages to the end, we must either conclude that it was true that Jude did take active steps to furnish Syrian-speaking people with the Word of God, or that the framer of the fiction was very unlucky in choosing Judas Lebbæus Thaddæus for one of its chief characters.

Then as to Abgarus, King of Edessa, at the Upper Aram-na-aram, or Mesopotamia above Babylon, why choose this city for the scene of the story, and this king for its chief hero? The people who give us the tradition never were driven into the embraces of Romish or Greek church, nor could ever be coaxed to join either, but have kept separate, and been branded heretics. Then why not fix on King Agrippa, who heard Paul and believed the prophets, rather than Abgarus? And why not, if a place of importance must be named, choose Cæsarea, where the king met Paul, and let Agrippa and Paul have the credit of the work of providing all the Syrian-speaking people with the Bible? It would find Paul genial employment; only truth stood in the way. Now, of Edessa we learn that Christianity flourished most vigorously in the latter half of the first century and the former part of the second. Also that Christians had a house of prayer modelled after the temple at Jerusalem, now ruined. But to rear this there must have been wealth among them, and kingly protection, and perhaps royal bounty. This favours the tradition of King Abgarus being deeply interested in Christianity. Then why the ruined temple be taken for an architectural model unless the Jewish element was strong among the Christians there? And how could they work out the plan without Moses, or the writers of 1st and 2nd Kings or Chronicles, or the prophet Ezekiel's book? These have the plans and specifications for such a building. But then how dared they do such a thing as *use* a place of worship, if they were Israelites, after the pattern of the temple, outside Jerusalem, with Joshua xxii. before them? What terrible misgivings did those beyond Jordan fill all their brethren's minds with by building an altar like that before the

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tabernacle, outside the promised land! Neither was peace restored till a pledge was given that it was for witness, but not worship. These builders and users of a temple at Edessa like that which Titus and the Romans ruined must surely have some further light on this great matter. It had been long in dispute among their neighbours which of two sites was the place where the true God could be served aright. But neither place was Edessa. How dare these people erect a third centre, and rival the divinely-selected one at Jerusalem?

Give them the gospel of John, chapter iv., and you solve the problem. They are Hebrew Christians, and hence they naturally desire a place like their holy and beautiful house now burnt down; but they are Christians more than Hebrews, and thus they can worship in their temple without scruple, though it be on Gentile ground. But such a state of things requires substantially all that this part of the tradition sets forth—a completed Old Testament and a fair portion of the New Testament—just what the Peshito is. Then in Edessa, before such a house could be built, the question, "Is Jesus of Nazareth that Messiah whom Moses and the prophets said should come?" must have been settled in full conviction that "Yes" must be its answer. It is settled faith, even if superstitious, that builds well; loose scepticism cannot do such work. But how do you get such settled conviction on matter of high debate? Not in the ringing atmosphere of noisy debate, but in quite another set of circumstances. Retire with the books that contain statement and proof, and calmly weigh them over, and so form your opinion, and then review and correct till it becomes deep conviction. Good advice—but where are the books?

So here at Edessa we must have them.

Why then not accept part first of volume one from Solomon up to his time, and then part two of said volume from King Abgarus and Jude, and volume two from the same hands? If you cannot, say "Why?"

1. Will your answer be that great Greek and Latin scholars do not admit such a view, and that men like Horne call it a most extravagant notion? Bear in mind that for eighteen centuries nearly the Church of Christ has been suffering under a Greek and Latin nightmare, which is not yet passed off. That this incubus rests upon these said great scholars to this day. Under it their predecessors allowed much light on the formation of the volumes of Scripture to perish, because it pointed to other agency than that which gave honour to the Greek or Latin Churches as worthy of commendation, and to another tongue than the favoured Hebrew and Greek as containing the true oracles of God. Beware of this mischief!

Next notice that Horne, Angus, and even Prideaux, and men of that school, are all suffering from this same oppression. It is easy for these men to pooh-pooh and cry, "Most extravagant!" But this sort of assumption, "Of course, we all know better," proves

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nothing. It shirks the question. It is a mere substitute for serious thought. Let it go, and its authors with it, if this is all they have got for an inquirer after "the truth, the whole truth, and nothing but the truth."

2. But stay, they have more to tell us.

First, of one Michaelis, who found the Peshito a very good version indeed; but some parts were not up to the mark. What mark? That of our Hebrew and the Septuagint, or of some mark of excellence of his own? Which? If the latter, we heed it not. If the former, then we ask, What is the age of existing Hebrew manuscripts, or what the authority of the Septuagint? Can either of them claim superior age or weight to the Peshito? With the Greek odds and ends, out of which modern versions have come, this great man was so little satisfied that he preferred ancient versions of the New Testament to them all. Then if he chose to pronounce against any reading in the Peshito, according to the Hebrew or Septuagint as we now have them, what was his dictum worth? It might so differ and yet give us an abler and better view of what was first written. Secondly, Michaelis has not weighed the tradition which we have above examined, and tried to show its unsoundness, but while admitting the Peshito to be the work of more than one hand, has tried to show that it makes no use of the Jewish Targums, and so must be the work of a Gentile Christian. But admit the tradition, and then you get the first part done 600 years before the Targums were made. Then allow the second part of the said tradition, and you get a Christian editor, who, though a Jew, was not a narrow or a slavish one, but has attained a catholicity wider than Peter, or his brothers James and Matthew. Then notice this: that Luke gives a reading from our Lord at Nazareth, which is neither Hebrew nor Septuagint, as now found; and yet it may be the truest of the three. Then when the truth of fact was greater than the old letter, it took the lead with Christ and His Apostle Paul; and so might it with Jude. It is quite possible that he had observed how his brother Matthew wrote the cry on the cross, "Oh God! oh God! why hast thou forsaken me!" This differs from Hebrew in the Psalm xxii., its source; but it is more true to the mental state of the sufferer. Following this law, Jude would sanction departure from the letter of the Exemplar, and yet reach a deeper truth. An apostolic editor having the promised guidance and help of the Paraclete is more than a drudging copyist; for he is divinely led into all truth. And in the New Testament of the Peshito there are many passages richer in apostolic truth and high teaching than any Greek text extant. And then what commendation is given the Old Testament portion by Michaelis de Rosi and many others! Many excellent readings are collected from it where the Hebrew is obscure or defective, so that whoever made it worked well. As to the order in which it was finished, even the New Testament portion was published too early for 2 Peter to be

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included therein; so that all must have been out about A.D. 68. Then was the time when the most intense interest through the Roman Empire in Christianity was stirring both Greek, Latin, and Hebrew, or Syrian-speaking people's minds. This called for vigorous effort to spread the written word. Was not the great appeal being heard at Rome—the Jewish Sanhedrim on one part, and on the other a Roman freeman, the great Apostle of the Gentiles? Then among the Hebrews the question was enlarged to this: Is Jesus—whom Pilate crucified, but whom Paul affirmed to be alive—the Messiah of whom Moses and the prophets did write? and, if so, is He the Son of God, through faith in whose name we can inherit eternal life? Both Testaments are needed to furnish the answer, just what our tradition states that Jude and Abgarus procured for them. Nor can we ask for a shorter period than thirty-six years to the end of the century for such development as is implied in the rearing of a religious structure, such as the one above mentioned. Christ announced to a great gathering from many regions for the coming passover, at which he suffered, the last test to which He would put the Hebrew people before the ruin of their capital and temple should come. He would send them prophets, wise men, and scribes. Then, as they received and treated these His messengers, so should the end be.

The end came A.D. 70, when there were gathered Jews from all parts of the empire, who suffered in the siege and ruin. But the scribes as well as prophets must have addressed them before the downfall to meet the case. And so it was if in 66 even the Greek and Syrian Scriptures were abroad. But if you put them later you make His word fail. See how it is verified in this tradition! Before the fall of Jerusalem the lines of the scribes had gone out into all the earth, and the words of the prophets to the end of the world. And the Hebrew people had the first and fullest opportunity of accepting the true Christ, or the reverse—of dying in their sin. The majority chose the latter, and remain a monument of judgment unto this day, notwithstanding the theology of the biographer of Lord George Bentinck, Earl Beaconsfield.

JAMES HOLDING.

HOW LONG, O LORD?

WHEN shall the day, O Lord, appear; the day
Of peace, and calm repose, and smiling trust,
Exchang'd for Earth's distractions, wild and fierce?
As fiercely dash the tempest-surging waves
Against a ship distress'd while rolling in
Upon a wild, and rock-begirted shore;
And howling blasts drive madly on
The helpless quiv'ring bark and trembling crew

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To certain wrack, perchance, a violent doom:
So, like to this, full oft appear to me
The whirling strifes, the schemes, and sins of men,
Which, driving madly on the heedless age
To its disruptive ruin and collapse,
Appal my heart.
Behold its vexing cares,
Its bick'ring strifes, its raging passions, too,
And venom speech, all set on fire of hell;
The cuts and shifts of restless competition;
The honey'd words, so fair in sound, yet nought
But varnish to the hidden loathsome lie;
The shams and tricks deceptive, which allure
The eye, yet sting the soul with deadly pain
When stands the cheat revealed—wrought in the name
Of Christian faith and love!—an angel's mould,
But filled with Satan's craft, and Satan's art:
Vain man is found in all, and first, and last,
And God, but little feared, or sought, or known,
Or His good hand required to aid their steps:
For man needs not a God save for a name,
A creed! More perfect are men's thoughts than His.
Expedients men must have to make things work
Both smooth and well *His* word will not allow.
The good old way is worn and out of form.
The busy age requires a newer path
Of wider bounds; so that the swaying steps
Have freedom joined with safe and prosp'ring aim!
Such are men's thoughts, and such their cunning skill.
Will God then change His plans for such as these,
The pathway formed by His most perfect will
And loving counsel with Himself and Christ?
The war and strife in lands remote and near,
In words and arms of mighty force and aim;
The nations arming for the coming day,
To prove the dominating pow'r for all:
The rise and rapid strides of Satan's lies,
And wonders of his supernatural art:
What men call visits from the spirit world—
Vain mutt'rings of confusive sense from those
Whom men suppose are dead, yet live a life
Of idle folly,—wilder, and more strange
Than lived by such when clad in mortal clay!
The lawless breaches wrought in England's church,
In ritual borrow'd from the Tiber's shore;
These are the waves and wildering storm-winds
That drive the heedless age, nor heed the helm
Of wise and holy counsels all divine;
And thus reveal the signs of coming wrack!
The day draws near, yet slowly runs the time,
While days and weeks and months and years roll on

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And on their circling round of weariness.
Around true hearts the contest thickens fast,
And more and more severe the wounds received,
Though fast the blows fall hurtling back again.
Yet foes spring up afresh on ev'ry side.
Hard rain their furious blows upon the shield,
The sword-hilt cleaves still closer to the hand
While giving back the conqu'ring thrust or blow,
Till foes fall thick around. Yet seems the rest
Not near; for still more thickly on they press,
Or rise again the contest to renew:
And so the fight goes raging on and on.

Thus are Thy servants placed, O Lord, our Chief:
And weary grow of this incessant strife.
Yet, O Thou blessed Christ! our glorious Head,
'Tis as Thy mouth declared e'en from the first.
Thou, Conqueror of sin, and hell, and death,
Did'st say, that "as the Master, so must be
The servant;" yea, and more, that "in the world
Ye shall have tribulation." Thou camest not
To win our hearts with flatt'ring words of ease;
The "rest remains;"—the dear reward of pains
And service done for Thy dear blessed Name,
When earthly strife and earthly toil are done.

We know it well, O Jesu, Fount of Strength!
Nor do we deem Thee absent in the fight,
Nor think Thy promise fails us in our need,
When hotly pressed with many enemies;
Or walk on dang'rous ground beset with snares
And pitfalls deep: Nor do we doubt Thy word
Of grace, which bears aloft our darling hopes
Above the whelming floods of strife and war,
That "Thou wilt come: and where Thou art there shall
Thy servant be."

No, Lord: it is not this
Which wholly makes our plaint and fond desire.
The sailor battles with the raging waves,
The soldier presses hard the stubborn foe,
For country, home, and loved ones dear:
And we a deeper yearning know than these.
We long to be with Thee, to see Thy face;
To enter on that holy reign of peace
Which Thou wilt usher in when Thou to earth
Again shalt come, with all Thy happy saints
In glory crown'd, clothed with immortal bloom.

But now we daily look, and yearning pray
For Thine approach, while Hope still sings her sweet,
Yet quiv'ring song, to lull the tender pain;
And Faith grips firm the promis'd word of grace,
And leans on Him whose ev'ry word is sure.

We love Thee, Lord, for well we are assured

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S. B.

PSALM.

e to lie down in
reth my soul: He
ay walk through
r THOU art with

e enemies: Thou
dness and mercy
house of Jehovah

s prediction is
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d his genius for
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sheep; and the
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eep.
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re His own.
God the Father.
is come; glorify
hast given Him
eternal life to as
n: I pray not for
they are Thine;
glorified in them."
n the destructive
to Me, is greater
Father's hand. I
he Father are one

says also, in effect,
possessive pronoun
is mine and I am

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Thou lovest us, unworthy though we be ;
Thy love to us constrains our love to Thee.
We could not love unless we knew of Thine.
And now we pant to see Thy blessed face,
That this our love may grow through force of Thine,
And so afford some small return to glad
Thy tender heart, and yield Thee precious joy,
For all the weighty pains, and sighs, and tears,
Thou hast endured for us !
Thou wilt not chide
The holy longing to behold Thy face
Thy love begets, and speeds upon its course ;
That passes o'er, without a sighing care,
All that is dear to minds that know Thee not.
Nay, Lord : we sink the boast, nor urge how much
We leave or lose to be at home with Thee.
Thou gavest Thy dear self in love Divine
For our black sin, to win our worthless love ;
More precious to Thy heart, and in Thine eyes,
Than gems of purest ray or mines of gold,
Or the grand thoughts of lofty intellect :
Thy life Thou gavest that we might have life;
Then all is Thine, ourselves, and all we have !
Thou makest rich our hearts with love, our lives
With grace ; yet are we poor : for we have nought
To give Thee back but love Thine own called forth.
Yet Thou art pleased with this, and dost regard
It dear, though worthless it may seem ; wilt wear
It near Thy heart, and seat it on Thy throne,
And bid the loyal every where present
The homage of their praise for love so deep,
So tender, and so true :—the mirror, Lord,
Of Thine !
It is Thy Sov'reign will, O Christ !
We sink our humbled wills e'en as we lose
Our love in Thine. Content it pleaseth Thee,
We'll joy alone in all that makes Thee glad.
And while angelic choirs and myriad tongues
Wake the sweet harmonies of Thy just praise,
We too will sing our tender song of love,
And take the glory-crown from off our head,
Where Thou didst place it first, and lay it at
Thy blessed feet, with our poor grateful thanks,—
A humble off'ring of our all,—while we ascribe
The glory and the honour all to Thee.
For this, dear Lord, we long for Thy approach ;
For this, we groan and sigh o'er Sin's wild reign ;
For this, we fight and patiently endure ;
For this, we count all else but worthless dross ;
For this, we strive and urge incessant pray'r ;
For this, we look for promis'd good to come.

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The wreck of Satan's power and cunning wiles;
The reign of peace, and righteous liberty,
For this we travail, Lord, with Thy desires:
And while we yearning pray, yet will we wait
The Father's will. But while we waiting stand,
Or in the maze of service work for Thee,
We'll breathe our love in ardent sighs and prayers,
And cry—"How long, O blessed Christ! how long
Till that grand time—that promised time appear,
When Thou wilt come our waiting eyes to bless,
And take us to Thyself for evermore?" S. B.

THE DIVINE SHEPHERD.

A MEDITATION ON THE TWENTY-THIRD PSALM.

"Jehovah is my Shepherd; I shall not want. He causeth me to lie down in tender pastures: He leadeth me beside quiet waters. He restoreth my soul: He leadeth me in right paths because of His name. Yea, though I may walk through the valley of the shadow of death, I will not fear any evil: for THOU art with me; Thy rod and thy staff comfort me.

"Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of Jehovah for ever."—PSALM xxiii.

THE Divine Shepherd of David's praise and Isaiah's prediction is Jesus Christ; as He himself has declared, saying, "I am the good shepherd, and know my sheep, and am known of mine."

David's pastoral character and habits in early life, and his genius for lyric poetry, adapted him for celebrating, by divine inspiration, the perfections and ways of Jehovah, as the Shepherd of His sheep; and the above Psalm is both a prediction and an illustration of the characteristics of the Good Shepherd, who laid down His life for the sheep.

The pastoral character of the Lord Jesus includes a manifold relationship of love, and power, and glory.

1. It includes a *proprietary* relationship: the sheep are His own.

They are His own by eternal donation on the part of God the Father. In His intercessory prayer he said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him authority over all flesh, in order that He should give eternal life to as many as Thou hast given to Him." "I pray for them: I pray not for the world, but for them which Thou hast given Me, for they are Thine; and all Mine are Thine, and Thine are Mine, and I am glorified in them." And when speaking of the security of His sheep from the destructive power of Death, He said, "My Father, who gave them to Me, is greater than all, and no one is able to pluck them out of My Father's hand. I and the Father are one." The Good Shepherd and the Father are one in essential Deity, and one in proprietary right.

When David says, "Jehovah is my Shepherd," he says also, in effect, "I am one of Jehovah's sheep." The use of the possessive pronoun "my" includes this reciprocal relationship: "He is mine and I am

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His. His proprietary right and interest in me includes and secures my personal interest in Him." Apart from this knowledge and consideration, the pastoral character of the Lord Christ, however admirable and lovely in itself, will be thought of as a beautiful poetic conceit, rather than a divine reality, and a personal realisation through faith.

2. The pastoral character of the Christ includes a *redemptive* relationship.

Those whom the Lord calls "His own sheep" were indeed chosen in Him before the foundation of the world; and were thus given to Him, in the purpose of God the Father; but they were foreknown as involved in the moral distance and penal peril consequent upon the entrance of sin and death into the world. The right and title of proprietorship was conferred, but it had yet to be vindicated. Those who constituted His peculiar property were viewed in the actual condition of "lost sheep." Hence, when the Son of God had come into the world, He said, "The Son of man is come to seek and to save that which was lost." And herein the word "lost" involves the proprietary idea, as is shown in the parable of a hundred sheep, the owner of which lost one of them, and went after that which was lost till he found it; and, bearing it home, said to his neighbours, "Rejoice with me, for I have found *my* sheep which was lost."

The method determined by the manifold wisdom of God, for vindicating the right and title of the Son, to those whom the Father had given Him, was thus prophetically intimated: "When He shall make His soul an offering for sin, He shall see a seed who shall prolong their days, and the pleasure of Jehovah shall prosper in His hand; He shall see the fruit of the travail of His soul, and shall be satisfied." And in accordance with this pre-appointed method, our Lord said, "I am the good shepherd; the good shepherd giveth his life for the sheep." "Therefore doth my Father love me, because I lay down my life that I might receive it again." The sheep are His own by right of eternal donation; and they are His own by right of eternal redemption; and they shall be the immortal reward and trophies of His triumph over Sin, Death, and the Devil.

3. The pastoral office of the Lord Jesus includes a relationship of beneficent and satisfying *provision*.

The inspired and poetic illustration of this comprehensive fact is of exceeding simplicity and beauty: "He causeth me to lie down in tender pastures: He leadeth me beside quiet waters." These pastures of tender grass, fresh-springing and undefiled; and these quiet waters, gently flowing and clear as crystal; are emblematic of the pure and ever-new revelation of divine and evangelical truth, provided by the pastoral care of the Lord Christ, for the spiritual nourishment, refreshment and vigour of those given to Him by the Father; for whom He gave His own life and received it again; and who know Him and follow Him; as He said, "My sheep hear my voice, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand."

4. The pastoral office of Christ includes a *restorative* relationship.

The Psalmist knew this, and said, "He restoreth my soul: He leadeth me in right paths because of His name."

The Divine Shepherd is also the Divine Physician. He has a perfect knowledge of the moral liabilities and spiritual ailments of His sheep,

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and is wisely able to heal their moral maladies, and restore them to spiritual health.

By reason of the sin that abideth in them, they are liable to wander; and unto this the world and Satan are ever ready and active to seduce them. But when any of them have gone astray, the Divine Shepherd does not cease to love them and care for them. He *only* can rescue and restore them. And His parable of the shepherd who had lost one of his sheep, and went after it till he found it, is an illustration of the value which, in His perfect love, He has set upon each one of His own. The rescued sheep may, indeed, be found "with torn fleeces, and fear in their eyes," but they are borne back by His restoring grace and power; while He rejoices over them with the divine joy which is proper to His changeless love.

Having restored them to their place among those who have not wandered, the Good Shepherd leads His flock in right paths because of His name. He leads them. He does not drive them. Neither coercion nor threatening has any place in His pastoral economy and ways. He "goeth before them, and the sheep follow Him, for they know His voice." He talks to them by the way, in the words of grace and truth, and with the accents of wisdom and love, and His own footsteps are their guide. His own course is worthy of His Divine Name; and because of His Name He leads them in the paths of holiness and righteousness and love.

5. The pastoral office of the Divine Shepherd includes a *protective* relationship to His sheep.

David well knew this assuring and tranquilising truth. The protective presence of the Lord is ever with those who are His own: hence the Psalmist says, "Yea, though I may walk through the valley of the shadow of death, I will not fear any evil: for THOU art with me; Thy rod and Thy staff comfort me."

In this expression of fearless trust in Jehovah, the mode is purely idiomatic, and is intended to suggest the thought of a hideous darkness that may possibly encompass the path of the Psalmist. There is no thought or allusion to the idea of actual death. The poetic figure is that of a sheep having to pass through a gloomy forest, the haunt of wild beasts, but passing without fear, and safely, under the protecting presence of a valiant shepherd. The mention of the numbering rod (the shepherd's crook) and the defensive staff is significant of the Lord's perfect knowledge of each member of His flock, and of His ability to defend and preserve His own. "The Lord knoweth them that are His;" and His faithfulness and power are pledged for the safety of each and of all. He has said "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hand: My Father, who gave them to me is greater than all; and no one is able to pluck them out of my Father's hand. I and the Father are one." These divine words of the Good Shepherd are intended to assure the hearts of His own; reminding them that the feeble are as safe in His hand as are the strong; and that the lambs of the flock are His especial care: as it was said by the Spirit of prophecy, "He shall gather the lambs with His arm, and carry them in His bosom."

6. The pastoral office of the Lord Jesus includes a relationship of *accountability* toward God the Father.

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The sheep are His own by eternal donation, and by eternal redemption, and by the gift of eternal life to them—His own resurrection life in them; and yet, as the "Chief Shepherd," He is accountable for them, and for their eternal safety, to God the Father. He Himself has expressed this accountability: He has said, "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out: for I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will who hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again in the last day." And while standing within the Judæan fold the Divine Shepherd declared, saying, "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock and one Shepherd."

The entire flock, and each member in particular, the Father has confided to His custody and loving care: therefore, when looking into the future, He said of those not yet sought and found, "*Them also I must bring.*" Not even one of the flock may be absent when He shall render an account of those whom the Father had given to Him. Every one of them is known to the Father and to the Son. Each is known with a knowledge as distinct and perfect as if it were the only one which the Father has chosen and given to the Son. And this particular and perfect knowledge is illustrated to us, by the revealed truth that, "He telleth the number of the stars and calleth them all by their names." And the names of those whom the love and wisdom of the Father gave to His Son "are written in heaven," and were written "from the foundation of the world, in the book of life, of the Lamb slain." Before the foundation of the world, God the Father chose them in His Son, and confided them to Him. They are His own, and yet they are the Father's; as He said, "All Mine are Thine, and Thine are Mine, and I am glorified in them." And when the flock of God shall have been brought home to God in the fold of immortality, then shall the Good Shepherd be glorified in them, and in Him shall the Father be glorified.

In the Psalm, thus far considered, there is now a remarkable transition. The intent is essentially the same, but the representation is altogether changed. The scene is no longer pastoral—the green pastures and quiet waters are no longer seen. David is no longer a sheep under the beneficent and assuring guidance of the Divine Shepherd. The scene is that of a royal pavilion. Jehovah is the King of Israel; and the psalmist is the guest of the munificent and glorious King.

"Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over." Here the ideas are purely oriental and princely. They relate to oriental and regal hospitality and the sacred pledges involved therein. The institution of a royal feast in honour of a particular guest was the well-known pledge of the special friendship of the prince; and when provided and held within the knowledge of the enemies of the guest, it was a royal defiance to them, in which the resources of the prince were pledged for the safety and welfare of his guest. The action of the prince in anoint-

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ing with his own hand the head of his guest was the token of most cordial welcome, whereby the guest was especially honoured in the presence of the assembled courtiers and others. And presenting to the guest a cup of wine, filled to the brim, was the personal pledge of the favour and friendship of the royal founder of the feast.

By means of this change of scene, and this festive imagery, David celebrates the loving favour, the munificence, the defensive power, the unfailing faithfulness, and the everlasting friendship of Jehovah, the Shepherd-King. And by this oriental imagery, the ways of "the Lord of All" towards His chosen are brilliantly illustrated. The cup of David's joy overflowed at the metaphoric banquet of the King; and well may the chosen of God and of His Son be filled with joy and peace in believing. The Lord Christ, the Sovereign of the Universe, is their Friend; and the resources of the Godhead are under His hand and at His disposal on their behalf. They are His welcome guests at the banquet of His everlasting love, and are acknowledged with honour in the presence of the holy angels, who are "all ministering spirits sent forth to minister for them who are about to inherit salvation," in glory, honour, and immortality. For within the view of the holy angels—the celestial courtiers and attendants on the "King of glory"—the believers are anointed and sealed with the Holy Spirit of promise; who is the *earnest* of the inheritance, and by whom they are sealed unto the day of redemption.

A final review of the Psalm, in both its parts—the pastoral and the festive—will suggest valuable lessons in the divine art of logical reasoning on the basis of divine and experimental realities.

The Lord Christ is the "Good Shepherd," the Divine Shepherd, and the true believers are His sheep. This reciprocal relation includes His proprietary interest in them, and their personal interest in Him. And in conscious nearness to their Lord, they are acquainted with His love and faithfulness, and with the riches of blessing that are in Him on their behalf. And in communion with God, the affirmation of assured faith is "*The Lord is my Shepherd;*" and the deduction of spiritual reason, founded on this divine reality, is, "*I shall not want.*"

The Lord Jesus is the "Great Shepherd," whose resurrection is the grand proof of His having triumphed over all the enemies of His chosen, and who has all power in heaven and on earth. And with an experimental knowledge of these divine realities, the conclusion of faith is, "*I will not fear any evil, for* THOU *art with me.*"

The Son of God, the Sovereign of the Universe, has prepared a rich festival of spiritual blessing for His chosen, in the present state of existence. They are now His honoured guests. The inward proofs of His changeless love, with which they are now favoured, are many and most precious. The gracious welcome to His heart, which they now receive, is the sacred pledge of a loving welcome to His eternal home. And the joyous deductions of faith and hope and spiritual reason, founded on these divine realities, are thus expressed: "*Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord for ever.*"

Mannamead, Plymouth. W. MORRIS.

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THE EVANGEL OF CREATION.

BY N. WEST, D.D., CINCINNATI. (CONCLUDED.)

Rom. viii. 18—28.

AND what its present attitude? Agony and expectation. It groans and it waits. The Apostle uses a bold personification. Agony, because it is the victim of vanity, and plagued with the curse of man's sin. Expectation, because subjected, not willingly and conscious, as it were, of something within itself worthy of redemption. "The whole creation groaneth and travaileth in pain together until now." It is a common distress. It waits for millennial glory when all its groans will cease, its sighs be hushed, and its chains be broken. Sometimes, indeed, a smile plays upon its cheek, as on a somnambulist's face, while memory goes back to paradisical innocence. But it is only momentary. Patches of sunshine here and there, but then come clouds and the dark thunderstorm, the cyclone, the angry tempest on the sea, the tidal wave, the sirocco, hard inclemency, pestilence stalking at noonday, famine, fear, and death. Her features wear a solemn look even in her serenest hours. If night is nature's sleep, it is also nature's sigh. It was more than poetical genius that made Goethe and Schlegel both say that the starry canopy puts on the aspect of loneliness and bereavement. There is a solemnity in the nightfall when the tall mountains, draped in dark shadows, seem to come down from their pride and kneel for prayer, as heaven hangs out its lights for evening worship. Old mother earth, wrapped in the patchwork of torn and soiled garments, is weary and in bondage. She groans. Too long her energies have been plied in vain. Too long her bosom has been made the graveyard of her children, over whose tombs even the flowers grow sick and die. Too long unnumbered calamities beset her. The sun seems tired of shining on so many sin-stricken souls, and plague-smitten bodies, and the night-winds moan over cities crowded with luxury and guilt, ensanguined battle-fields, dens of corruption, and cemeteries piled with the dead. The glazed eye of the dumb brute as he falls exhausted on your streets is a speechless prayer for pity. The dead dog, faithful and true, is a silent appeal for compassion. Poverty and crime, hunger and nakedness and cold, distress and misery, where shall they find relief? The very plants, dissatisfied with their fading frailty, languish back to the ground as if in despair. Thistles and thorns too long. From every department of Nature, Nature's groaning ascends, begging for redemption. And she groans not alone. "We, too, who have the first-fruits of the Spirit, even we, ourselves, groan within ourselves," burdened with sin, smitten with the same vanity in all our effort, that makes Nature a petitioner with us at the throne of grace. Sin within us, sin without us, vanities of head and heart, bereavements, afflictions, losses, crosses, wounds, pangs, and griefs, multiply the accents of complaint from day to day. And how often is our groaning too deep for expression!

But Nature "waits," as do all who believe. She waits "in hope." And what is her hope? Heaven? Yes, but heaven on earth, and earth made heaven. It is her own deliverance she seeks—the complete reversal of her vanity and subjection, her complete emancipation from the bondage of corruption. The figure in the text is impressive, more

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so than Longfellow's Evangeline. It is that of some one in a posture of intense anxiety, in which, as in theatrical act, the expectant stands gazing with bent body, outstretched neck, and strained vision, her eyes all beclouded with grief, watching with supreme interest some object in the distance on which her heart and hope are set. So Nature, in pain, yet looks with unflinching gaze into the future, her mournful eyes dazzled with the gleam of the oncoming glories of the restitution of all things; amazed and wondering as she looks at the rising transformation of her own form into more than primeval loveliness and perfection. It is a vision that inspires her with courage. And equal to the intensity of her hope is her generous effort, even now while in anguish, to realise her destiny. Your diamond from the mine is common charcoal wrought up to translucent splendour by her own unaided force while under the curse. What will she not do when the curse is removed? Your moss rose, so beautiful, is a rude flower from the hedge, that culture has charmed to another than itself. Your crystals and pearls and gems and silver and gold are shining dust and glorified slime. Your costliest marble is common earth, manufactured by Nature's hands. I could tell you of the help science has brought, and the auguries she gives of still greater wonders. But what tongue can describe the splendour of that result when the Deliverer himself shall come to "make all things new," and Nature straining no more in painful gaze, shall experience her own resurrection, and the life of Christ, mingling with all her forces, shall wake her to immortal beauty and glory—when every effort she has made during all her long travail shall be seen to have been but a prophecy of coming redemption from all her woes, and of recompense for all her toil. The time when Nature's expectation will be realised is the date of the event at which Nature stands gazing while looking at her transformation. It is called the "Adoption," and this is immediately explained to mean "the redemption of the body." It is the time of the first resurrection, when the "blessed and holy" are waked to share with Christ the royalties of the coming kingdom on earth. Whatever deliverance God's children attain to, then, as to their bodies. Nature attains to the same, for "the creature itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." The resurrection-life of Christ, that penetrates the bodies of believers, shall penetrate the earth. Then begins creation's "regeneration." It is when the heirs and the inheritance are united—when Christ proclaims the welcome: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—an inheritance of glory "reserved in heaven," at present in the counsel of God, but "ready to be revealed at the last day"—kept back just now, but soon to be apocalypsed. Adopted, indeed, all believers have been from the first moment of their spiritual life, when their filiation began. Yet it was only an adoption in mystery, not in maturity. But raised from the dead, and openly acknowledged before the world, the mystery of their concealment is exchanged for the maturity of their manifestation, and their adoption is complete with the resurrection of their bodies, redeemed from frailty and the corruption of the grave. Receiving their heritage, then, in maturity, they are said to receive their "adoption" in the same sense, becoming a visible, priestly royalty on earth, the "pur-

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chased possession." They "shine," then, "as the sun in the kingdom of their Father." Their inheritance is an "inheritance of the saints in light." They are "manifested," or "apocalypsed" (as the original word is) at the "appearing and kingdom of Christ." They are the "children of the kingdom," just because they are the "children of the resurrection," and being invested with spiritual bodies, as was Christ at his own resurrection, are "equal to the angels." Their glory is complete. Their estate is in possession.

Into this "liberty of the glory of the children of God" Nature finds admission. Subjection to vanity and bondage of corruption are gone. Set free and reinvigorated by supernatural power, the earth will spontaneously yield her increase. The animal world will be in harmony with itself. "The wolf and the lamb shall lie down together." The vegetable world will put on beauty richer than the rose of Sharon; riches surpassing what Eden knew. Blessed will be the condition of the Bride, the redeemed church gathered around her Lord. Her God will be to her an everlasting light. Blessed the nations that walk in the light of the holy city, and bring their glory and honour into it. The clear gleam of Zion's brightness shall attract their admiring gaze, more lustrous than the Shekinah when it shone in the tabernacle or temple of old; the knowledge of the glory of the Lord shall cover the earth as the waters do the sea. Mountains and valleys will echo with the Redeemer's joy. The earth clothed in her Sabbath dress, and adorned with innocence and purity, shall beam again as first she did when angels sang for joy, and "the whole creation," strung and tuned for sweetest harmonies, will breathe its heavenly music, Christ first, Christ middle, Christ last, Christ all in all, on every string. Such are some of the things in bright reversion, for all believers and the whole creation—blessing for the curse, life for death, plenitude for vanity, satisfaction for hope, liberty for bondage, the throne for the grave, and, for corruption, glory. It is no fancy sketch. It is a reality, beyond what eye has seen, or ear heard, or man's heart conceived, but which the Spirit of God has revealed in the Scriptures. It is this hope that is the church's hope, the hope of Christ's "appearing and kingdom," the "hope of the resurrection," which Paul calls "the hope of the righteousness by faith," the righteousness he has celebrated so much in this epistle. The early martyr church lived with this glorious hope shining full in its face.

Paul tells us we are "saved in hope," one of the most beautiful expressions of the Bible. "In hope." What is it? Faith always terminates on the Word of God. Hope always terminates on the good thing promised in that Word. One on the word, the casket; the other on the thing in it, the jewel. If faith is the foundation, or substructure, of things hoped for, the evidence or clinching demonstration of things not seen, then hope is the superstructure reared upon words believed, the anticipation of realities not yet possessed. Invisible is our salvation as yet. It is still in mystery. Invisible is our inheritance also. Working from within outward, from concealment to manifestation, from mystery to maturity, from spirit to body, and from body to creation, all that we possess of salvation to-day is its first degree within, and unseen. It is a hidden life with God. But we are saved "in hope." The last degree of salvation is at the second coming of Christ, the resurrection of

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our bodies. Then, hope dissolves into fruition, and the believer's long waiting into eternal satisfaction. What a dignity now! What a reward then! "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God! Therefore, the world knoweth us not, because it knew Him not. Now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him, purifieth himself even as He [Christ] is pure. No words are more precious.

The term of the believer's hope is the term of Nature's travail and expectancy, and that is the term of the church's groaning. The limit for both is the resurrection of the just. The groaning of the church and the groaning of Nature synchronise. And how long already that groan! "Until now," said Paul," A.D. 57—the year he wrote the Epistle to the Romans. From man's fall till then, 4,000 years. And we may say, too, "until now"—1,800 years more, for creation's groans are not stilled. Nature's agony has been uttered in one unbroken groan for near 6,000 years;

"Long, loud, deep, piercing, dolorous, immense."

And believers have blended their groans in all ages with hers. Nor will a time ever come before Christ, the stiller of Nature's groans, comes, when any minister of Christ will be privileged to say, "Brethren, time once was, ages ago, when Nature travailed in pain, and groaned, and believers did too, but now the curse is gone. Nature groans no more, and believers share her liberty. Centuries ago, Romans viii. 18-24 was true, but it is not true now!" Never! Nor will the terms of Christian discipleship ever be changed. Up to the last hour, and all the way through, they will be, "Deny thyself, take up thy cross, and follow me!" "Whoever will be the friend of the world is the enemy of God!" No! Your fancied millennial kingdom of universal holiness, righteousness, peace, joy, victory, and glory, before Christ comes, is a delusion. It is not God's Word, nor can one syllable to support it be found in all the pages of that blessed volume. "We shall reign with Thee on the earth!" but only after the seventh trumpet has sounded, and the mystery of God is finished, the kingdom of Antichrist overthrown by catastrophe and judgment at the "appearing and judgment" of Christ, the heirs raised from their tombs, and the forfeited inheritance restored in more than original glory. Up to the last hour the command "to resist the devil" will be in force—a mockery of a command to believers, if Satan is already chained, shut up, and sealed in the abyss 1,000 years before Christ comes; a double mockery, if, while professedly shut up, his great instruments, the beast and false prophet, are still alive and reigning! God's Word is simple and true. It mocks us in no such way. Until "the redemption of the body" comes, the church groans and the whole creation groans in pain, and the time of that redemption is the resurrection of the just, the beginning of the glorious kingdom of Christ on earth, "that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ."

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"THE SUBLIME PORTE."

THE BOSPHORUS. "THE EAST GATE (OF EUROPE) WHICH IS TURNED TOWARD THE NORTH."

AS BY THE PROPHECIES OF THE PROPHET EZEKIEL.

BEFORE we attempt, in humble dependence upon the teaching of the "Holy Spirit," and with all due reverence, to interpret that portion of Ezekiel's prophecies which applies to the very days in which we live, we would refer to that most important declaration made in the book of the prophet Amos (iii. 7), "Surely the Lord God will do nothing; but He revealeth His secret unto His servants the prophets."

And upon this declaration we would reverently remark, that just as the teachings of great masters are frequently to be received by the understanding with due qualification as to time and place, so it may be well to consider that the prophecies of Almighty God often state secrets, whereof the perfected revelation must follow, but only in due course. And now we, deeming that both time and place have arrived for attempted interpretation, have resolved to set forth that which, after thirty years of general prophetic study, appears to us to bear the stamp of a surprising and wonderful reality.

Of this, however, our readers will doubtless judge for themselves; while we can but wish and pray that the Spirit of truth may guide us into all truth and preserve us from all error, for Jesus Christ's sake.

In endeavouring, therefore, to obtain from the Bible both knowledge and understanding of the present time and guidance for the future, surely our first considerations must be of a chronological nature, since such alone can primarily entitle us to apply prophecies delivered more than two thousand years ago to the very days in which we live; and accordingly we beg leave to assert a dispensation of "times" appointed, to prove the beginning and end of that dispensation, and afterward to attempt to show from Scripture the coincidences of our days, and then the hopes and fears of swiftly-coming years.

We assert, therefore, as by the twenty-sixth chapter of Leviticus, that Almighty God, after promising all blessings to the Israelites if they obeyed his laws, threatened them with a time of punishment, adding these words: "If ye will not yet for all this hearken unto me, then I will punish you yet seven times more for your sins," repeating thrice this awful threat.

Now, "Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua," as stated in the book of Joshua, and re-stated in the second chapter of Judges; but after that, in the year circum 1406 B.C., Israel having forsaken the Lord, "and served Baal and Ashtaroth,* the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed;" and continued so till the time of David, 360 years, when about 1043 B.C. "the fame of David went out into all lands,

* Ashtaroth, *apud* Cruden, signifies "riches." Let us note the modern application.

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and the Lord brought the fear of him upon all nations;" and thus much for the first time of punishment.

Seeing, then, that the "seven times more," just spoken of, implied one time—viz., 360 years—gone before; as the seven times of Nebuchadnezzar were seven years as applied to a man; and as 360 was the number of Chaldean and Jewish days in a year: so in application to the history of a nation, we consider that the seven times more will be $7 \times 360 = 2520$ years; during which Israel should be punished of God: years alluded to by our Lord and Saviour when He told us, that "Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles, the times of Gentile supremacy, were fulfilled."

We have now therefore to see when this last asserted dispensation of times, viz., 2,520 years began and ended; and we take the beginning, as by the chronology of the late learned treasurer of the Chronological Society, J. W. Bosanquet, in the year B.C. 653, as by his work entitled "Messiah the Prince," wherein he writes, page 450, opposite to that year and under the heading, "Remarks from Holy Scripture,"—"Ephraim no longer a people. (Isa. vii. 8.) Commencement of the punishment of Israel for seven times. Levit. xxvi. 17-24 = 2,520 years." We cannot therefore but hold that 2,520—653 B.C. = 1867 A.D., gives the true ending of the times of the Gentiles, and thence gather *that we are now absolutely in the end* of that general dispensation of times and seasons, which, after mighty judgments on the whole earth, is to close with the restoration of Israel to the favour of God, and supreme honour in the world.

In fact, the year 1867 opened a most remarkable epoch in the history of the world, as we propose to show by two remarkable instances: one connected with Romanism, and one with Mahomedanism; premising however a principle which we believe will be found to be most essential to the understanding of prophecy—namely, that, in the Divine counsels, things are often spoken of as finished and done from the moment of incipient action towards a given end; whereof we have a remarkable illustration in our Saviour's exclamation, "Now is the judgment of this world, now shall the prince of this world be cast out;" although we see not, as yet, all things put under Christ; yet then, Christ's coming began the mighty work accounted for as done, while only just begun.

The two instances spoken of are these:—

Firstly. The German War of 1866, by exalting Northern Germany above Roman Catholic Austria, brought in a set of politics adverse to the Papacy; which culminated in the destruction of its temporal power in 1870; so that with 1867 a new epoch arose, whereof we see not yet a visible end. But we say that we are in the end, which will culminate in the destruction of the spiritual power of that depraved form of Christianity.

Secondly. In 1867, the period foretold by Daniel viii. in the year circum 553 B.C., as by the marginal reference, reduced *apud* Bosanquet by 21 years to circum 532; we say, the period foretold of 2,400 years as by the same authority, for the cleansing of the sanctuary (that is, *unto* the year of Jubilee of Jubilees $49 \times 49 = 2401$), came to an end; and in that very year 1867, the Porte issued a firman sanctioning the purchase of land by foreigners, and among them of course, by Jews, within the boun-

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daries of Syria; and thus the cleansing of the sanctuary in that year began—2,400—532=1868; but considering the uncertainty as to a special, single year, arising from the differing commencements of the European and the Jewish year; we may well conclude that 1867 was the actual year in which the favour of the God of Israel began to return to His "banished ones:" the year of the commencement of "the End."

The times therefore of the Gentiles have been fulfilled, The end of this dispensation is come upon all the world; that is, it has begun; and again remembering that is written, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets;" let us go on to inquire and search diligently into the signs of "the end," as revealed through that prophet who in less than as many verses, five times tells us of "the End."

Turning then to the prophecies of Ezekiel, we shall find that they open in the first seven chapters with a glorious vision of the "appearance of the likeness of the glory of the Lord:" showing forth the Lord Jesus Christ seated on a throne surrounded by a rainbow, signifying ultimate purposes of mercy, above the four great Empires represented by cherubic forms, whereof we will not now speak particularly; save that as in God's first dealings with a nation, God's mercyseat was between two cherubim, the powers of Israel and Judah—so, when about to show forth the end of this dispensation, He is shown seated above four cherubim, the consummated four Empires: the Babylonian, Persian, Grecian, and Roman.

And seated thus, He speaks to Ezekiel; and after various declarations, concludes the first great vision as shown in seven chapters with the repeated declaration in the last; "*an end, the end* is come—now is *the end* come upon thee—an evil, an only evil, behold is come—*an end* is come—*the end* is come, it watcheth for thee, behold, it is come."

How deeply this concerns us all who are alive during "*the end*," in preparation for the "*last end*," we only venture to suggest: but we now go on to preface an exposition of the 8th and three following chapters of Ezekiel with the needful remark: that though it may be true that some of his prophecies have received fulfilment in his days, such as that wherein it was shown that the King Zedekiah was to be brought to Babylon, yet should not see it though he should die there; which was fulfilled by Nebuchadnezzar, who, having blinded him, carried him to Babylon; yet doubtless the great fulfilments prefaced by the signs which we are about to attempt to expound, have never yet taken place; seeing that Ezekiel foretold judgments on all the nations of the earth, always concluding with the declaration, "and they shall know that I am the Lord."

These nations do not yet know this mighty fact as revealed in the person of Jesus Christ our Lord; therefore we affirm—the judgments are yet to come.

But previous to their absolute descent, we have fore-knowledge—prophecy—offered "as a light shining in a dark place, to which we do well that we take heed;" and we now therefore propose to go on as far as we may be assisted, to interpret and apply facts which have passed, or are passing, under our very eyes.

We commence then with the 8th chapter of Ezekiel, in which we read that the prophet was "brought in the visions of God" to Jerusalem, to the

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door of the inner gate that looketh toward the north, where was "the seat of the image of jealousy which provoked to jealousy;" and we propose to demonstrate, that this denotes that in vision he was called to consider affairs commencing, from one point of view, at the Hellespont; which is as it were the door of the Bosphorus, that inner gate of the Mediterranean which looketh or is turned toward the north (as by the map), whereon is seated Constantinople, that seat of jealousy which provoketh to jealousy among the European nations.

In fact, he was thus led to open his prophecies, concerning what men call "the Eastern Question;" as presented for consideration in the end of this present dispensation at the close of the times of the Gentiles; and just when the favour of God is faintly beginning a preparation for its return to His holy land, and to that people who shall yet again be called His holy people.

But it will at once be objected that Jerusalem was the city spoken of; and so it was, and that by name; and it is therefore incumbent upon us to show, that that city whose name significantly means "the vision of peace" (which all men wish to establish!) was only to be taken in vision as a type; and when we have done this, we shall find a wondrous sequence of events in conformity with that view.

If then we turn back to the 5th verse of the 5th chapter, we shall obtain the key to this mysterious type. There it is written: "Thus saith the Lord God: This Jerusalem: I have set it in the midst of the nations and countries round about her."

Our translation has it—"This is Jerusalem"—the word *is* being printed in italics, signifying that that word is an arbitrary insertion. Which insertion we conceive is an improper one; for, strictly speaking, what could be the sense derivable from its being said of the well known city Jerusalem, This is Jerusalem? And to say of Jerusalem that it is set in the midst, &c., would be a mere platitude; for every city is set in the midst of its surrounding nations and countries.

But truly Jerusalem is here emphasised; and not to be taken otherwise than in typical allusion to the nations and countries round about her; containing, that "Jerusalem, which now is, and is in bondage with her children;" in fact, the nations and countries now inhabited by the scattered tribes of all Israel; the peoples of Europe and Turkey desirous of establishing their "vision of peace."

Let us then admit, if only for argument's sake, this view, confirmed by a passage in Jeremiah iv. 15, which runs: "Make ye mention to the nations; behold, publish against Jerusalem," &c.; and see and judge what will come of it. Jerusalem typifying the countries of Europe and Turkey which surround the Mediterranean; "the chief gate thereof which looketh toward the north," and "the seat of the cause of jealousy" between the nations, surely represent Constantinople on the Bosphorus; though the prophet's attention was first drawn to the door of that gate; even as our attention may well have been drawn first to the door of that gate, the Dardanelles or Hellespont, by the despatch of the British fleet to Besika Bay.

And the door or opening of understanding for comprehending the prophecies on the Eastern Question lies in this, that we understand that what men so term, is that to which the prophet's attention is primarily,

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though briefly called, in ver. 8, chap. viii., while the general state of the continent, or so-called Christendom, is farther alluded to in three consecutive visions in the same chapter, upon which we will somewhat dilate ere we go on to the full development of the Eastern Question, as shown in the particulars of the 9th, 10th, and 11th chapters.

The first of these three visions is that, in which "seventy men of the ancients of the house of Israel" were seen standing before portraitures of every form of creeping things and abominable beasts, and all the idols of the House of Israel pourtrayed upon the wall round about, and saying: "The Lord seeth us not; the Lord hath forsaken the earth." Startling as it may seem, we believe it to be very possible that this vision had reference to the Great Exhibition at Paris in that very epoch, the year A.D. 1867; when about fifty-eight out of seventy of the great men of the earth were seen there, as by the *Times* alone; not in any wise honouring God, the Creator, when they assembled together; but ascribing all honour to great inventors, artists, mechanists, &c.; and virtually worshipping what God's word possibly alludes to ironically, as creeping things; locomotives of all sorts; and great guns all rifled—as abominable beasts. The second vision was one of women worshipping and "weeping for Tammuz," concerning whom an interesting paper lies before us by the Rev. G. W. Straton, entitled "Babylonianism, the historical proof that the Church of Rome is the Babylon of the Apocalypse." (Partridge & Co., 9, Paternoster Row.)

Tammuz is supposed to have been a son of Nimrod by Queen Astarte. His actual name was Assarac; but he was known and worshipped in other lands by the names of Adonis, Horus, Apollo, and Tammuz. His mother, Astarte, was similarly worshipped under the names of Aphrodite, Cybele, Semiramis, Isis, and Ashtaroth; this last signifying riches. And Mr. Straton's tract shows how false priests managed in the 4th and 5th centuries to transmute the worship of this mother and her son into that of the Virgin Mary and her wondrous Son—surrounding the worship of the latter with all the idolatrous splendour and superstition wherewith the former was worshipped.

Hence the condemnation in "the end," as by Ezekiel, of the worshippers of Tammuz, as applicable to all Romanising worship, of which women under guidance of priesthoods have always been among the chief promoters in every degree.

Thirdly, in the end of this eighth chapter, we have to consider a vision of "about five and twenty men" with their backs turned toward the temple of the Lord, and their faces toward the east;" of whom it is said, "and they worshipped the sun toward the east."

And it was said, "Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and lo! they put the branch to their nose. Therefore also will I deal with fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them."

This is a vision respecting the Œcumenical council of 1869-70, under Pope Pius IX. When that council was arranged, there were appointed two subordinate councils, consisting each of 26 members, and one superior council of 24 members; the whole therefore has been

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enigmatically pointed out in a vision of "about five and twenty men." These having turned their backs upon the true faith, are seen worshipping him who is called among them the Vicar of Christ.

Christ is "the Sun of Righteousness," who is one day to arise with healing on His wings. His assumed Vicar, the Pope, is therefore ironically spoken of as the sun; not in the East, but "toward the East;" since Italy lies toward the East of Europe.

Now the Papacy is that system concerning which, the Pope being the head, it is declared in Revelation: "By thy sorcery were all the nations deceived. And in her the blood of prophets and of saints was found, and of all that were slain upon the earth." Therefore, the Œcumenical council having consummated iniquity by the declaration of the "infallibility" of the Pope, on the 18th July, 1870; the fall of the temporal power of the Papacy followed closely upon the declaration of war made by the eldest son of the Papal Church, the French Emperor, Louis Napoleon, on the 15th July, 1870; and the fury of the Lord has begun to fall upon the Papacy, to consume and to destroy it unto the end.

Surely, in these three instanced visions "prophecy is a light shining in a dark place;" and opens to us God's promise, "Ask of me things to come, concerning my sons, and concerning the work of my hands command ye me."

CHAPTER THE SECOND.

AND now we come to a very striking portion of Ezekiel's prophecies: singularly descriptive after an enigmatical fashion of facts which have most recently been passing before our eyes; since we beheld the defeat of the Turks by Herzegovinian insurgents on July 30th, 1875, followed by the Servo-Turkish war of July 2nd, 1876, OPENING THE EASTERN QUESTION. Then the Conference of seven Ambassadors at Constantinople on the Bosphorus, in December 1876, followed by the Turco-Russian war of 1877; and that again succeeded by the Congress of Berlin in 1878: all of which we trust to be enabled to make manifest, as foretold, in the ninth, tenth, and eleventh chapters of the prophecies of Ezekiel.

Let us then take the ninth chapter in full detail, accompanying the text with current explanations.

Verse 1. "He cried also in mine ears with a loud voice—the Servian War—saying, Cause them that have charge over the city—the chief rulers of the Continent—to draw near, even every man with his destroying weapon in his hand.

Verse 2. "And, behold, six men — six Ambassadors of Austria, France, Germany, Italy, Russia, Turkey—came from the way of the higher gate,—by reason of jealousy concerning the Bosphorus—which is turned toward the north (see the map) and every man—fully armed—with a slaughter weapon in his hand—six representatives of armed nations—and one man among them—that is a seventh man, the representative of England—clothed with linen—as representing a Protestant nation—with a writer's inkhorn by his side—with a free press, and being the only nation that has such—and they went in, and stood beside the brasen altar."

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The brasen altar denotes Constantinople: because brass, as by the divinely given interpretation of the image of the Gentile empires shown to Daniel, is the emblem of the Greek empire; and Constantinople is properly the capital of that empire; and also because that city is a great centre of Mahomedanism: a brasen altar denoting a centre of false religion. When Ahaz, king of Judah, B.C. 717, met Tiglath-pileser, king of Assyria, at Damascus, he saw there an idolatrous brasen altar; and having sent the fashion thereof to Urijah, the high priest, he caused a similar altar to be made. Then moving the great altar for burnt sacrifice ordained for the true worship of God at Jerusalem, he caused it to be set on the north side of this idolatrously fashioned brasen altar, which, he said, should be for him to inquire by. Wherefore the brasen altar may well represent in the vision of Ezekiel, that centre of Mahomedanism, Constantinople, "The seat of the image of jealousy, which provoketh to jealousy" among the nations of the earth, most especially in these our days at the end of the Gentile dispensation.

Verse 3. "And the glory of the God of Israel was gone up from the cherub—possibly that power, the last of the four Gentile empires, the Roman—whereupon He was, to the threshold of the house—to the country and region next to Syria the Holy Land. For 'the city' being as aforesaid, Syria might fitly be emblematised as a house in that city.—And he called to the man clothed in linen, which had the writer's ink-horn by his side—the ambassadorial representative of Great Britain, with its free press."

Verse 4. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem—as already explained—and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

Accordingly our Ambassador the Marquis of Salisbury passed, starting from London—through Paris, Berlin, Vienna, Rome, the whole continent, till he met the six other Ambassadors: the French, German, Austrian, Italian, Russian, and Turkish, at Constantinople. And in his so doing, doubtless, he marked those leaders in each capital who did lament over and exclaim against the evils of humanity, if any did so; while contemporaneously the British press in all its branches did deeply sigh and cry, for the abominations of the times, and the mass of evils surrounding and abounding in the Eastern Question.

Verse 5. "And to the others he said in mine hearing—I who write this have heard—Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary."

"Then they began — the slaughters of 'the end'—at the ancient men which were before the house." Accordingly, forbearing to dwell upon the whole subject of "*the end*" *whereon we have entered*, in which the Lord hath a controversy with the nations, and will give them that are wicked to the sword; we notice that certainly not within the experience of any living man have there been in Europe such multitudinous miscellaneous massacres of humanity, as those which have taken place since, the rod of Russian violence rising up against Turkish iniquity, the commencement of the slaughters of "the end" took place,

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of and among those ancient men, the Mahomedans of Turkey, who as conquering Turkmans from the Euphrates overflowed and took Constantinople, on the 24th of May, 1453, A.D., and there abode for centuries, on the very threshold of God's house—the Holy Land.

Verse 7. "And he said unto them, Defile the house, and fill the courts—the countries around Syria—with the slain: go ye forth. And they went forth, and slew in the city."

Feeling the strength of accumulated evidence as we write, we cannot but ask direct, whether all these consecutive applied similitudes are not, to say the least, most curious and instructive, and exceedingly interesting to us Britons; when omitting to comment on the eighth, ninth, and tenth verses which are declaratory of general judgments on the earth, we notice the purport of the eleventh verse which reads, "And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

Now, whatever be the upshot of events hitherto, or to whatever they may tend, it cannot be and is not denied, that our Ambassador, our Government, and our peoples have taken their stand mainly, and saving any points wherein they may have been led aside by a leaning to expediency, for truth and righteousness, good faith, and the observance of international treaties.

We have striven to uphold Turkey in the interests of peace, while yet most strongly condemning the iniquities of its rulers and their irregular soldiery. And when forced, by their evident want of all right principles and consequent inability of right practice, to give them up, at least so far as that we did not interfere to prevent the Russian invasion;* we have alone by sea, in the interests of all Europe, stood forth to maintain appeals to law and order, as opposed to the rule of force and violence.

Our consciences are so far clear.

Surely our representative may in some sort stand and say in the "Great Presence"—"I have done as Thou hast commanded me"—especially when we remember what is written, "Shall there be evil in a city, and the Lord hath not done it?"

JOSEPH SCOTT PHILLIPS, R.A.

(To be concluded.)

CORRESPONDENCE.

THE CONFERENCE—A SUGGESTION.

DEAR SIR,—From the RAINBOW, it appears that arrangements have been completed for a conference at Maberly, at which in all probability there will be gathered a large number of thoughtful and earnest Christians, to discuss questions, which are certainly pressing upon the attention of an increasing number of those to whom it has been given to attain to more enlightened, comprehensive, and rational, because more scriptural conceptions of the character of our God and Father,

* Being unwilling to join the Continental Powers, as feeling that we could not control their mighty armies with our necessarily small land contingent; and fearful whither their conduct would lead us.

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and His gracious and glorious purposes in relation to the coming Kingdom and glory of "our Lord, our Life, our Hope," and the eternal destinies and glorious possibilities which await our race.

As an individual, I greatly rejoice that such a gathering is to take place, and congratulate all those who may have the privilege of attending it. Would I could be one of the number, or that it were at all possible for me in any way to help you in the matter of the expenses which must be incurred. Doubtless He who has led you to, and graciously sustained you in this blessed work thus far, will take care that you do not lack the gold and the silver which are His. I can, however, and do pray that "the Maberly Conference may prove to be an historical event in relation to the greatest questions of the age."

In connection with this subject it has occurred to me that there must of necessity be in many of the cities and large towns in this country, very many of the readers of the RAINBOW, and others who are in sympathy with us, who like myself cannot possibly join you at the conference, but who would perhaps be glad to have an opportunity of meeting, say, for a day, or part of a day, or even for a few hours on successive evenings, for purposes similar to those contemplated by your meeting.

In Manchester, for example, there are doubtless some such as are indicated above, who would esteem it a privilege to meet with each other for mutual counsel, and interchange of thought and sentiment, upon topics such as those which are to occupy attention at your larger gathering.

As a preliminary step, I shall be pleased to receive communications from any who are like-minded, with a view to some arrangement for a meeting or meetings.

We are called in these times to witness for the great truths which to us are indeed "glad tidings of great joy."

I am, yours truly,

PAUL PLATT.

8, Alexandra Road,
Moss Side, Manchester.

THE SPIRITS IN PRISON.

SIR,—I fully admit the great force of Mr. Constable's argument on this difficult question. I think he has made out a very strong case indeed. But what does he make of the words which almost immediately follow: "who shall give account to Him that is ready to judge *the living and the dead;* for on this account was the gospel preached *also to the dead*, in order that they might be judged according to men in the flesh, but be living according to God in the spirit?" Here are *some* persons mentioned, to whom the gospel was preached while "in the condition of death;" for it cannot mean the spiritually dead, inasmuch as the gospel is preached to none others.

It is no idle compliment to say that whatever Mr. Constable writes always deserves the most careful consideration; and if he will favour us with his view of this passage, it will greatly oblige,

Yours sincerely,

SAMUEL MINTON.

Fair Head, Putney.

P.S. Does not the reference to God's long-suffering while the ark was being prepared, and the small number of persons saved in it, seem to indicate that St. Peter was thinking of sinful *men* living at that time, rather than of *spirits* who then sinned? The time of their fall, too, was *not* "when," but long before, the ark was built.

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MR. CONSTABLE'S PAPER.

SIR,—I have been much struck with Mr. Constable's view of "The Spirits in Prison," which is—to say the least—very ingenious. Yet it seems to me not sufficiently complete, or conclusive. There is another passage in the next chapter —1 Peter iv. 6—which, apparently, belongs to the same subject, that he has overlooked in his interpretation. I would fain hope that he will kindly give us the benefit of his thoughts thereupon, as bearing on his view of the passage in the preceding chapter. I freely confess that the first few verses of the 6th of Genesis have been a matter of some perplexity to my mind. There seemed to be difficulties—to understand it either way—which were hard to overcome. And opinions differ so much. The view expressed by Mr. Constable is certainly more in accordance with the literal text, the difficulty lying in the union of the physical and spiritual natures, being the only one. I can scarcely accept his view of Peter's words applying solely to such, if at all, until the passage I refer to be made more clear. But light is breaking through much of the darkness so long settled down upon us and our theology ; and the day will be declared by a glorious dawn to those who search for truth. To this true consolation I cling, and wait, and learn. S. B.

"THE SPIRITS IN PRISON."

SIR,—Mr. Constable's position as to 1 Pet. iii. 19, in the current number of the Rainbow, is really impregnable ; the less therefore does it need to be fortified by what may be only a cut and dried theory as to fallen angels *before the era of* Gen. vi., and his recourse to such an assumption tends to impart a tone of speculativeness to his argument as to "the spirits in prison." Moreover, Mr. Constable is inconsistent with himself when, after discarding merely human comments, supplied to bridge a difficulty, he falls back upon a theory perhaps propounded for a similar end, and whose authority, it may be, is not Scripture but "Paradise Lost."

Will you kindly allow me to ask Mr. Constable where, in the pages of revealed truth, he finds any warrant for the assumption of "fallen spirits who had transgressed before man was created—who were the means of first introducing sin into our world"—who are "not in prison at all," and who "wander over our earth, seeking whom to devour." And, especially, will Mr. Constable kindly give us chapter and verse, or as near that as possible, for the statement that the one who presented himself in the holy convocation of "the sons of God," as recorded in Job i. ii., "had once been a son of God, but was such no more." I have searched the Scriptures many times during the past thirty years for a declaration, or even an intimation, in support of these points, or either of them, but always in vain. If Mr. Constable can point to such, he will, by doing so, do something towards simplifying a perplexed question.

I am, Sir, yours faithfully,

JOHN LARRITT.

97, Lyndhurst Road, Peckham.

Literature.

"*Things which must Shortly Come to Pass*," as seen by Nathaniel Starkey, Minister of Union Chapel, Victoria Park Road, South Hackney. London : Elliot Stock.

MR. STARKEY has reprinted from the RAINBOW those interesting

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papers on eschatology, which our readers will remember with pleasure. They form a handsome volume of more than a hundred pages, and deal thoughtfully with matters of unspeakable importance, which are not now in the far distance, but rapidly approaching, as many events clearly indicate.

NOTICES.

WANTED, the RAINBOW for February and March, 1866; May and December, 1867; and February, 1871. If any friend who can spare these numbers will post them to the Editor he will feel much obliged, and will, of course, pay full price for them.

"S. B." says, "Your 'Meditation on Life' is a very precious paper, and expresses, I believe, the feelings of many hearts."

"B. C." (Maitland, South Australia), says—"I beg to forward you enclosed Money Order for £1, my subscription to RAINBOW (2 copies) to June, 1880. I cannot, however, simply send my subscription without testifying to the continued interest I feel in the precious truths it advocates. It is in the hands of the Holy Spirit a wonderful help—not to fill the head with doctrine, but to enrich the soul with substantive truth, drawing to the Father and to Christ—parting the curtains of the night and revealing the 'glory that is to follow.'"

"S. D." says, "Your paper on 'Life, a Meditation,' thrilled me through and through. I read it again and again. It is the whole question in a few words. I *thank* you!"

"W. M." says, "You are my friend, and the friend of every believer—if every believer would know it—in your grand work in the RAINBOW. God speed the sale, and bless the noble, earnest, and patient editor. I hail the RAINBOW as my most precious monthly visitor. I love it more than ever; and the grand doctrine of Life in Christ only, and the 'Blessed Hope,' are dearer to me every day. I preach the Gospel of Life and the glorious Hope of the coming of the glorious One. In several places where duty has called me, I have obtained readers for the RAINBOW."

"J. M." (Kirkcaldy) is thanked for his interesting letter respecting the Macrae case. Mr. Macrae and his congregation—who, to their honour, stand by him—will not we trust spoil the victory of truth by joining any "denomination." Let them remain independent, free of the bondage of human creeds, and glorying in the living Head—Christ!

"S. P. B."—The Apostle Paul, writing to the churches in Galatia, teaches a great truth, and illustrates it by reference to seed-time and harvest, thus: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. vi. 7-10.) The two kinds of seed and the corresponding harvests are clearly described. The antithesis is complete—flesh, and corruption; spirit, and life eternal. It is jsut a summary of the entire teaching of the Bible—death, the wages of sin; life, the gift of God.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER, 1879.

"THINGS WHICH ARE BEFORE."

IF God has told us about "Things unseen as yet," we are bound to believe Him. If those things are in their nature fitted and intended to affect the human race, we feel personally interested in them, for though their actual advent may be delayed beyond the time of the existing generation, yet we cannot be indifferent to events which will influence the lives of our children's children, and furnish them with topics of thought and conversation respecting the designs of the Almighty before He "Made the earth and created man upon it," And if those things are certain greatly to increase the joy of human life, and to unfold and develope the beauty of the Divine character, we will most certainly hope for them.

It must be affirmed, however, that the theology of centuries has inverted many of the propositions of inspiration, changing the locality for the fulfilment of promises from earth to heaven; thus necessitating the repulsive intervention of death before the realisation of the good held out to Hope. But as death is unwelcome to human nature, notwithstanding all the poetic illusions which have been thrown around it to serve the purpose of the inverting theology, the exercise of a scriptural hope has been greatly neglected through all these ages. Men clung to life, and rightly too, not choosing to hope for things which, according to their teachers, could not be reached except through the gloomy gate of death. To make this the portal of life, the avenue to blessedness, and the entrance to glory, whilst "The King of Terrors" is turned into an angel of light, the loving messenger of Jesus to carry the ransomed soul to the beatific vision,—all this fails to conquer the physical shrinking from dissolution, and the moral loathing of the corruption that follows. Facts and the true instincts of humanity protest against this inverted and perverted theology. Hezekiah and Paul are not the only men who have thanked God for even a temporary respite from the clutch of "the last enemy."

In like manner the hope of resurrection to eternal life, which is

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certainly one of the most dazzling prospects that the Father has unveiled for his children, is neutralised, or rather, in fact, robbed of all intelligent meaning by the theological process of inversion. This process results in sending to heaven, and investing with glory every redeemed soul when it leaves the body. There and then joy and felicity are possessed in full fruition by the "glorified soul," which is of course a perfect personality with all the faculties and attributes necessary for complete manhood. Nay, more, it is delivered from the "clog" of the flesh; incarnation was a "prison," from which it has happily escaped; and now it is before the throne of God, without spot or wrinkle or any such thing! If this be *true*, the apostolic doctrine of resurrection from the dead is worse than superfluous. For you cannot add to perfection; and to bring down the bright tenants of those celestial regions to the world from whose prisons they have escaped, seems wholly irrational, if not an act of wanton cruelty. And so the magnificent doctrine of the resurrection gradually faded from the preacher's vision, and finally dropped from the pulpit as a thing for which there was no conceivable mental or moral use. But the Gospel of Inversion had to be sustained with something like logical consistency; and the ingenuity of the schoolmen discovered that death meant life, and falling asleep meant remaining awake; and heaven and hell are therefore receiving "immortal souls" in an unceasing and ever widening stream from age to age through all the centuries of time, the former to inexpressible and ever growing blessedness, the latter to inconceivable and ever deepening woe, and this to all eternity!

Brethren! Is *this* the gospel? Is this the revealed will of our Father in Christ? Can we contentedly embrace all this as the faith once delivered to the saints? Does it commend itself to sanctified intelligence as every way worthy of Him "who is wonderful in counsel and excellent in working"? And can we as loving children present it to our Father's enemies and say, "Examine this carefully and you will love Him too"? It is impossible to say "Yes" to these questions; at least, speaking for myself, it is impossible, mentally and morally, to me. Of course if you accept the non-natural, or mystical, meaning of words and phrases as a trustworthy canon of interpretation, you may invert the teaching of Scripture on any subject and to any extent, but in that case you lose the benefit of *revelation*, and place yourselves at the mercy of your theological teachers. Your faith no longer rests on the wisdom of God, but on the fancies of men. You have left rock for shifting sand, and the house you have built is in hourly peril. You have exchanged the words of God, upon which men live, for vain tradition, which is spiritual famine. A robust and vigorous faith, which can stand the pelting of any storm or laugh at the tongues of fire as they play around the martyr's stake, can only be secured by the solid food which comes from the hand of God. Credit Him with honesty and truthfulness, as meaning exactly what He says, and you will become strong in

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the Lord and in the power of His might, ready to dare, and do, and suffer for His glorious name. You will "grow up into Him in all things, who is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Although it needs an elaborate volume, and would amply repay the needful labour,—the field is so immensely rich,—it is only in brief outline that I can indicate some of the things which are before us, as the sequel and complement of the present dispensation, and as, consequently, the objects of hope to the friends and brethren of Christ.

1. His return to His world, our world, His inheritance, our inheritance, is the first in importance and foremost in glory of "the things which are before," and for which we hope as the climax and crown of our high calling.

"What, personally do you mean, Christ to return *personally?*" asks a startled disciple of the inverted school.

"Yes, dear brother," I reply, "there is no other way in which He can return; for He has never been absent spiritually from the Church which is His body, and could not be except He desired its death, for He is its life."

"But," adds my incredulous querist, "you mean after the millennium at the day of judgment?"

My answer is now, as it has often been to this very question: "The millennium *is* the day of judgment, according to Scripture; so that it is a matter of both regal and legal necessity that the Judge should come before the millennium." What is the millennium but the righteous reign of Christ on and over His own world? He came to His own inheritance of old, and His own people received Him not. They conspired against the heir, cast Him out and killed Him, and seized on His inheritance. But they did not possess it long; for the legions of the Gentile Cæsar crushed the murderers, and Immanuel's land has been trodden down by the heathen ever since, as the Holy One said it should be until the time of His return. Nor did His death annul His claim; for He rose from the dead and was seen in vision by His loving follower breaking the seals from the title deeds of the inheritance, for which exulting adoration greets Him, as the rightful occupant of the throne of universal power. For be it distinctly understood that the temporary loss of Palestine by the Son of David issues in the permanent sovereignty of the entire world by the Son of Man. The title deeds of the holy land give Him legal right, in resurrection life, to absolute dominion over every nation and people on the face of the earth, and "under the whole heaven." The witnesses of the ascension were addressed thus: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner

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as ye have seen Him go into heaven." And Paul says, "The Lord Himself shall descend from heaven;" and "The Lord Jesus shall be revealed from heaven."

If this be not a literal coming in His own proper person, the Bible deceives us, and language is useless, for the Bible positively says this in words which no grammarian in the world could make plainer or more to the point. It is to trifle with our understanding and to grieve the Holy Spirit, by whom these words were inbreathed, to say that they are mystical or metaphorical, and are not to be taken literally.

2. We see before us the resurrection of the righteous dead at the time of the Lord's advent. Marvellous scene, glorious prospect, wonderful result of the August Presence, the dead in Christ rising up victors over death, incorruptible, glorious, sharing the likeness and immortality of their illustrious Head, and to remain so for ever! This is a tempting subject for grateful reflections on happy re-unions, and Divine compensations for the crushing afflictions, and bitter griefs, and heart-rending separations of the mortal state; but we may not now indulge in such holy luxuries; enough for us to know that our joy shall be full, and that we shall ever be with the Lord! But one or two remarks are necessary to give doctrinal coherence to the subject. We need hardly ask a Christian thinker which picture gives him most intellectual pleasure—glorified ghosts in the world of spirits, or glorified men in the world to come, when Christ will see of the travail of His soul and be satisfied? I do not suggest our preferences as any rule of action for God; but I insist upon the proposition that God's rule of action, as revealed in Scripture—taking the words in their literal and therefore true sense—commends itself to sanctified intellect as every way better than that which has the patronage of either metaphysical or metaphorical theology. Now the idea of men, perfect, immortalised men, animated by the spirit of Christ, that is to say, men in spiritual bodies, ruling over the world under the Supreme Ruler, is sublimely grand. It rings home upon the heart and mind a note of triumphant gladness and perfect victory. It shows us God's original idea of manhood absolutely realised—Divine manhood, man in the likeness of Christ, who is the express image of God. The resurrection of "the body" is not a doctrine of Scripture, the frame animated by blood returns to its original dust. It has served its purpose and appears no more. But the resurrection of "the dead" is, and God preserves the identity of individuals, and when Christ comes the body of every saint will be animated by the spirit of Christ. This is the resurrection revealed in Scripture.

3. We hope for the removal of the curse from creation. Shall we look for a few seconds on the dismal picture which the hand of history has painted, for the purpose of deepening our gratitude to Him who has gilded its upper lines with glory, the herald and the guarantee of the magnificent deliverance in reserve for the groaning

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creation? The depth and extent of the calamity prove the resources of the transcendent mercy which rolls it back and leaves blessing and joy in its place. The appalling darkness of the long and tempestuous night makes us "wish for the day" and hail its dawn with a sense of unutterable relief and thankfulness. And the fact that all efforts of moralists, philosophers, philanthropists, governments, and churches have failed even to touch the chronic disease that preys upon the very heart of the world should make us turn with eagerness to God's prescription for the agonised sufferer.

Very early in the pages of the Bible, just after we have repeatedly heard God pronouncing the works of His hands very good, and just after we have seen the first pair of human kind placed in a garden of delights, we are startled by these awful words from the Holy One: "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns, also, and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

There is the sentence of the righteous Judge from whose award there is no appeal; and that it has taken effect the mournful experience of nearly six thousand years too fully proves. From the shock then given to creation it has trembled ever since. The shudder at its centre has flashed to its circumference. No continent or island has escaped. It is a fallen world, whose foundations are out of course, all whose inhabitants are exposed to pain and smitten with mortality, and whose history is a long record of lamentation, mourning, and woe. Man disobeyed God. Herein lay the cause of the disaster. Sin plucked the key-stone from the glorious arch which connected Paradise with Heaven, and man's house lay in ruins about him. The legacy of woe has been transmitted to the race. "The earth, also, is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Moral guilt and mental and physical suffering have characterised all generations. War, famine, pestilence—words of dread significance—enter largely into the history of the world. And the lower animals are not only subjected to suffering in consequence of their connection with man, but they prey upon each other, thus distributing the confusion and the terror through the earth, the ocean, and the air. The jungle and the forest have their deadly reptiles and ferocious beasts; and man, the dethroned monarch of a splendid kingdom, has constantly to defend himself as best he may against thousands of enemies—insect, reptile, and quadruped

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—as if the instinct of animated nature had discovered the cause of its sufferings, and led it to exact vengeance of man. Nor is this all. The material earth utters its groan and its protest. Here we have the arid desert that scorches the traveller and refuses him a drop of water to cool his tongue; and if he escape death from the agonies of thirst, the awful sand-storm or the fatal sunstroke may be at hand. There we have the pestilential swamp dealing out disease and death by its poisonous malaria. Here we have the earthquake opening its granite jaws and devouring doomed cities with their shrieking inhabitants, without respect to character, age, or position. Saint and sinner, the hoary-headed man and the sweet little child, the large-hearted patriot and the pest of society, are indiscriminately buried alive in that horrible sepulchre. There we have the irresistible hurricane splitting into fragments, as if in mere sport, the strongest ships, and strewing the ocean with the bodies of the dead. And here we have the swelling flood which covers the standing crop and sweeps it to destruction; and there the long-continued drought, until the heaven is as iron and the earth as brass, and there is no food for man or beast.

Now all this, which is but the merest hint at a great and mysterious whole, cries with a voice which cannot be mistaken that the curse has been diffused through creation; and in addition to this there is the dreadful fact that the world lieth in the Wicked One. A malignant spirit of untiring energy in evil, Satan, the deceiver, the adversary, is not yet cast down from the heights and shut up in the prison, but is active in malicious efforts to frustrate the work of the Redeemer, and to seduce men to destruction. Society is full of his deeds; the world is full of his temples; the majority of the race are led captive by him at his will. A world of which all this can be said on the dark side of its story—although it has a bright side too of marvellous splendour—surely stands alone in the universe. It seems to have gathered to itself, by some mysterious attraction, all the possible elements of good and evil, and to form the glory and shame of the universe.

What then is its destiny? For the reason that God has given us protests against the possibility of this state of things continuing always in the world, which has the peerless glory of being the birthplace of Jesus Christ. That single fact is the assurance of a splendid future. An end of some sort must close the battle of sixty centuries. The conflict between light and darkness, truth and falsehood, the blessing and the curse, must come to an end. On this subject, through the kindness of God, we are not left to the flickering gleams of speculation, but have the steady light of revelation to gladden our hearts. Gazing at the entire matter, we ask with an illustrious prophet, "O, my Lord, what shall be the end of these things?" For it is impossible that any disciple of Christ, having the honour of his Master and the welfare of his fellow men at heart, can rest satisfied without some positive divine assurance

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that order shall supersede this chaos, and harmony take the place of this discord.

The order, the harmony, the terrestrial paradise for which we look will be realised as beneficent results of the coming of the Lord. The prophetic Scriptures glow with the glory of these events. The deliverance of creation from its groanings depends upon the manifestation of the sons of God, and that depends upon the second advent of Christ. With all respect to our brethren who teach that the gospel is intended to convert the world, and that our Lord and theirs will not return until after a thousand years of world-wide Christianity, it is manifest that no diffusion of the word of salvation can extract the curse from the earth and bring in the blissful years described in the poems of the Hebrew bards. The holiest among the sons of men, those who are most nearly conformed to the image of Christ, have no immunity from suffering and sorrow in consequence of that fact. No extent of holiness over the earth, no intensity of consecration to the adorable Saviour on the part of its inhabitants, can deliver from pain, decay, and death. No state of spirituality, however high, can turn the desert into a fruitful field, purify the pestilential swamp, extract the malaria from the soil, tame the lion and the panther, make the poisonous adder a harmless plaything for the little child, and cast down Satan from the heights. It is not in the nature of personal piety to heal the waters of the dead sea, to plant grass with reeds and rushes in the habitation of dragons, to send fertilising rivers through barren deserts, and to cause the fir-tree and the myrtle-tree to come up instead of the thorn and briar. Agency must correspond with the nature of the work to be done. But there is no correspondence between the belief of the gospel and the performance of the physical marvels to which these prophecies point.

But our friends tell us that these predictions are to be spiritually understood; they are highly poetic metaphors of what the transforming power of the gospel, in the hand of the Holy Spirit, will effect. The lion, and the bear, and the asp, and the cockatrice mean wild and wicked men converted to Christ; the healing of the Dead Sea is by the waters of the gospel; and the fruitfulness of the desert is abundance of grace; and so on of all the rest, a perfect labyrinth of mysticism out of which it is difficult to find the way. But let us accept this canon of interpretation, and see whereto it leads. Why, death remains exercising his old supremacy, the curse continues in all its original severity; the burning desert, the barren soil, the unhealthy region, the earthquake, the tempest, all play their engines of destruction on hapless man for another weary thousand years. The roar of the lion, the hiss of the serpent, and the rattle of the snake still curdle the blood of the traveller. The living saints suffer pain and sorrow as at present, and the dead in Christ lie in their graves during the whole of the protracted period. The curse is unrepealed, Satan is still the prince

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of the power of the air, the lower animals still suffer, and all creation still groans to be delivered from its bondage of vanity and corruption.

Such are the melancholy consequences of the principle of interpretation which I have accepted for the moment for the purpose of judging it by its issues. If bears, and lions, and reptiles, and deserts, and stagnant waters, and briers, and thorns, all mean men, those who say so must abide by the consequences, and admit that during the whole of their ecclesiastical millennium, the evil under which creation suffers shall not be removed. If all the exquisite predictions of deliverance for the animal creation and the earth, which shed such glory on the pages of the seers of Israel and Judah, and bring such a revenue of praise to Him who cares for the beast of the earth and the bird of the air, be only poetical images of what is to be done for man, then there is not a vestige of prophecy left that gives a word of hope for the material world and the ten thousand tribes of animated beings that live and suffer on its surface. Not one of the prophets has opened his mouth for the dumb, and the splendours of that glorious oracle, the eighth of Romans, vanish into cold mist and darkness, blotting from the firmament of revelation the world-wide paradise that is to be the happy scene of blessing under the sceptre of the Son of Man for a thousand years.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body." No, we cannot afford to part with "that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ."

Lastly, before us is a cleansed and happy universe, without sin or suffering, whilst God is satisfied with the perfect issues of His wisdom and love. Christ must reign till He hath put all enemies under His feet. The last of the long list is death. When *that* is destroyed there can be no sin, for that is the wages of sin; and if no sin, of course no suffering, so that the pitiless dogma of eternal torment is not only incredible and unscriptural, but actually *impossible!* "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, their God. And God shall wipe away all tears from their eyes; and there shall be no more death neither sorrow, neither shall there be any more pain, for the former things are passed away."

This is the magnificent conclusion of the eternal purpose respect-

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ing man. He was meant to be a being with whom God could dwell, and the ideal man of the Divine mind is now actually realised as the crown and glory of Christ's redemption. The responsibility of those to whom this sublime truth has been manifested is very great. We are bound as God's witnesses to declare by the living voice, and the press, and by every other means in our power that man as such is only mortal, that immortality is to be found only in union with Christ, that the kingdom of God is to be established in the world at the pre-millennial advent of our Redeemer, and that a purified universe without sin, or pain, or death is the glorious goal of the eternal purpose of God in Christ Jesus our Lord. If the responsibility which these truths impose upon us is great, the honour of being entrusted with them is also very great. Let us be honest, true, brave, generous. The time of service is brief, the reward of faithful service is great; and whether the glorious consummation be near at hand or far off, it will be a peaceful satisfaction to us to feel that we have done something, in the name of the beloved Master, to call the attention of our fellowmen to the bright and blessed "THINGS WHICH ARE BEFORE."

EDITOR, *Conference Address.*

CHILDREN AND SONS.

IN the original of the Christian Scriptures, and in relation to believers in the Son of God, the terms τέκνον and υἱὸς have each a distinctive significance. The former is used in its ordinary sense, as denoting derivation and a relationship arising from derivation. The latter—in accordance with a Hebrew usage—is employed as a term of quality or characteristic. But, in the received English version, these distinctive uses are not shown. The terms mentioned are treated as being strictly synonymous. Hence, the phrase τέκνα Θεοῦ is frequently translated "Sons of God;" and υἱοὶ Θεοῦ is repeatedly rendered "children of God." And by this interchangeable mode of translation, the distinctive information and instruction intended by the inspired writers, is obscured, and from the English reader, is concealed.

1. True believers in the Son of God, Jesus Christ, are called "children of God"—τέκνα Θεοῦ. They are called so because they are begotten or born of God. On this subject, the testimony of the Holy Spirit in the writings of the apostles of Christ, is explicit and complete.

a. In the record of John, as relating to the days of our Lord's humiliation, we read thus: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power (a right or title), to become children of God (τέκνα Θεοῦ), even to those believing in His name." They

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did not become children of God in the days of His humiliation: but, at a subsequent time, and consequent on His death* and resurrection, they were born of God: as it is written, in continuance of the record concerning them, in these words: "Who were born (ἐγεννήθησαν) not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here, the apostle testifies of an accomplished fact. Before he wrote they had been born of God —had become children of God; to which state and relationship they had before been entitled.

b. The same apostle, in his first epistle, bears a corresponding testimony concerning true believers in the risen Son of God:— "Behold, what manner of love the Father hath bestowed on us, that we should be called children of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we children of God (νῦν τέκνα Θεοῦ ἐσμεν), and it hath not yet been manifested what we shall be, but we know that when He shall be manifested, we shall be like Him; for we shall see Him as He is." "Every one that hath been born of God (γεγεννημένος ἐκ τοῦ Θεοῦ) doth not commit sin; † for his seed (*the seed of God*) abideth in him: and he cannot sin,† because he is born of God." "Every one believing that Jesus is the Christ is born of God: and every one that loveth Him that begat, loveth him also that is begotten of Him."

c. In unison with the above, the apostle Paul testifies, saying, "The Spirit itself also beareth witness with our spirit that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." And he thus teaches that, the heirship of believers in Christ, to the *future* inheritance of immortality and glory, in the kingdom of God, arises from, and is founded in, the *present* fact of their being, actually and acknowledgedly, children of God; as having been begotten of God.

2. In the testimony of the Holy Spirit, those are called "children of God"—τέκνα Θεοῦ; are also called "sons of God"—

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* Our Lord has shown and illustrated the reason why none could be born of God previous to his sacrificial death. He did so when he said, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

† In the above text and its context, the apostle treats of sin in its most evil form and degree: and of his intention so to do, he gave timely notice in the original, thus: Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. Every one committing the sin, also committeth the lawlessness: and the sin is the lawlessness (chap. iii. 4). A paraphrase will illustrate the passage and its intent, thus: Every one committing the sin, *which is now to be treated of*, also committeth the lawlessness *of which you are already informed*: and this sin is that lawlessness. And from this unpardonable sin the children of God are preserved: "being born again, not of corruptible seed, but of incorruptible, through the living and abiding Word of God."

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υἱοὶ Θεοῦ: and this latter appellation is given to them as denoting the nature and qualities of that reality which they have derived from God, in the way of divine emanation, and of a new and inward *genesis*. The appellation is also given to them as signifying the characteristics and conduct proper to them as those who are begotten of God. And, further: it has its characteristic application to them, as they shall be manifested in their consummated state of immortality and glory.

a. "God is spirit." And that inward reality which the children of God have derived from Him, in the way of a new *genesis*, is, in its nature, *spirit:* as our Lord has contrastively said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

b. God is holy and righteous. And that which is begotten of Him in his children—being personified, and called "the new man"—is declared to be, "according to God, created in righteousness and true holiness."

c. In the teaching of the apostles, this new and spiritual nature is treated of as being a superadded principle or constituent of personal existence, and as being in a state of active moral antagonism with the evils of the flesh: and the children of God are said to be constituted of "spirit, and soul, and body:" but false brethren, hypocrites, are described as being "psychical (ψυχικοὶ), not having a spirit."

d. As contrasted with "the works of the flesh," "the fruit of the Spirit" is shown to be, "love, joy, peace, long-suffering, gentleness, goodness, faith (*or fidelity*), meekness, continence." Such is the fruit of the fruit-bearing life of Christ in his saints. And the inward presence and practical prevalence of these spiritual qualities was contemplated by the apostle when he wrote the words: "As many as are led by the Spirit of God, they are the sons of God."

e. The relations of the Holy Spirit to the children and sons of God are many and various. These relations are made known in the testimonies of the apostles: and the mention of a few of those testimonies will suffice as reminding those who believe and know the truth:—The Holy Spirit dwells in the saints, as in His temple. He bears witness with their spirit, that they are children of God. And "because they are sons, God hath sent forth the Spirit of His Son into their hearts, crying, Abba, Father." As dwelling in the sons of God, he maketh intercession for them, according to God. His indwelling presence is their power of prayer and of spiritual worship. By Him they are led in the ways of holiness, righteousness, and love. By the Spirit of God they are sealed unto the day of redemption. And by His abiding presence in them, the sons of God shall be perfected at the resurrection of the righteous.

f. Attention has now been directed to the truth that, the "children of God" are those who have been begotten of God; and that,

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they are called "sons of God," because that, by a new and spiritual *genesis*, they have been made partakers of a spiritual nature, the moral qualities of which answer to the moral perfections of God. And it may be desirable that illustrations of the latter usage should be presented, as follows:—

The children of God, as the subjects and possessors of divine illumination, are called "sons of light and sons of day." In our Lord's explanation of his parable of the wheat and the tares, he says, "The good seed are the sons of the kingdom"—*οἱ υἱοὶ τῆς βασιλείας*. That is, the properties of the kingdom are in them; which properties are, "righteousness and peace, and joy in the Holy Spirit." And in his reply to the Sadducees, our Lord testified concerning those who shall be counted worthy of the resurrection from among the dead—and shall then be immortal—that, they "are sons of God, being sons of the resurrection." Being now sons of God, they inwardly possess the principle and properties of the resurrection of life. The resurrection life of Christ is in them. Their present state is embryonic; and they shall be brought forth immortal. The divine scheme of *evolution* shall be consummated at "the manifestation of the sons of God."

Mannamead, Plymouth. W. MORRIS, M.D.

OCCASIONAL EDITORIAL NOTES.

FEARING God and serving idols (2 Kings xvii. 33) is an odd mixture of religions which in their nature are incompatible. They are mutually destructive, and the weakest must die. We must be either one thing or another. Consistent loyalty to opposing claims is impossible. "Ye cannot serve God and Mammon." (Matt. vi. 24.) "If the Lord be God, follow Him; if Baal, follow him." (1 Kings xviii. 21.) If secular honour and popularity be the objects sought under a cloak of zeal for the Gospel, sooner or later the sham will be exposed, and the pretender will neither have the smile of the world nor the approval of God. The policy of Naaman in having some Israelitish "earth" to pacify his onscience when he bowed to Rimmon to please the king (2 Kings . 17-18) is not an example to be followed, but a piece of selfish xpediency deserving contempt. I imagine that when Elisha said o him, "Go in peace," he said to himself, "This Syrian general s no doubt a brave man, but he does not understand high religious rinciple. Let the poor mortal go in peace and enjoy his military ay and his honours at Court. *That* is his object!"

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GHOSTS!—Superstition, fear, and sometimes terror and even mental derangement, have resulted from a belief in the existence of these imaginary things; I say things, for "disembodied souls" of men do not haunt the earth. It is cruel and even wicked to tell lying ghost stories to poor women and children. I pity the sensitive among the young upon whom these legends have such a painful effect. I well remember the time when it was simply distressing to be alone in the dark. I owe the ghosts a grudge for their unkind treatment of me in feeble childhood. Parents! do not alarm your beloved children with stories about these pagan phantoms; but tell them about the good Shepherd who by night as well as day keeps His eye upon the dear lambs of His flock!

NEARLY allied to this subject is that of eternal suffering, which has terrified children without number, and made life a crushing burden to multitudes of adults. The number of persons driven to madness, on the one hand, or to infidelity or atheism, on the other, by this appalling falsehood is only known to Him who knows all things. If it were known to men it would blanch the cheek and appall the heart of the strongest. O that Christian teachers in pulpits, Sunday schools, and day schools, had there eyes opened to the atrocious libel upon the character of God, involved in the statement that He subjects any human being to endless torments! How fervently we wish that the Sunday School Union, and the Religious Tract Society would purge their publications of this shameless doctrine!

"HIDDEN ONES."—Yes, there are such; many of them. "The Lord knoweth them that are His." There are quiet, retiring, lowly followers of Jesus of whom the organised Church knows nothing—the Lord's violets, concealed from public view, and revealed only to the careful student of the Christian life by the fragrance of their modest piety. They are found in obscure nooks and corners, in thatched cottages or mud huts in country lanes; or in attics or cellars in great towns, whence the incense of their heart-worship ascends to heaven with acceptance because they themselves have already been accepted in the Beloved One. It may be that this simple piety flourishes in a room next door to a demoniac who makes the air tremble by his ribaldry and blasphemy. It is of no use to deny the Divine Sovereignty. Facts are excellent exponents of doctrine. How comes it that a thin partition is all that separates a lowly loving child of God from a boisterous and odious child of the devil? I almost envy these hidden ones. It seems so poetically attractive to get away from the perpetual tumult, and to live alone with Christ. But this looks selfish. I wait until an hon-

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ourable discharge comes from my Commander. But I wish these hidden ones would not remain in concealment. They lose the blessed feeling of communion with brethren in Christ, whose hands and hearts their presence would strengthen in the duty of testimony. I am certain that the organisation of great hierarchies has damaged the Christian faith enormously. The sublime simplicity of apostolic institutions has been destroyed by this crafty device of the enemy. But this is no reason why any disciple of the Lord should become a practical hermit. Every saint should seek the fellowship of the "sons of God." The question is not one of personal safety: *that* is a settled matter in the Lord's hands; but it is one of fellowship and witness-bearing. The hidden ones should not continue hidden in these days. They think their light feeble. Probably it is; but it is thoroughly genuine, even from the divine shekinah; therefore it should be "set upon a table" that others may see it and glorify God. The disappearance of the smaller stars from the splendid roof which the Divine Builder has placed over our heads, would sadly dim its midnight glory. So, we want the little lights to come into the Church for the benefit of the dark world, and the honour of that Wonderful One who holdeth the stars in His right hand and walketh among the golden candlesticks.

THE Scriptures recognise three worlds and no more, the world before the flood, that which now is, and which, in its turn, is to be superseded by the new heavens and new earth of Divine "promise." The site, or local position of each of these worlds is the same, but the *Kosmos*, or order, or arrangement, is different. Man in a state of nature, in a state of grace, and in a state of glory, suggests a striking analogy. There is the basis of individuality in the man untouched by these transformations. So of the world. It was made for man, with its accompanying light-bearers of sun, moon, and stars, and it will be tenanted by man for ever. (Isa. xlv. 12-18; lx. 21; Psa. xxxvii. 22-29.) But the superficial changes effected by the great cataclysm *did* not, and those to be effected by the fire which introduces the day of the Lord *will* not destroy its essential matter or remove it from its eternal foundations as the fixed and immovable platform, "under the whole heaven," upon which God has chosen to reveal Himself in providence and grace. It would therefore be correct, in fact, to say that the Scripture recognises only one world, but in three aspects. The word "worlds" appears twice in the A. V. (Heb. i. 2; xi. 3) and in both instances the allusion is not to the earth with its illuminated firmament, but to the glorious fact that the "ages," or divine dispensations were arranged in direct reference to the Son of God, the appointed "Heir of all things." But if in relation to Him, *we* are interested

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in the sublime arrangement. He is *our* "Head" and "Life," and this is our title to the inheritance of the world. Our earthly head lost his paradise for himself and us: our heavenly Head gives us an immensely greater and nobler paradise, the new heavens and earth, and is Himself the guarantee that we, in resurrection life like His own, shall continue in possession for ever.

An instance of marvellous condensation of thought is found in Rom. xi. 36: "For of him, and through him, and to him are all things." The history and destiny of creation, the divine meaning of God's dealings with Jew and Gentile, and the source and ultimate object of redemption glanced at in twelve words of one syllable! No wonder that the adoring Apostle adds, "To him be *the* glory" (ἡ δοξα), *his* glory, the glory *due* to Him, for this wonderful revelation of Himself! An intelligent review of the Divine conduct towards men necessarily unfolds the Divine character, and results in admiration and praise. The kindness and love (philanthropy, Tit. iii. 4, Greek) of God towards men is just the outflow His of nature; *it is Himself in action:* "God is love." The man who understands God (Jer. ix. 23, 24; John xvii. 3) is sure to approve His conduct, and the approbation rises naturally into adoration. Heartily, because intelligently, he will repeat the apostolic doxology: "To Him be the glory for ever. Amen."

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." (Ex. xiii. 21-22.) Nor was this all the peculiarities of this gracious symbol of the Divine presence. It gave the pilgrims light by night, it was their forerunner, their guide in the untrodden desert, their protection from beasts of prey, and their shelter by day from the burning sun; but it was more than all this. It shielded them from the sight of their enemies! "It came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to the former, but it gave light by night to the latter; so that the one came not near the other all the night." (Ex. xiv. 20.) Doubtless what it was at the beginning of the ever memorable journey, it continued to the last. Are we less favoured now? Less? The Lord, not in cloud, but in our nature, is our Shield, Leader, Forerunner, and Life; and He is the same yesterday, to day, and for ever. He *deserves* implicit trust, holy love, and fervent praise! Let Him have them! He will conduct us safely through all the dangers and sorrows of the way, and make us more than conquerors shortly. He will, He will! Blessed Jesus!

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GOD'S PLEASURE IN SUFFERING.

NOTES ON ISAIAH liii. 10.

"Yet it *pleased* the Lord to bruise him;
He hath put him to grief:
When his soul shall make an offering for sin,
He shall see his seed,
He shall prolong his days,
And the *pleasure* of the Lord shall prosper in his hand."

AT a first reading there seems something strangely at variance with the revealed character of God in this testimony. A Father *pleased* to bruise His Son, and that Son the Messiah! Why a very inferior parent will be pained when compelled to chastise an erring child. There is surely something here needs correction, or more thorough examination, to produce mental harmony on our part. For the terms of the first and last clauses of the passage are in signal contrast. Death and life, bondage* and freedom, are affirmed as God's pleasure in the same person. And that person is He of whom it was afterwards said in the voice from heaven, "This is My beloved Son in whom I am well pleased." (Matt. iii. 17.) The latter clause, "the pleasure of the Lord shall prosper in his hand," is easy to understand, especially in the light of Matt. xii. 18, "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon Him, and He shall show judgment to the Gentiles." So that our attention is due chiefly to the import of the first statement.

Let us proceed systematically to our inquiry. We must first ascertain what the Scriptures teach us about the pleasure and non-pleasure of God.

Ezek. xviii. 23, 32: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn, and live ye."

This is more intensely expressed in Ez. xxxiii. 11: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Psa. v. 4: "Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee."

Our first finding is, that God has not pleasure in sin, nor in its consequence—the death of the sinner. And what He does not like—evil—shall cease to be. Therefore "the goodness of God leadeth to repentance." (Rom. ii. 4.)

The second inquiry is, What does please God?

Job. xxii. 2, 3. Eliphaz asks, "Can a man be profitable to God, as he who is wise may be profitable to himself? Is it any pleasure to the Almighty that thou art righteous? or gain to Him

* "*Bruised*" is in Luke iv. 8, the rendering of "*bound*" in Isa. lxi. 1.

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that thou makest thy ways perfect?" "Yes, it is both," is the answer of the Psalmist. Ps. cxlvii. 11, "The Lord *taketh pleasure* in them that fear Him, in those that hope in His mercy." Ps. cxliv. 4, "The Lord *taketh pleasure* in His people; He will beautify the meek with salvation." 1 Chron. xxix. 17, "I know also, my God, that thou triest the heart, and *hast pleasure* in uprightness." And the prophet tells us what is God's enjoyment. Jer. ix. 24, "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things *I delight*, saith the Lord."

Our second finding—that Jehovah's profit and pleasure consist in the righteousness of His people.

And as it is wisdom in a good master to reward and advance faithful servants, so Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Phil. ii. 12, 13, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of His good pleasure." Eph. i. 4, 5, "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." 2 Thess. i. 5, 11, "That ye may be counted worthy of the kingdom of God, for which ye also suffer . . . . . Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power."

God's perfect kingdom requires perfect administrators. And as God delights in His grand purpose, so He will naturally be well pleased when His servants and pupils qualify for their positions therein. The last of the above testimonies gives us a new reading of a saying, "the end justifies the means." We would put it thus —the end being just, the means will also be just.

And because it is an honourable thing to enter the kingdom, it is also honourable to suffer for it. And not only honourable but desirable. Psa. cxix. 71, 67, 75, "It is good for me that I have been afflicted; that I might learn Thy statutes. Before I was afflicted I went astray: but now have I kept Thy word. I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." 1 Pet. ii. 19–21, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Pet. iv. 1, 2, 13, 16, 19, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered

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in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God . . . . . But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy . . . . . Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf . . . . . Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

This is our fourth and grand finding—that physical and moral suffering are our Father's means of teaching men righteousness, and of educating them for His kingdom.

And as Jesus the Christ knew the prophecies concerning himself, He, and the apostles to whom He taught these things, will be our best instructors as to the significance of the passage we are examining. Jesus Himself affirmed an inquiry, Luke xxiv. 26, 46, "Ought not Christ to have suffered these things, and to enter into His glory? . . . . . Thus it is written, and thus it behoved Christ to suffer." Peter, in the above-quoted testimonies has shown us *how* and *why* Christ has suffered *for us:* and also the value of suffering in itself. Another apostle teaches the benefit to Christ personally from the same. Heb. v. 8, 9, "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." ii. 18, 10, "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted. It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Which leads us up and back to the testimony of Isaiah. And we see that all is according to "the eternal fitness of things." Because "it became Him," as "a faithful Creator" and the Planner of salvation to perfect its Captain, therefore He was "*pleased* to bruise Him and put Him to grief." The joyful prospect of the middle section of the passage—"He shall see his seed, He shall prolong his days," equal to His "bringing many sons to glory"—caused the Son to "endure the cross and despise the shame." (Heb. xii. 2.) If the subject of the "grief" could have pleasure therein and *desire* it (Luke xii. 50), can we not see that His greater Father could be pleased at the bruising of the Son, because of its part in the blessed results of the eternal salvation?

Halifax. J. WILSON.

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TO WHISPER.

(Suggested by an anecdote in the RAINBOW, September, 1878.)

"I WHISPER," and the echoes fly
Around the azure dome;
Beyond, beyond the starry sky,
They reach my Father's home.

Thou whisp'rest—it was surely Thine
To speak at first to me—
Awaking me, by Grace Divine,
To commune, Lord, with Thee.

He whispers to my secret soul
In language all of love;
My spirit owns the sweet control,
Mine heart is drawn above.

We whisper—for no mortal ear
The thrilling words may know,
When Jesus to His child draws near,
And mutual accents flow.

Ye whisper His beloved name,
Who own its fragrance poured;
For you it kindles sacred flame—
Sweet incense to the Lord.

They whisper—*the Eternal Three*,
Revealed to us in *One*—
Jehovah's "secret" is with me,
Through Jesus Christ, the Son.

Hastings. Mrs. JOSEPH FEARN.

(*Author of "Plain Rhymes on the Pentateuch," &c.*)

"THE SUBLIME PORTE."

THE BOSPHORUS. "THE EAST GATE (OF EUROPE) WHICH IS TURNED TOWARD THE NORTH."

AS BY THE PROPHECIES OF THE PROPHET EZEKIEL.

CHAPTER THE THIRD.

LET us now proceed to quote the tenth chapter of the book of the prophecies of Ezekiel:—

Verse 1.—"Then I looked, and behold, in the firmament that was above the head of the cherubims, there appeared over them as it were a sapphire throne, as the appearance of the likeness of a throne."

In vision we behold the throne of "the Lord of Hosts"—how significant a title in the end of this dispensation when "the Lord of Hosts

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mustereth the hosts of the battle" against the great day of the war of the "last end"—the war of Armageddon!—the throne of the Lord of Hosts, set in the blue heavens for especial judgment, and proceeding, as regards "the end," and the fast approaching "last end," spoken of in the book of Daniel, which follows the closing of the times of the Gentiles, and will terminate this dispensation of permitted evil before the second coming of Jesus Christ our Saviour, whose name is also called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Verse 2.—"And He spake unto the man clothed with linen,"—the very same man who represented Great Britain at the Conference of Constantinople (since the Earl of Derby, having resigned his place in the Ministry on the 27th of March, 1878, his successor as Secretary of State in the Foreign Office proved to be that very nobleman, the Marquis of Salisbury, the former representative of Great Britain—a remarkable fact),—"and said: "Go in between the wheels"—the convolving revolutions of policy—"under the cherub,"—the Power of ver. 3, chap. ix., whereon previously the glory of God's power rested—"and fill thine hand with coals of fire"—causes of dispute, as we say, burning questions—"from between the cherubims,"—the Great Powers—"and scatter them over the city. And he went in in my sight."

Now, no sooner was the Marquis of Salisbury brought into the Secretaryship of the Foreign Office than he addressed, on April 1st, 1878, a most decisive circular despatch to Her Majesty's embassies throughout Europe, which, by its clear definition of the political situation, and especially of the desires and determinations of Great Britain, at once arrested the plans of Russia, so that the Russians did not enter Constantinople; while it led to the Great Congress of Berlin on the 13th of June following.

But it was actually the power of Great Britain which, by the hand of the Prime Minister, filled with fire the hand of our ambassador, as it is written in the sixth verse:—"And it came to pass when He had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels." And as by the seventh verse: "One cherub"—the British Power—"stretched forth his hand from between the cherubims"—the other Powers—"unto the fire"—the dispute—"that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen, who took it and went out."

Accordingly, the despatch of the 1st of April led to the Congress of Berlin; and while it is written (ver. 8): "And there appeared in the cherubim the form of a man's hand under their wings"—who shall say but that hand, thus mysteriously alluded to, was not the hand of our Prime Minister of Israelitish descent, the Right Honourable Benjamin Disraeli, the Earl of Beaconsfield?

Our Prime Minister has for the present obtained for us that which he described as "Peace with honour;" so accepted, whether rightly or wrongly, by the majority of our people; but the question must still arise—how long?

True it is that we who write this essay have concluded—and with satisfaction—our second chapter, with that consolatory saying of the

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words which proceeded from the mouth of the man clothed with linen: "I have done as Thou hast commanded me." And this must be our present mighty consolation.

But, after all, we cannot but ask how it can be that the continued maintenance of such an Empire as the Turkish can ultimately tend to the securing of a lasting peace? Peace may continue for a very few years, enough to allow of the return of the Jews to the Holy Land; but the Word of God warns us that Gog—i.e. Russia—will "descend and come like a storm" into that land "brought forth from the sword, gathered out of many people, like a cloud to cover the land." That Russia will say: "I will go up to the land of unwalled villages"—therefore, before the Jews have had time to fortify themselves; and, moreover; how can true peace—lasting peace—ever be made amid countries where false principles of Greekism, Romanism, and Mahomedanism abound.* Appearances are ofttimes deceptive. Peace grounded on ordinary principles of mere human policy has never yet proved lasting, and while we remember God's saying, "there is no peace to the wicked," and muse over the abominations which have lately passed, and the corruptions which still exist, we may not rest in the peace obtained, nor venture to cry Peace, peace, when there is no true peace; but look forward with the utmost solicitude, remembering that it is written: "When they shall say peace and safety, then sudden destruction cometh."

As by the teachings of Ezekiel, coals of fire from between the cherubim were to be scattered over the city, over Europe and Turkey—burning questions—seeds of future war; and while we endeavour with an humble desire after Divine guidance to interpret the mysterious visions of that prophet, we can but point out the truth as it appears to us and say, that while temporary peace is seemingly set forward, the actual spread of causes of extreme jealousy and heart-burning, is in all probability taking place among all the nations of the earth.

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* The *Times* Correspondent, April 11, 1879, Constantinople, quotes opinions which may be often heard expressed by officials of the Porte, and have appeared in the *Turquie*. "The Congress of Berlin wished apparently to moderate the ambition of Russia and save the existence of the Turkish Empire; but in reality it has done neither the one nor the other. It has not weakened Russia, and it has not left Turkey the means of entering on a new and strong state of existence. The Treaty of San Stefano certainly destroyed by a blow of the sword the Ottoman dominion in European Turkey, but it did not leave, comet-like, that long tail of complications, difficulties, and anomalies which we continue to see.

"The Treaty of Berlin maintains the Ottoman dominion in several Provinces of European Turkey, but it maintains it in a state of constant fever.

"What has the Treaty of Berlin given us? A Bulgaria limited by the Balkans; an Eastern Roumelia which does not wish to be constituted according to the formula of the Congress: Bosnia and Herzegovina transferred to the possession of Austria; the Island of Cyprus occupied by the English; a great extent of territory annexed to Montenegro and Servia; concessions made to Greece; a war indemnity suspended like a sword of Damocles over Turkey's head; the disheartening of the population, the prolongation of suffering, confusion in the public conscience; paralysis of all the forces of the Ottoman Empire; a dark, uncertain, cloudy future—in a word, chaos. That is what has been produced by the Treaty of Berlin.

"It has hastened and pushed on the precipitate march of events which must enshroud some small states, and may perhaps even enshroud certain great Powers if care be not taken to prevent it."

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And now to revert to the tenth chapter under consideration: it appears that after the eighth verse there follows a highly figurative description and detail of the cherubims, which for the present we decline to enter into, only noticing that in the nineteenth verse of the same chapter it is said of them, "every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above." By which we understand generally that all the Powers of Europe are contemplated as intensely concerned about the Eastern Question, under the overruling and ever observant eyes of the God of Israel, who almost always, throughout Ezekiel, describes Himself by that name of awful significance in our days, "the Lord of Hosts."

We proceed in continuation to the vision of the eleventh chapter, which reads thus:—

Verse 1. "Moreover the Spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward"—denoting that the vision is still concerning the Eastern Question—"and behold at the door of the gate"—here denoting the opening for understanding the whole matter—"five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people."

Surely it is very remarkable, that following the conference of seven men, ambassadors at Constantinople, with consequent massacres and war in Turkey, we should have seen at Berlin, an ambassadorial conference on the Eastern Question, at which precisely twenty-five men assembled around one table, namely, twenty Plenipotentiaries and five Secretaries. And "among them," according to our text, were seen two Princes of the people, not princes by birth, but princes created from among the people: the Russian Gortchakoff, and the Prussian Prince Bismarck.

The extra supplement of the *Illustrated London News* of June 22nd, 1878, shows this precisely, both by picture, and by ground plan of the table with twenty-five names printed around it.

Of these twenty-five men, it is just possible, that verse the second applies peculiarly to the two Princes seen among them, for it reads: "Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city."

All men know the nature of the counsels of Prince Gortchakoff in the autocratic and aggressive Russian empire; and the counsel of Prince Bismarck, that "Germany must be made by blood and iron," is entirely opposed to that Word of God, which, referring to the perfect law of liberty, declares concerning that which alone can produce established peace—"not by might, nor by power, but by My Spirit saith the Lord of Hosts"—saith He who has all power.*

And the prophecy continues, verse 3, "Which say, It is not near"—

* "It is the moral and purpose of M. Claczko's book, ingeniously and artistically evolved and worked out, that the destiny of Europe has been decided by her two Chancellors; that by express or tacit understanding, they have lent each other a helping hand upon all trying emergencies; that Prince Gortchakoff answered for the neutrality or inactivity of France during the Austrian war of 1866; that Prince Bismarck repaid the obligation by keeping Austria aloof during the Turkish war, which closed with the Treaty of Berlin; and that it is by the connivance of these two that all the convulsions of Europe during the last twenty years have been brought about."—*Quarterly Review*, January, 1879, p. 124.

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referring, whether they know it or not, to the great day of the Lord which closes this dispensation—"let us build houses"—let us construct governments—"this city is the caldron, and we be the flesh"—that is, they consider themselves as safe from the fire of God's wrath, as flesh within a caldron; this strange and wonderful simile being used, alas! to denote the awful proximities which surround the actual position of the evil armed governments of these last days, before the closely approaching "last end."

"Therefore," also it is written, ver. 4, "prophesy against them, prophesy, O son of man."

Verse 5. "And the Spirit of the Lord fell upon me, and said unto me, Speak; thus saith the Lord, Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh and this city is the caldron: but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel, and ye shall know that I am the Lord. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel: and ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you."*

Our remarks upon the above nine verses may possibly be somewhat lengthy, but we trust to make them as brief as possible, and we hope also worthy of consideration.

Man has alway been in a state of probation; the creature having been made subject unto vanity, as saith the Scriptures—yet "not willingly but by reason of Him who hath subjected the same in hope."

But man has always, even after receiving help, fallen into forgetfulness of God!

Adam, the old world, the men who built Babel, the Patriarchs who went down into Egypt, their descendants who, brought out of captivity, were constituted a nation, beneath the two houses of Israel and Judah; all were under probation, and all failed.

Israel, including the whole twelve tribes, was to have been the instructor of the nations in the wisdom and the ways of God: but Israel failed, and first the house of Israel was sent into captivity and scattered abroad; and afterwards the Jews were dispersed among all nations.

The latter having incurred especial displeasure, were to be a markedly degraded people. The former, were to lose their very name as Israelites: and yet God spake to them, and said, addressing them as the house of Israel apart from the house of Judah, "Thus saith the Lord

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*Here we would refer our readers to that bold outspoken work, entitled, "Modern Christianity: a civilised Heathenism;" which, while we offer no opinion upon its style or feelings or intermingled principles, can hardly be disallowed as setting forth a terrible amount of undeniable truth. Sixteenth thousand! Simpkin, Marshall, & Co., London, 1876.

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God: Although I have cast them far off among the heathen, and although I have scattered them among the countries; yet will I be to them as a little sanctuary in the countries where they shall come."

God's purposes were not to fail: and those who failed to be teachers of righteousness in their own land, were nevertheless to "blossom and bud and fill the face of the world with fruit." To this end our forefathers—for we distinctly believe in the Israelitish descent of the Anglo-Saxons—have been led to fulfil in a measure at least, the preparation for this glorious result; and British people—among whom we must include the Americans—up to this very date, have been chiefly instrumental in gathering out of the world the elect rulers for that great multitude to be seen hereafter as "the nations," who shall walk in the light of the Holy City Jerusalem, revealed to us as "coming down out of heaven from God, having the glory of God."

But nationally, we have largely failed in our duty. Nationally, it may be said of us, "and their fear toward Me is taught by doctrines of men." We have not delighted in quoting Scripture, as we have rejoiced in quoting classic authors. We have not referred to it in our National Governmental Departments, nor quoted its principles, as such, in documents addressed to Foreign Governments: nor appealed to that sword of the Spirit which is the Word of God.

Consequently we have failed, and must fail to establish lasting peace.

We have joined affinity with those who during centuries have filled the battle fields of Europe and Turkey with the slain.

We with them have lately in a most especial manner "feared the sword"—fearing lest the Eastern Question should awaken universal continental wars.

And therefore, although from other prophecies we deem that Britain will emerge triumphant before the last end, we have reason to fear that we shall be "judged in a measure, and not go wholly unpunished."

But there is much of mystery and difficulty in the nine verses under consideration.

We British are mainly Israelites by descent: but Israelites are also to be found scattered among other nations.

Therefore, God having special regard to such everywhere, does as it were speak of the nations shortly to be judged as if all were Israelites: and yet His Word particularises Israelites, who are to be brought out and delivered into the hands of strangers, and judged on the border of Israel.

The mystery here is very involved; but we may understand it better when we see the Jewish Israelites, and with them even other Israelites, brought out of many people and restored to the literal Jerusalem, as described in Ezekiel xxii. 18-22,: gathered into that city, which is doomed to be the furnace of God's wrath, before the descent from heaven of the Lord of Hosts, our blessed Saviour Jesus Christ.

CHAPTER THE FOURTH.

Thus far we have been led, in general, and also particular modern interpretations of ancient prophecies; but we are now compelled to face a most direct personal matter of application, while we read the 13th verse of the eleventh chapter of the prophecies of Ezekiel.

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"And it came to pass, when I prophesied, that Pelatiah ('the flight of the Lord,' *apud* Cruden) the son of Benaiah died."

We shrink from the direct application of the name "Pelatiah;" but we have already been led up to it when considering the first verse of this chapter, which shows a vision of "five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people." And we found after the method of interpretation given to us and in due sequence of events, that the Congress of Berlin was typified in that vision: a congress of world-wide importance; presided over by Prince Bismarck, and attended also by Prince Gortchakoff; the former 64 and the latter 80 years of age.

How then are we to apply this awful prophecy?

It is most painful to attempt it.

But let us endeavour to state facts; and adhering to these, allow them to point conclusions which seem to be almost inevitable.

What is the prophetic out-look of the present?

The Lord who is the Lord of Hosts, has, so to speak, withdrawn "from the cherub whereupon He was;" and accommodating language to human infirmity, has gone up to the threshold of His House. He has comparatively—comparatively only—commenced to cause the power of the Gentiles to cease; and has commenced His return in judgment first, and mercy afterwards, to the whole house of Israel.

And what is the state of Europe and Turkey? but one of seething preparations for that shaking of all things which God foretold, when saying, by the mouth of St. Paul the Apostle in his epistle to the Hebrews: "Yet once more I shake not the earth only, but also heaven."

Now the preparations are physical, social, and religious.

The Lord hath opened His armoury, and hath brought forth the weapons of His indignation as exemplified through the modern science of destruction.

He has suffered a vast progress of undermining socialism, tending to make men "as the fishes of the sea, as the creeping things that have no ruler over them."

And while the fall of the temporal power of the Papacy has been effected through the cravings of mankind after mere political liberty: that power in its quasi-spiritual aspect is preparing to say, and seemingly will yet be allowed to say, "I sit a queen (although no longer a king), and am no widow, and shall see no sorrow."

Germany in the war of 1870 illustrated the first of these—the progress of physical force aided by novel arms of precision. The second has lately set forth by assassinations, the fearful progress of its principles. And thirdly, the reported inclination of Prince Bismarck to compromise with the Papacy, tells of the fearful power yet remaining in Romanism.

That Prince as by the *Record* of June 14th, 1878, has been said to have tampered with Socialism, endeavouring in 1867 to use the lower classes against the middle orders; owing his election at Elberfeld Barmen, to the votes of the Socialists, but now he tampers with Romanism, a fearful sign.* For his name, *apud* Cruden, if he be Pelatiah, signifies, "the flight of the Lord," which again points to the Lord having left the Gentiles to their own devices; while the great overflow of the

* At the close of July, 1879, he compromises with the Papacy!

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Euphrates having been materially checked in the drying up of the Turkish empire,—the way of the return of the kings of the East has been commenced, and will soon now be fully entered upon.

We venture to say no more on the date of this writing—the 5th of September, 1878 – concerning the purport of the 13th verse of the eleventh chapter of Ezekiel. But turn with a sigh of relief to the glorious promises made in the conclusion of that chapter, which details blessings yet in store for God's people Israel, saying, "they shall be my people, and I will be their God."

At the close of the whole vision, it is written, verse 22: "Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel over them above."

We hazard the interpretation, that the Eastern Question will for the present close with the withdrawal of the armies and the fleets which are around Constantinople.

God's special glory of power is also removed thence; "And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." For the glory of the Lord is to be made manifest in the government of the Holy Land, and even in Jerusalem the literal city; when the Lord of Hosts having "come down to fight for Mount Zion and for the hill thereof: as birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver; passing over He will preserve."

The closing two verses of the eleventh chapter read as follows; and with them we bring this essay to a close.

Only premising that "them of the captivity" applies to Israelites, and venturing to express a fervent hope that we, who see Ezekiel's visions fulfilling in our days, may have grace given to us for Jesus Christ's sake to reflect upon them, and find that they have an influence over our hearts and lives, as well as our opinions.

These are the closing verses.

"Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity.

"So the vision that I had seen went up from me.

"Then I spake unto them of the captivity all the things that the Lord had showed me."

Wimbledon, September 5th, 1879.

PREACHING THE GOSPEL TO THE DEAD.

"For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. iv. 6.

AN outline of two remarkable discourses by Canon Farrar, on "Future Life," appeared in *The Christian World* for November 23rd, 1877. In the first of these sermons, Dr. Farrar took for his text the passage at the head of this article, and proceeded to discourse on "the future punishment of the ungodly," which he did in his usual most eloquent manner. Like a vast and growing number of English preachers, both

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Churchmen and Dissenters, the learned Canon has discarded the Augustinian doctrine of eternal torment, yet holds fast by the Platonic dogma of the immortality of the soul, and, by consequence, holds out the hope of salvation in the future life for those who die impenitent in the present one. What may be the moral effect of such preaching time will show; but that multitudes should become its admirers need not be wondered at, when Dr. Farrar is the preacher. The impassioned eloquence with which he denounces and hurls from him the "representations of a doctrine so horrible that every nerve and fibre of our intellectual, moral, and spiritual life revolts at it," is overwhelming; and, on the other hand, how pleasingly attractive is the assertion that "neither in Scripture nor anywhere, is there anything to prove that the fate of any man is at death irrevocably determined."

Like Mr. Baldwin Brown, Dr. Farrar "could not speak dogmatically on the other side. He could not preach the certainty of what was called *Universalism*—that all would finally be saved. Neither could he accept the spreading belief in conditional immortality. His belief was fixed upon the living God, and his answer to the question, What is the fate of dead sinners? was, with Thomas Erskine, that we are lost here as much as there, and that Christ came to seek and to save the lost. His hope was that the vast majority of the lost would at length be found."

On the unscriptural character and deleterious tendencies of such teaching, it is not our intention at present to dwell. What we now call attention to is the attempt to sustain it by the Apostle Peter's words, when he says: "For this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

In the report of Dr. Farrar's sermon, referred to, there is no appearance of his having made any further use of his text, than as a motto for his discourse, yet there is no doubt but that he held the words as sustaining his "hope;" and so would his hearers. We know also that the words of the apostle have been often quoted in support of the idea that those who die impenitent have the gospel preached to them in the unseen world. This text, indeed, and that about the preaching to the spirits in prison, are the chief, if not the only, scriptures brought forth as direct evidence of the doctrine in question. How far the apostle's language regarding the preaching to the spirits in prison, when once the long-suffering of God waited in the days of Noah, is from sustaining this idea we have already pointed out; and we shall presently see the sorry straits to which the advocates of an evangelising of the dead are driven, when they rest their doctrine on the passage before us.

It has been declared by the most learned expositors to be very hard to be understood. Macknight says it is "one of the darkest passages in the New Testament;" Doddridge, that it "must be confessed to be extremely difficult;" Bloomfield, that "the sense is here obscure;" Dr. Adam Clarke, that "there are as many different translations of this verse and comments upon it, as there are translators and commentaries;" and Dr. John Brown, that "it would serve little purpose to state the various attempts which interpreters have made to extort an apposite meaning out of these words. Their number, and the extravagance

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of some of them, clearly show that the passage is 'hard to be understood.'"

The latter writer merely gives what appears to him the probable meaning of the passage in the following paraphrase: "For this end was the gospel preached to you when spiritually dead, that believing it, ye should abandon sin and follow holiness; and, having gained its object, the result has been that ye are persecuted in your external circumstances, your body, your reputation, your outward condition, by men; but you are happy in your mind, in all your spiritual relations and circumstances, in God." (*Expository Discourses, First Peter*, vol. ii. p. 466.)

The context, however, does not seem to us to favour the idea that the apostle's reference was to those who had been "spiritually dead," but to believers of the gospel who were *bodily dead* at the time he was writing. Such is the view given of the apostle's meaning by John Panton Ham, in his *Generations Gathered and Gathering*, p. 127: "The gospel was preached in the lifetime of those who are now dead; and to them for this cause, namely, that although they must be judged in the flesh after the manner of men—that is, although they must experience the common lot of man, which is to die—yet that they might live according to God in the spirit—that is, that they might, notwithstanding, be made alive again in a spiritual existence, namely, resurrection—when Christ shall be ready to judge the quick and the dead."

To the same effect writes Mr. J. C. M'Causland, M.A. (*On the Intermediate State*, pp. 69, 70): "There is not in these words the slightest ground for the notion which has been too rashly built upon them, that the 'dead' here spoken of were preached to in the intermediate state. They were called 'dead' by the apostle, because they were so at the time of his inditing this epistle, but they were alive when the gospel was preached to them. There is, at least, nothing in the language inconsistent with this position, while the supposing them to have been dead when preached to, contradicts the uniform testimony of the word respecting the disembodied state, and therefore cannot be maintained. There is no difficulty connected with the explanation here proposed, as it agrees with the testimony of Scripture which the other views oppose, and has thus a fair claim on our assent. The meaning of the latter part of the passage seems to be, that they were, according to the penalty denounced against sin, subjected to death 'in the flesh,' but should yet, according to the provision of God, in Christ, 'live in the spirit,' *i.e.*, in the spiritual body, just mentioned, in the former of which the believer is 'judged' to temporal death, while in the latter he will be introduced to eternal life. In fact, the natural life, of which they were deprived by death, is to be succeeded by the spiritual life of the resurrection."

The application of the passage suggested by Mr. M'Causland, seems to me very probable; it agrees entirely with the whole scope of the context, and with the whole testimony of Scripture. Only I am more inclined to Dr. Brown's understanding of the phrase "judged according to men in the flesh," as being equal to "judged by men"—put to death by persecutors; and in like manner regard the phrase "live according to God in the spirit" as referring to the divine agency by which they

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were to live again, though put to death. Just as the same apostle had said of the Lord: "Him ye have taken, and by wicked hands have crucified and slain, whom God hath raised up." (Acts ii. 23, 24.)

But the force of the apostle's argument is not materially affected, whether we understand him as referring to death by persecution, or death as the effect of God's judgment against sin, as the common lot of the descendants of Adam.

By referring to the preceding context the reader will perceive that the condition of the dead, between the time of their death and resurrection, is not the subject of his discourse; he is rather seeking to strengthen the flock of God, amid the sore persecution they had to bear for their Lord's sake. He reminds them that suffering for well-doing was not peculiar to them; that the Christ himself had suffered, even unto death; and therefore, as their Lord had suffered for them, they should be ready and willing to suffer for Him, no longer living according to the desires of the flesh, but according to the will of God. Viewed in this light, the language of verse 6 seems to amount to this: "Your sufferings are in no respect peculiar, for the gospel was preached to, and received by, the disciples, who have already been subjected to death, who, although it was the will of God they should so suffer, yet that by submitting themselves to sufferings and death they should live again, according to the pleasure of God, when at the resurrection they are made 'alive by the spirit.'" Comfort this, like the assuring words of our Lord, "He who loseth his life for My sake shall keep it unto life eternal."

Such, we think, is the most probable meaning of the apostle's words; but, as W. G. Moncrieff observes in his work, *Spirit:* "Let the full force of the text be what it may, it teaches nothing about disembodied spirits; for surely it would require a most merciless torturing of the words, 'live according to God in the spirit,' to make them express this: "live according to God, as disembodied spirits, in the unseen world."

The translators seem to have viewed the language in a similar way as we have done, seeing they have rendered the Greek verb in the past tense: "For this cause *was* the gospel preached also to them that are dead." According to the view taken by those who apply the words as Dr. Farrar has done, they would require to be: "For this cause *is* the gospel preached to them that are dead." Perhaps such a rendering may yet be argued for, but it would be in strange contrast to such statements as: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom in the grave, whither thou goest." "The night cometh when no man can work." A great deal of Scripture, indeed, would require to be rewritten before we could find any warrant there for the idea of the evangelising of the dead.

But, after all, the apostle is speaking of *dead* persons, while Dr. Farrar and his school are thinking of persons *still alive!* Those unsaved ones who are supposed to be the subjects of evangelisation in the unseen state are not thought to be dead, but more sensibly alive than when in the body. It is not they, but their bodies—the house in which they lodged for a while—which has crumbled to dust. As men throw

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aside a worn-out garment, so they, it is supposed, have left their bodies behind them, as so many old clothes, and, in the unseen world whither they have gone, have the gospel, which they despised here, preached to them there with so much effect that, according to Canon Farrar, all, or nearly all, shall be saved by it.

Why, then, take a passage which speaks of those who are *dead* to sustain a theory regarding persons who are ALIVE? In the Scriptures there are no two greater opposites than death and life; and never do we find the Scriptures speaking of a person as dead, while he is understood to be alive, whether the reference be to natural or moral life. The persons of whom Peter speaks are evidently regarded by him as having been once alive, and now dead. It is not of bodies, as such, he is writing, but of persons; and the Scriptures uniformly speak of the *person* as dying—"Dust *thou* art, and unto dust shalt *thou* return." "Man returneth to his earth: in that day his thoughts perish."

It is only by ignoring the testimony of Scripture, and substituting for it the conceptions of men, that the pleasing fancy of reformation between death and resurrection can be held. Hence we find its advocates speaking with contempt of "an array of texts of Scripture," and denouncing adherence to its natural and grammatical sense as "servile interpretation." The day is at hand when it shall be seen who is the wiser—he who takes God's word to mean what it says, and obeys it, or he who wrests the Scriptures, by making them conform to his own fancy, or treating them as old-world lore, which the march of intellect has left behind!

Notwithstanding our deep sense of the sincerity, ability, and learning of Dr. Farrar, and many others like minded, we must oppose their dream of salvation in the unseen state, for the apostle of Christ assures us that "*Now* is the accepted time, NOW IS THE DAY OF SALVATION."

51, Buccleuch St., Edinburgh. W. LAING.

ZION VERSUS GREECE.

A FIGHT FOR TRUTH.

THERE will be no world-wide experience of glorious rest, except the Lord stir up the sons of Zion against the sons of Greece. (Zechariah ix. 10, 13.) Then the war chariot shall be cut off from Ephraim, and the war horse from Jerusalem. They shall cease to suffer from artillery and from cavalry, and they shall no more use them, and the King of Zion, whose name is Jesus, and who once rode into Jerusalem on an ass, the patient servant of industry, "shall speak peace to the heathen, and His dominion shall be from sea to sea, and from the river to the ends of the earth." Greece has been long dominant and overbearing, but her day will come. But when? The Lord says: "When I have bent Judah for Me," made him My bow, "and filled that bow with Ephraim,"—when all the twelve tribes of Israel are united and ready to vindicate Zion, and when "I have raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." We

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look for an actual fulfilment of this prediction; but this is very unfashionable in these days. We are *now* taught to make Zion represent the true Christian church, and of course Greece must then consist of those who harass and oppress her. When therefore the church awakens and unites to put Greece down, then there will be hope for herself and the world. This then is what we intend to discuss:—

ZION *versus* GREECE.

What harm has Zion received from Greece? What is the nature of her plaint against the defendant to this action?

1. This deponent saith that the Lord raised up from among her sons certain prophets, wise men, and writers. (Matt. xxiii. 34.)

2. That these sons of Zion went everywhere and preached the word of life.

3. That the Lord owned their labours, and gathered many brethren who believed.

4. That these were formed into churches which worshipped God and kept the Christian ordinances, as the Head of the church appointed.

5. This deponent further saith, that some of these churches were in Greece, notably one at Corinth, planted by Paul.

6. That certain men, who prided themselves in eloquence and philosophy, tried early to destroy Paul's influence for good there.

7. That they complained of his wanting eloquence in utterance, and philosophic insight in the matter of his preaching.

8. That they raised a storm of strife where peace ought to have dwelt. "One said, I am of Paul; another, I of Apollos; another, I of Peter; and another, I of Christ."

9. That at this very time, when clamouring for wisdom and oratory, they were tolerating uncleanness among them, going to law with brethren before unjust men; tampering with idolatry, detracting from Paul's apostolic authority, abusing the Lord's table, disregarding the Scriptures, and dividing the one body of Christ: then farther, they were exalting mere gifts and repressing divine charity; and some were denying the resurrection. All this was done when they proudly rated themselves to be competent to settle the merits of ministers.

10. That the apostle Paul aforesaid also gathered a church at Salonica whose members were early subjected to persecution. "The whole city" moving against believers and their ministers, and when these latter were gone, continuing the persecution.

11. The deponent also saith that at Philippi the sons of Zion had been shamefully treated by the sons of Greece.

12. After this, a Hebrew of the Hebrews striving to do good in Athens, one of the *very* Greek cities, was opposed by both the stern Stoics and the self-indulgent Epicureans, and brought up before the high court under a law forbidding any one to bring into the city any strange God. That he nobly defended his teaching and outstripped all their wisdom and yet few believed.

13. This deponent, farther, complains that at Ephesus certain sons of Greece, who were silversmiths, led on by one Demetrius, himself a Greek, made a terrible tumult in that city, because the truth preached by the sons of Zion mightily prevailed, and lessened their trade.

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14. And farther, that to certain elders of the church of Ephesus who met him at Miletus, Paul, being a prophet, said, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them (Acts xx. 29, 30), which thing early came to pass. One Hymenæus and one Philetus taught that the resurrection was past already, and overthrew the faith of some. And at the time Paul was a prisoner in Rome, well nigh seven years after he uttered the above warning, these sons of Greece, of whom Phygellus and Hermogenes were chief agents, had turned all Asia against Paul. Now these four great misleaders were of Greek nationality.

15. Zion also, through her sons, complains that many dark prophecies of coming trouble for herself were fulfilled in early times by the Greeks. Peter (in 2 Epistle ii. 1 to 3) saw that such would come. John knew them at work in the world (1 John ii. 18, iv. 1); and Jude was aware that they had actually crept into the church, and were doing great damage.

16. This deponent farther saith that these children of Greece had been disciples of one Plato, who held that men's souls never began to be and never could cease to be. That these, half Platonists and half Christians, dropped the first half of Plato's soul theory, and admitted that God made all souls, but kept the other half, and so robbed the doctrine of Christ of its nobler half to this day. He not only breaks our chains and sets us free, but gives *eternal life*. This last these mischievous Greeks obscured.

17. And moreover, as it is by a veritable new birth that men enter the divine family and thus become alive for evermore, these sons of Greece, with their vain philosophy, destroyed the Christian idea of the new birth and introduced an *opus operatum* notion of clearing the guilt of original sin from unconscious infants. Old terms had thus new and false meanings imposed on them, and this evil is still far spread.

18. It is farther complained against these adversaries of truth, that they have made life everlasting to mean holiness and happiness, but not length of days for ever and ever, contrary to scripture (Psal. xxi. 4), and death have they made to mean living for ever in sin and pain. This too in the judicial sentence against sin, which ought ever to be literal. And this evil is rampant now, and has been fifteen centuries.

19. And this deponent farther saith that these sons of Greece, having the work of recopying the earliest Christian writings for the instruction of the church as to the formation of the canon of the New Testament in their hands, did, on finding that they contained many things against their innovations, wilfully decline to copy and preserve them, and thus deprive the church of ready means of defence against those who attack the authorship and date of her Scriptures.

20. And finally she, the church aforesaid, now specially complaineth, that whereas since 1806, when Dr. Buchanan procured among the Nestorians in India a noble manuscript of the Syrian New Testament, the Peshito, and thus gave opportunity for reconsideration of the formation of the canon, and of the true original disputed texts; the overwhelming numbers of Grecians, by education, and the overweening admiration of everything Grecian, will not now suffer her to recover the light and

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truth, which has been so long obscured and misrepresented. Such, O sons of Zion, is your mother's complaint against Greece, the schoolmistress of Imperial Rome and modern Europe. When will you rise up against this adversary of your best of mothers that she may hold fast the word and feed you with pure milk? See ye not that your mother the church has had the gifts which her Lord and Head promised when He said: Behold I send you prophets, and wise men, and scribes? That these last were to secure to her the truth in a written form, that it might be preserved through all time?

Know you not that every author of the books of the New Testament could speak and write the Syrian language, so that it would only require a little revision in the spelling to bring it into the dialect of the Peshito, which is that of Antioch? These men were all brought up from their youth to speak that tongue. Then as to what they wrote in Greek, have you estimated the power of the gift of tongues at Pentecost? Many years after, the force of that gift, which enabled them to go everywhere preaching the word, continued.

Paul writing to a church which was indulging it to excess, without making it edifying said: "I thank my God I speak with tongues more than you all," yet he would rather speak five intelligible words than ten thousand in an unknown tongue. However much then the men so gifted could speak, that they could in substance write, and what they could write in Greek, that also they could do in Syriac. This the sons of Greece, with their vain scholarship, are putting out of sight, that they may stand well with men of little or no faith.

Sons of Zion, remember that you are children not of the cold "West" but of the sunny *East*. In your home-land official dignity is reverenced far more than in the west. A writer of the doings and words of one in office, must, to satisfy public sentiment, give such officer his title. So Luke writes "Chuza, Herod's steward" (chap. viii. 3), also "Blastus the king's chamberlain" (Acts xii. 20). "Cornelius, a centurion of the band called Italian," "Julian, a centurion of Augustus' band" (xxvii. 1). Paul also writes, "Erastus, the chamberlain of the city saluteth you" (Rom. xvi. 23). Again, "Luke, the beloved Physician." This of his profession. Now Pilate must on this principle have been in office as governor of Judea when Matthew completed his gospel. For he calls him governor nine times in the story of the trial and death and resurrection of Christ; he writes the bare name only eight times. Mark, dealing with the same events, writes Pilate ten times, governor never. Luke, treating of the same facts, uses Pilate quite as often as Mark, but never governor. John, an eye witness as well as Matthew, and who seems to have recalled the share which Nicodemus took in the burial which Matthew did not choose to do, uses Pilate more than twenty times without once giving the official title.

A difference so marked must have a meaning. Pilate had abused his power and been degraded by Vitellius, governor of Syria, who was his superior in power and dignity; and when a bad man had gone such lengths, the feeling of contempt for him generally cherished forbade an author giving him a title which he had lost. He was governor when Matthew completed his gospel, which must have been within four years after Pentecost. For Pilate incurred dismissal about A.D. 37. How soon then did our Lord begin to send *scribes?* For the churches multi-

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plied so fast that it would take many scribes to meet the demand for this gospel. Now these numerous churches were first established among people who spake Syrian; then Matthew wrote first in that tongue. This Romish doctors admit, but say it is lost. What they admit we maintain; it was first written in the language of the common people; but it is not lost. It is in the Peshito or Syrian Testament, with no change from the original, unless it be in the spelling.

What meant the calling of Matthew the third son of one father, after the other brothers? He followed a calling which made him a ready penman. He was an officer in the customs, daily, hourly writing down the business there transacted, See you not how Christ was calling to him his own first biographer? The summoning of Levi, which is another name of the same apostle, drew large numbers of publicans to the Saviour, and this annoyed the proud Pharisees; but Matthew was not ashamed to own what he had been, else, when giving a list of the apostles in chapter x. of his gospel, he would not have written "Matthew the publican." We have no proof that a humbler man existed among these twelve than he; but if he were the one ready "to be servant of all" with his pen, he was highly exalted in being raised up to preserve some wonderful discourses of Christ, and some of his peerless parables. Sons of Zion, get and keep acquainted with this early biography of Christ, and when any one sneers at the "Pseudo Matthew" from among the sons of Greece, tell him he is a liar, and not the apostle, nor the church which puts his name at the head of the first gospel. The church too has a right to recognise the gospel of Mark in its true original, in Syriac rather than Greek. Peter, with whom Mark was when he wrote it, was at Babylon literally taken. In a salutation like 1 Peter v. 13 we have not warrant to thrust in a mystical reference to Rome. There was a literal Babylon then in being. Many of the circumcision lived in and about it, Peter and Mark laboured among them, so the gospel was first of all written for the edification of those about them.

Three centuries or so ago the Librarian of the Vatican, Baronius, saw proof that Mark first wrote in the language of the people among whom he lived, and not in the Greek. But he was weighted with the Roman gloss that Babylon meant Rome, invented to smuggle Peter into the capital of the empire; and then, as Mark must be there too when he wrote his gospel, and write on common sense principles, he concluded that he first wrote in Latin the language of the imperial city, and at once turned it into Greek. Now send Mark and Peter back to the right city in Mesopotamia, and then it all comes clear. He wrote in Syrian, and you have the original in the Peshito. Let the sons of Greece, who cling to their truncated codices, see to that; let us hold fast by a better gospel.

You children of Zion may also claim Peter in both epistles, for they were both written to the same people. 2 Peter iii. 1 proves this. Who were they? Converted Hebrews in dispersion, who could read his writings in Syriac. But many of them could not have used them in Greek, and it were not wise to feed his "new born babes" on Greek nuts, too hard for them to crack. His true original is with our Syrian brethren. Then you can boldly claim James, the brother of Matthew, who lived and suffered at Jerusalem. He makes no secret of the destination of his epistle. It is miscalled catholic by the sons of Greece. For it is

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addressed "to the twelve tribes scattered abroad." Now the majority of these could best understand a Syro-Chaldaic or Syrian letter, and common prudence would lead him to use this language. It is doubtful if ever he learnt Greek int he ordinary way. So again the sons of Greece who will not allow the gift of tongues to help him who, always staying about Jerusalem, would have little use for it, to translate his thought into Greek, must be left to find him a qualified translator.

We will claim also the epistle to the Hebrews, written by one who suffered imprisonment when Saul was making havock of the church, and therefore could not be its writer; by one who was a convert of them who heard the Lord, which neither applies to Luke nor Apollos; written too by an intimate friend of Timothy, and co-worker with him; written by one who could grasp firmly the strongest biblical arguments in favour of the Hebrew system, and meet them one by one, and show how the gospel excelled Moses in them all; written by one who must have had so close intercourse with Paul as to give colour to the opinion that he wrote it. All this meets in Silas and no other. Silvanus or Silas was Peter's amanuensis of his first epistle, and when he had prepared sufficient copies, he carried them back and left them with those to whom they were directed, all through Bithynia, Proconsular Asia, Cappadocia, Galatia, and Pontus, and doubtless one for this edition of the Peshito in Syriac. He too would secure a copy of Mark's gospel at the same time. But what about the Hebrews? Why he could and did write that too, in the language in which Christian wisdom would dictate. Think you, after reading the close of Acts xxi. and the beginning of the next chapter, which shows how quietly a Jewish mob, who had just been in a furious rage, listened to the man, who of all men they suspected most, could have been wisely written to in any other tongue than his own?

The travelling fellow missionary of Paul knew them too well to hope for a hearing in the hated Gentile Greek. So then we claim an original epistle to the Hebrews for our Syrian Testament. Then for the same in Greek, its author was quite qualified in ability, for he had preached at Corinth and escaped the critics; if the sons of Greece can show that he ever had time to do it. They must not however forget that he held a commission to carry the document sent from Jerusalem everywhere, where Gentile converts were part of any church. Incidentally we can trace his steps over many and distant countries, with Paul and away from him, even though we have no special itinerary of his travels. But it is not our task to take care of the Greek, let its own devotees see to that.

Then how do you get Paul's epistles for your Syrian Testament? says the Grecian. Easily, my friend. He was so familiar with the Syriac that it slipped into his Greek text when writing to two European churches. Did he not write "Abba" to the Romans, yet that word is pure Syriac? But stranger still, did he not let those Syriac words, "Maran Atha" slip into 1 Corinthians and leave them unexplained? Surely he could furnish Jude and his coadjutors with his own letters in good Antiochian Syriac. We give you a first Greek copy of most of these letters, but we claim for our Testament in Syriac such as are equally good.

The great letter to the Romans is not a translation of the Greek. If it were it would say to the Jew first and also to the Greek; but it says to the Jew first and also to the Aramean. Now what ethnologist ever

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traced the Greek to the family of Shem? But the Aramean races were his children, and were a larger people than ever the Greeks were. They covered all Syria in its largest extent, at one time, and their language embraced Chaldee, Hebrew, Arabic, Syrian, and other variations. It is a true idea of the great apostle of the Gentiles, but it is no translation of his Greek of Romans. Nor will the plea that Greek was so extensively and generally known at this time hold water. If it had been, Pilate would not need three languages in which to write the accusation over the cross. Then the Syriac of Romans is easier to one equally versed in both tongues than is the Greek. And this might well be, even though many Greek words are used untranslated, because they had become naturalised, for Paul could make the Syriac more pliable in his hands than the Greek. He never professed to excel in the Greek, but he claimed honours in his native tongue.

Here then we leave him. And now what about Luke? We will give him a Greek gospel, for we are told he was good at writing Greek. But we still claim that a native at Antioch could contribute a Syrian gospel to a general edition of the New Testament. And here the question comes before us, "Is the gospel of Luke in Syriac a translation of that which we have in Greek?" If it be, it should give his reason for writing it to be, because so many other writers had tried to do it, or rather were at work upon it. Now this looks a very good reason for letting it alone, but in these days it looks a very poor reason for taking it in hand. But that is what we now get from the Greek. Now for the other introduction in Syriac. "Because many have wished they could write an investigation (literally, thinking out) of the things which are confidently believed among us." Now here is something tangible to lay hold of. To produce a gospel when many desired it is reasonable; but it is no translation of the other text which makes the writer undertake it on the ground that many others were already engaged upon it. We hold then to the idea that Luke sought the good of the Syrian-speaking people specially in the composition of this Gospel, and collected some facts peculiarly fitted to convince them of the claims of Jesus Christ, which no other writer gives: that he did this good work while his friend Paul lay under much misapprehension in prison at Cæsarea, and under his supervision; and was therefore most likely to first write in the tongue which plain Hebrew people could understand. Even the many things which have a world-wide reach in his Gospel, which are gathered from the life of Christ, were less needed by Gentile converts than by Hebrew ones. So then all this favours his first writing Syrian.

Now, then, Sons of Zion, you have got all your Testament in the Peshito but the writings of John; but we warn you that the Greeks will stand the tug of war most resolutely here. Prepare then for your attack with caution and firmness. Some of them will blot out his name from the head of his Gospel, and put on a fresh one. They will call it "The Fourth Gospel," and tell you it came into existence in the latter part of the second century. And others will bring back the name of the Apostle to the Gospel, but make him dictate it to others to copy at the close of the first century. Neither of them will suffer him to have any manuscript ready for Jude's edition of the Peshito. Look well to your plans of attack if you would rescue from them this Gospel and the first

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Epistle of John, both which writings were in the first edition of the Syrian Testament, when as yet the Apocalypse was unwritten, and also the 2nd of Peter. Of the fact that this last was not ready when the Peshito was sent forth, you need only recall under what unpleasant circumstances Peter had years before parted from Paul at Antioch, and compare with this his loving testimony to all the epistles of the latter, to be assured that if that Epistle had been ready it must have found a place in this Syrian edition. No better vindication of Paul's teaching could have been furnished to the churches of the Hebrew people, or more likely to settle misgiving respecting the great Christian prisoner being heretical, than 2 Peter iii. 15 and 16. But it was not ready, and could not be then used. John's Gospel was, and also his First Epistle. Which of these was first written? Clearly the Gospel, because the opening of the Epistle is abrupt and obscure without the Gospel going before it.

Compare the two introductions as given in our authorised version to see this :—

Gospel of John.—In the beginning was the word, and the word was with God, and the word was God. Verse 4—has The Life. Then the word is The Light six times in five verses. He is, too, the Only Begotten of the Father; verse 14—made of flesh, and can secure to believers sonship with God.

1 Epistle of John.—That which was from the beginning. Word of life. Also, *The Life*.

The eternal life which was with the Father and then manifested to us. The Father and His Son Jesus Christ. The revealer of God as Light in whom is no darkness at all. 1 John iv. 9, we get Gospel chap. i. 14—in other words, containing "only begotten Son." Thus the Gospel is the key to the Epistle, but the reverse is not equally correct. We must give the former priority in time. Then if so, what does the Epistle say affording us approximation to the date of its publication? It is always connected closely with the Church at Ephesus. When it was written, what was the state of the Church there then? Its youngest members enjoyed a sense of pardoned sin. Its full-grown young men were strong, knowing God's Word, and holding it firmly; and it contained a number of elder members, who had known Christ from the beginning. Our insertion of *that is* makes John gravely discriminate the fathers in that Church by a distinction which is without a difference. For in the sense of his pre-existence the young men knew him as well as they. But not so in the literal sense of from the beginning of the Christian Church. Now see how false the view that a numerous class, who became believers in advanced life survived till A.D. 99 as the sons of Greece tell you. Bring the date of the Epistle back to such time as the course of nature would leave a class of the first converts still living at, and keep the Gospel in its place, before the Epistle, and then you get them ready for the first Syrian Testament. But this argument needs no special church to be the spiritual home of these fathers. If it be a general epistle, we have a right to place this beginning at the day of Pentecost, which would slightly better our line of attack.

But if Asia Minor must be held by the Greeks or stormed by us, let us meet them there, where many a battle has been fought, with other weapons than those of criticism and argument.

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Compare, then, Ephesus, as the 1 John has it, with Ephesus in the Revelation. Then tell us how many years you will give us for the change so plainly evident between the two.

In the letter of John we find :—

1. Children whose sins are forgiven for the sake of the name of Jesus, and who knew the Father.

2. Fathers who had been acknowledged by Him who is from the beginning, and who had known Him from the beginning. This is the Peshito rendering.

3. Young men who were strong, who held fast God's word within them, and who had overcome the wicked one. All these are warned against the seductions of the world, and bid try the spirits whether they be of God, because many deceitful ones were abroad in the world. This last is Paul's warning (Acts xx. 28 to 31). It was spoken to the above fathers.

Now turn to our Lord's letter to the Church at Ephesus, which he commanded John to write (Rev. ii. 1 to 7). Here we learn a number of things :—

1st. That they had been a working Church, even when that work became labour, and needed patience.

2nd. That they had not tolerated evildoers.

3rd. That they had obeyed John's warning against false teachers, and tried them which said they were apostles, and were not, and found them liars.

4th. That they had borne patiently hard work for Christ's name, without fainting.

5th. That such love as John in his Epistle had urged them to cultivate had once been their moving power for labour and endurance.

6th. But that by this time they had left their first love, and were become a fallen church.

7th. That unless they speedily repented and returned, they were doomed to darkness, which should swiftly overtake them.

How fearful the sketch here presented! Look on this picture and on that, and say, Which of the two writings, the Epistle or the Revelation, must have been the earlier work, and how long it would take for a church to undergo so great a change? Israel was obedient, both while Joshua and the elders who survived him, and who had known what the Lord had done for the nation, lived ; but when these were all gone, the people fell away from God: is it not so here? Could the fathers be among them still? Then we confidently claim John for two books in the Peshito, the Gospel and the First Epistle, and thus account for the whole contents of the first edition. J. H.

WAS MAN CREATED IMMORTAL?

AT the late Conference on Immortality, some difference of judgment appeared to exist amongst those who took part in the discussions, as to whether Man was mortal or immortal when created. It was evident, and was discreetly remarked at the time, that the difference was more apparent than real ; inasmuch as it sprang, not so much from

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divergence of belief, as from some want of agreement about the precise meaning with which the words mortal and immortal should be used.

Rejoicing as I most sincerely do to think that the want of substantial harmony was not very serious, I am nevertheless under the impression that it implied just enough of misconception to render it worth while to make an effort to attain to greater clearness on the subject. I am not so presumptuous as to think to set this matter at rest; nevertheless I must plead guilty to a pretty strong conviction that it can be made clear, and can be put upon a sure footing.

When man was created, was he *susceptible* of death? He *was*; for he did afterwards die. Was he *doomed* to death? He was *not*; for he was only afterwards doomed to death on condition of disobedience. Hence it is evident that the use of the word must be settled, or consistent speech will be unattainable. One person may say man was created mortal, and with truth; another may affirm he was created immortal, and with equal truth, allowing for the changed meaning of the words employed. Nay, even a third position might be taken; for it might be affirmed with the utmost plausibility, that man was neither mortal nor immortal when created, in the very obvious sense that his fate was not yet settled.

But surely all this, though admitting feasible explanation, is more than sufficiently confusing. Is there no royal road out of the labyrinth? I think there is. Let us see whether the great word Immortality cannot be scripturally determined.

Immortality is in the Scriptures indissolubly linked with incorruptibility; and this settles the question. Let us see.

The word for immortality—*athanasia*—occurs three times in the New Testament: once used of God (1 Tim. vi. 16), and twice of Christians (1 Cor. xv. 53, 54). Now as incorruptibility is expressly ascribed to God (Rom. i. 23; 1 Tim. i. 17, Greek), and to believers on their resurrection (1 Cor. xv.), this surely determines for us the true Biblical meaning of the word Immortality. He is immortal who is incorruptible, and no other. Assuming that Adam was not created incorruptible, then neither was he created immortal.

I am not aware that any teacher of the smallest weight affirms that man was gifted with incorruptibility when he came from his Maker's hand. Even were it seriously affirmed, it could not be accepted. Such an assertion would be directly against divine teaching. Man, when created, was a man of earth—a living soul; not a heavenly man, a life-giving spirit. Was he nevertheless incorruptible? If so, a portion of 1 Cor. xv. ought not to have been written; that, namely, in which it lies running along in lines of light, that to be earthy is to be corruptible, and therefore mortal; whereas to be heavenly is to be incorruptible, and therefore immortal.

In a word, then: man, when created, was corruptible; he was mortal; *he could die.* God is incorruptible; He is immortal; *He cannot die.* All who in Christ obtain abiding life will also be incorruptible; they will be immortal; *it will be impossible for them to die:* "Neither CAN they die any more."

On these grounds, I humbly think, and earnestly submit, that it would be better not to speak of man as originally created in immortality.

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There is no Biblical precedent for it: it is confusing: it is misleading. It has to be toned down until immortality no longer means what the divine word makes it mean.

It would be disrespectful to Mr. Constable—whose admirable address was a public boon—not to notice his chief reason for affirming man to have been at first endowed with immortality. Man was made in the image of God. Therefore, says Mr. Constable, he was created immortal.

But, in the first place, this proves too much; for it proves that man, as man, is still immortal,—which Mr. Constable does not believe, and which the Bible does not teach. Man is still in the image of God (Gen. ix. 6; 1 Cor. xi. 7; James iii. 9); but he is not, therefore, immortal. Hence the creation of man in the image of God does not bear Mr. Constable's inference.

In the next place there are images and images—rudimentary images and finished ones, images less or more exact, adequate, and striking. Adam was created in God's image—Christ was raised from the dead in God's image; but with how great a difference: Adam, without experience, with untried love and faithfulness, and with a mere psychical body—Christ, experienced, perfected by obedience and suffering, and with a spiritual body. Words fail to measure the greater power of divine expression possessed by the latter.

As regards ourselves also, how much the Sacred Oracles have to say about our advance in the Divine image. We start with that image, sinners though we be; but regeneration does not finish the likeness: we are still, little by little, changed into the same image from glory into glory. Yet none of these stages satisfies us. We go on crying out for the living God; and exclaim with the Psalmist, with a shrewd eye to resurrection: "Then shall I be satisfied when I AWAKE with thy likeness" (Ps. xvii. 15). On every ground therefore we may assure ourselves that Adam, when created, was but an unfinished and imperfect image of God. He was indeed "made upright," yet not so strong but that he soon and easily fell. He was God's image in shadow. He was the *tselem*, the *skia*, the *skiasma*, or, if you will, the *skia-graphia*, the "painting in light and shadow," of God; but the colouring of mature character had yet to be laid on; and then the finished drawing had to be fixed for ever in incorruptibility and immortality. This makes all consistent. It makes a proper distinction between an earthy and a heavenly man. It sets Christ above Adam. It leaves room for the fall. It harmonises with the progression of Christian experience. It calls for the milder attributes of love and righteousness before it advances to the more awful attributes of power and deathlessness. And last, perhaps not least, it stamps the very words of creative counsel with the principle of advancement: "In the imperfect yet pleasing and promising sketch—after and with a view to the finished and glorious likeness." This we take to have been the law of man's creation. He was created not *in* but *for* immortality.

JOSEPH B. ROTHERHAM.

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CORRESPONDENCE.

"THE UNSEEN UNIVERSE."

SIR,—My friend Mr. Griffith must have forgotten the wonderful book, whose title stands at the head of this letter, when he said so unreservedly that "science doubts" the dissolution of all things. The object of Professors Tait and Balfour Stewart in that volume is to show the *necessity* for such an ultimate dissolution on scientific grounds alone. They maintain that the *seen* universe, or material creation was "not made" either out of nothing, or out of "things which do *appear*," but out of the *unseen* things, and will be absorbed back again into its source; otherwise, according to the present known laws of nature, it would ultimately condense into one hard, cold, dark, motionless mass, in or on which any kind of life must be for ever impossible. Their text is —"The things which are seen are temporal, but the things which are not seen are eternal."

Yours truly,

Putney. SAMUEL MINTON.

THE SPIRITS IN PRISON.

SIR,—I beg through you to thank the several writers who have in the RAINBOW for September referred to my article on "The Spirits in Prison," for the kindly and candid spirit which they have evinced. I will endeavour to the utmost of my power to answer such objections as they have made against my view, and in so doing I will first refer to Mr. Minton's letter.

"The Spirits in Prison" of 1 Peter iii. 19, he would seem to identify with "the dead" of 1 Peter iv. 6, to whom the Gospel was preached, because these latter are spoken of soon after the mention of the former. But this can scarcely be much insisted on. Various subjects are constantly introduced in consecutive verses, as in Jude 6, 7, in the former of which angels are spoken of, while the men of Sodom are the subjects of the latter.

But he goes on to ask what other meaning can be supposed to attach to St. Peter's words—"the Gospel was preached also to the dead"—except that it was preached to some men "*while in the condition of death?*" And if it was preached to men while in this condition of death he would of course infer, as he would be perfectly justified in inferring, that men in their condition of death are still alive, and are capable of all the mental processes of living men, such as weighing reasons, being influenced by motives, repenting of past conduct, believing, &c.

Now does not the 5th verse of 1 Peter iv. correct the meaning which Mr. Minton assumes must be put upon the expression "dead" in the 6th verse, namely, that when the apostle says the Gospel was preached to "the dead," he means it was preached to them while they were *in the condition of death?* In the 5th verse we are told that Christ is "ready to judge the quick (or living) *and the dead.*" Does this mean that He is to judge these latter while they are in the condition of death? Certainly not. It means that He will judge them *when they shall have passed out of their condition of death by resurrection.* And in exact agreement with this I would interpret the preach-

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ing of the Gospel to the dead to mean its having been preached to them before they entered upon that condition of death in which they were when Peter wrote, *i.e.* while they were alive. Besides this natural explanation of the expression is suggested to us by the apostle himself in the immediate context, I do not see what other explanation can possibly be given of it agreeably to the oft-repeated declarations of other Scriptures.

Let us fully understand all that is implied in the supposition that the Gospel of Jesus Christ is preached to men while they are in their condition of death. It implies that they are living. It implies that they are capable of every mental feeling and every mental work, of which men living in the flesh are capable. Every appeal made to their understanding and made to their heart they can appreciate. They can harden their wills against God, or bend them submissively before Him. They can accept or they can reject His offers. They can secure while in their condition of death that which they failed to secure when living, the salvation of their souls. They can work out their own salvation, even though it be with fear and trembling, in that place, wheresoever it be, where living men are supposed by some to spend the interval between their death and resurrection.

Where is that place? Certainly not in heaven! No Gospel is wanted there. Those who differ from us on the intermediate state can only suppose that place to be "Hades"—whatever dim idea they may be supposed to attach to the term.

Now how does this theory of man in the condition of death and in the locality of Hades performing every great mental work of which living man is capable, stand in respect of Scriptures which meet us throughout the whole extent of the Bible? I will quote but two of these. The first is from the Old Testament:—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, (Hebrew, Sheol; Greek, Hades,) whither thou goest." (Eccl. ix. 10.) The second is from the New Testatament, from the words of Christ himself, who tells us:—"the night (death) cometh when no man can work." (John ix. 4.) I suppose these words have a meaning. I can see no meaning in them except a most solemn warning—that if we neglect the opportunities offered us in this present life, we cannot hope to have those opportunities again presented to us in our condition of death. I cannot then believe that if Solomon tells us—there is "no work" possible in Hades—that St. Peter would tell us that the highest of all work is performed there; or that if Christ tells us that in the condition of death no man can work, His apostle would tell us that during it all men can work. I am therefore compelled to the conclusion that when we are told in 1 Peter iv. 6, that the Gospel was preached to the dead, we are to understand not that it was preached to them in their then condition of death, but in their former condition of life. Heb. iv. 2, conveys to us the sense.

If I am called upon to explain the meaning of the latter half of 1 Peter iv. 6, and to show that when explained it suits the idea that the Gospel spoken of was preached to men in the condition of life rather than the condition of death, I can only say that I scarcely feel myself equal to the explanation, but that at the same

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time my inability does not affect my argument at all. The apostle tells us that the Gospel was preached to the dead, "that they might be judged according to men in the flesh, but live according to God in the spirit." This has always appeared to me a very difficult text. I may have an idea, more or less just, as to its meaning, but I do not feel justified in presenting an all-digested conception to my readers. I will merely refer them to another passage of Scripture where the very same idea is presented, and in almost similar language: and which is yet spoken of a man in the condition of life, not in the condition of death. This reference justifies me fully in saying that the passage in 1 Peter iv. 6 is applicable to men in the condition of life, though I should not be able to explain its meaning even to my own satisfaction.

The passage I refer to is 1 Cor. v. 5. St. Paul here speaks of delivering a man to Satan, "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I think a comparison of this text with 1 Peter iv. 6, will convince us that the same idea is presented in both. But since 1 Cor. v. 5 is spoken of a man in the "condition of life," it follows, that 1 Peter iv. 6 may also be spoken of this condition.

Your correspondent, S. B., refers me also to this text of 1 Peter, but my remarks in reply to Mr. Minton will also be my answer to him. Allowing that my view is "more in accordance with the literal text" than those usually presented, he considers that the "difficulty lying in the union of the physical and spiritual natures" is the "only one" which can be presented in objection to my theory. I can see no difficulty here if we are only satisfied to take the statements of Scripture. The union of physical and spiritual natures which seems to offend him is the very commonest fact in nature according to the Bible. Every living creature in the universe has body and spirit; and therefore it is only following the analogy of creation to suppose that angels also have both. It is not improbable that Godhead may be the only Being whose essence consists of spirit pure, unmixed, and unconnected with a physical constitution.

I was much gratified with Mr. Larritt's description of my position as to 1 Peter iii. 19, as "impregnable." I am glad also to be able to say that several private letters which I have received express the full concurrence of their writers in my view.

I am sorry that Mr. Larritt should dissent from my view, which is also the view almost universally held, that there was a fall of angels "before the era of Gen. vi." as well as one at that era. But I think that if he will examine his Bible a little more he will find that such a view is taught us there as well as in "Paradise Lost." I would just hastily string together a few texts which appear to me to convey all that I have said upon this subject in my article in the Rainbow for August.

We are told then that "the serpent beguiled Eve with his subtilty;"—that this "old serpent is called the Devil and Satan"—the deceiver of "the whole world"—that he was "a murderer (or manslayer) from the beginning"—that he is not alone in all this, but accompanied by a number of beings like to him, who are "his angels;" that he is not in confinement, but "walketh about, seeking whom he may devour;" dreading that "deep"

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into which he knows he is to be cast. (2 Cor. xi. 3; Rev. xii. 9; John viii. 44; Matt. xxv. 41; 1 Peter v. 8; Luke viii. 31.)

Surely then I am justified in saying of the being who presented himself before God in the book of Job that he "had once been a son of God, but was such no more." Unless Mr. Larritt is prepared to defend the view that Satan was an eternal principle of evil, I do not see how he can avoid agreeing with me.

I must apologise for occupying so much of your time, but the importance of my subject must be my excuse. Faithfully yours,

HENRY CONSTABLE.

"SPIRITS IN PRISON."

DEAR SIR,—I should be glad if you could find me space for two or three remarks upon Mr. Constable's able paper upon the "Spirits in Prison," contained in August number of the RAINBOW. There is an objection to Mr. Constable's theory which I have not seen touched upon by any of his critics. Mr. Constable considers these spirits to be a distinct order of beings from man—in fact, to have no affinity with man at all. His words are: "I hold, then, that the spirits in prison are *not men at all*, nor any part, however important, of human nature. The Apostle is referring to *another order of beings*, viz., *to angels*" (page 349). (The italics are mine.) "So now I think it is very plain who the 'spirits in prison' were to whom Christ went and preached. They were not men at all, or the spirits of men." . . . . "The Apostle is not speaking of the human race" (page 357).

Accepting, then, these statements of Mr. Constable's as correct, is it not clear that this difference of nature places these spirits beyond the pale of redemption, and consequently preaching the Gospel to them would be altogether vain? The *essential* feature of Christ's redemption is that man's deliverance could only be effected by the Saviour taking the identical nature of man. "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same," &c. "For, verily, *He took not on Him the nature of angels*, but He took on Him the seed of Abraham." "*As in Adam all die*," &c. These passages seem to me to be fatal to Mr. Constable's hypothesis. The Bible knows of no redemption except for *human beings*—the fallen sons of Adam.

Prove to me that these spirits "are not men at all, nor any part however important of human nature," then it necessarily follows they can have no part in Christ's redemption.

Yours very truly,

CHARLES UNDERHILL.

Woodbridge Lodge, Oxford.

SPIRITS IN PRISON.

DEAR SIR,—Any remarks of mine upon Mr. Constable's lucid paper would be superfluous, but I thought it might be interesting to some to know the reading of the Alexandrine text of Gen. vi. I give the reading of verses marked 2, 3, and 5 in the English copy of the Septuagint version.

"And it came to pass when men began to be numerous upon the earth, and daughters were born to them, that the angels of God, having seen the daughters of men that they were beautiful, took to themselves wives of all whom they

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chose. Now the giants were upon the earth in those days; and after that when the angels of God were wont to go in to the daughters of men, they bore children to them; those were the giants of old, the men of renown."

This requires no comment: it gives us a certain clue to a right understanding of Jude 6, 7, where the sin of the angels is plainly said to have been the going after *other* flesh, *i.e.* flesh of another order or nature.

That it was to these fallen angels Christ went and preached after His resurrection I have not the slightest doubt. He was put to death in the flesh, but made alive by the Spirit, and in or by that Spirit (the Spirit of resurrection) He went and preached to the spirits in prison which were disobedient in the days of Noah. I am strongly inclined to believe that there is an allusion to this visit of Christ's to the angels in 1 Tim. iii. 16, where "He was seen of angels," is said to be part of the mystery of godliness. We know that Christ must have been seen by angels from his birth, and the very fact that the Apostle has included this among those events which constitute the whole mystery of Godliness is proof that some special manifestation of Himself is alluded to. Mr. Rotherham translates the passage thus: "And confessedly great is the mystery of godliness; He who was manifest in flesh was declared righteous in Spirit, *appeared unto messengers*, was proclaimed among Gentiles, was believed on in the world, was taken up in glory." The whole of this is included in the mystery of godliness, it not having reference to the incarnation only.

Why should not the glorious message of forgiveness of sins through the precious blood of Christ be proclaimed to fallen angels as well as to fallen men?

I am, dear Sir,
Yours sincerely,
Cheltenham. H. B. Murray.

THE PESHITO.

Sir,—Quite agreeing with Mr. Holding in his estimate of the importance of the Peshito, allow me to adduce in confirmation thereof the testimony of the late Dr. Adler, Chief Rabbi of the London Synagogue. In an article in the *Jewish Chronicle*, against the system of proselytism, he says:—"If their desire is the promotion of the study of the Scriptures, we [the Jews] have the original Hebrew, and if we want to read what is called the New Testament, there is the Peshito," showing that he—no mean authority—placed it in far greater importance than our Greek copies, in which there are such divergent readings. My own opinion has long been that the Greek language could never express the full, rich ideas that filled the minds of the Apostles, trained as they were from childhood in their native Aramæan, or colloquial Hebrew. Hence we have the [as to idea] empty, barren word θεος, a noun of singular number, given as an equivalent for the superlatively expressive Hebrew אלים, a noun of plurality, and which I prefer to translate, The Loving Ones, taking the root to be לוה, and not as is usually given אלה.

But I would ask in *critique* of Mr. Holding's article in your September number, pp. 386-7, what ground he has for the assertion he makes respecting the Evangelist and Apostle Matthew being a brother to Thaddæus or to James the Less, or of his being a son of Alphæus?

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Notwithstanding the headings to Mark ii. and Luke v. in our New Testament, I believe with John Bunyan that Matthew and Levi were two different publicans, and that Matt. ix. 9 and Luke v. 27 refer to two different circumstances that took place, very nearly at the same time and place. That Levi and James the Less are identical, I think, will scarcely be questioned by any careful student of the New Testament; but nowhere is Matthew said to be a son of Alphæus, and if Matthew be identified with Levi, who is expressly said to be a son of Alphæus and identified with James the Less, the number of the Apostles must be reduced to eleven; whereas we know there were twelve, and Matthew and James (or Levi), the son of Alphæus, are mentioned (Matt. x. 3; Mark iii. 18; Luke vi. 14-16; Acts i. 13) as two distinct persons. I would at the same time point out what is often lost sight of in this matter of kinship with our Lord, viz., that in John xix. 25, the *marginal* reading of our English version is the proper one, *i.e.*, Clopas, instead of Cleophas. Clopas (says Dr. Richardson) "is strictly a Greek form of a Hebrew name [חלפי], which is elsewhere represented as Alphæus. The Cleopas of Luke xxiv. 18 is a different name of regular Greek derivation, and belongs to a different person." That Judas (not Iscariot), *i.e.* Thaddeus or Lebbæus, was also a son of Alphæus is—at least, I submit so—open to question, inasmuch as he is always termed the brother of James (the Less), but never called the son of Alphæus, or linked with James as such, as James and John, the sons of Zebedee, are. I think it safer to state him as being *half*-brother to James (the Less)—a son of Mary, the wife of Alphæus or Clopas—and first cousin to our Lord, but not a son of Alphæus. If this be correct, it will, of course, modify Mr. Holding's article, but in no way detract from the validity or importance of the Peshito, a copy of which and its translation I should rejoice to possess.

Trusting that what I have said will not be looked upon as carping criticism, allow me to remain, dear Sir, yours very truly,

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Stoke Newington, N.

Literature.

Notes and Extracts on Everlasting Punishment and Eternal Life; according to Literal Interpretation. By Mrs. Maclachlan (of Maclachlan). London: C. Kegan Paul & Co.

We are right glad that this talented lady sees the truth and has the courage to avow it. This handbook will prove not the least useful of her works. Her selected motto, thus printed—"The wages of sin is *death*, but the *gift* of God is eternal *life* through Jesus Christ our Lord"—reveals the nature of the book, and shows once more that the literal interpretation is the true one.

The Midnight Cry

Is the striking title of a very earnest pamphlet, which, if distributed among the thoughtless and careless who profess the Christian name whilst knowing very little about the Scriptures, might do much good. This tract is worth a thousand of the ordinary religious tracts,—so called,—and we hope the publisher, Mr. Guest, Warwick Lane, will receive large orders for it. The price is one penny; but, of course, quantities may be had much lower.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER, 1879.

JERUSALEM IN HISTORY AND PROPHECY.

THE significance of the name of this famous city—"Dwelling of Peace"—demands a future to justify it. God, the Maker and owner of the world, has chosen the hill of Zion as the site of the world's metropolis, and no rivalry of other hills will induce Him to alter His mind. "Why leap ye, ye high hills? *this* is the hill which God desireth to dwell in: yea, the Lord will dwell in it for ever" (Ps. lxviii. 16). "The Lord hath chosen Zion; He hath desired it for His habitation. This is my rest for ever; here will I dwell; for I have desired it" (cxxxii. 13, 14). "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge" (xlviii. 1-3).

About these Scriptures there can be no mistake, and there are many others of similar import. Zion, Jerusalem, the city, and its palaces—to "spiritualise" these names, as if by some metaphorical mysticism they mean certain—or rather *un*-certain—aspects of the Christian Church, is to trifle with the word of truth, and to cheat human intelligence of precious information. Leave this verbal jugglery to pagan oracles, and sternly forbid it to cross the threshold of the Divine temple! The living God does not "peep and mutter" like the impostors of necromancy, but speaks with clearness that men may understand.

We shall give an exceedingly condensed history of the city of Jerusalem before we glance at its promised future. It was a city of the Amorites called "Jebus," on the north of Judah, but counted to Benjamin. It is fifteen miles from the Jordan and Salt Sea, and thirty-one from the Mediterranean. It was built on four hills: Zion, Acra, Moriah, and Bezetha. It was surrounded on the east, west, and south by a valley, which was environed with hills. It had three walls with towers, and was about four and a

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half miles in circumference. It was first taken by Judah (Judg. i. 8), but only in part (ver. 21), and finally by David, B.C. 1049 (2 Sam. v. 6, 7). During 1011–1004 its temple was built. In 970 it was plundered by Shishak; and in 884 by the Philistines and Arabs in the days of Jehoram; in 808 by the Israelites; in 710 besieged by Sennacherib; in 610 taken by Pharaoh-Necho; in 598 plundered by Nebuchadnezzar; in 588 rebelled against him; in 587 the temple was burnt; in 538 Cyrus encourages its rebuilding; in 515 it is dedicated; in 445 Nehemiah rebuilds the wall; in 330 it is visited by Alexander the Great; in 320 captured by Ptolemy Soter; in 300 annexed to Egypt; in 170 its walls razed by Antiochus Epiphanes; in 63 taken by Pompey; in 44 its walls rebuilt by Antipater, father of Herod the Great; on September 8, A.D. 70, it was destroyed by the Romans; in 130 rebuilt by Hadrian; in 335 Constantine founded the Church of the Holy Sepulchre; in 614 taken by the Persians; in 637 by the Saracens; in 1076 by the Turks; in 1098 assigned to Egypt; in 1099 taken by the Crusaders; in 1187 by Saladin; in 1228 assigned to the Christians; in 1243 taken by the Carizmians; in 1517 by the Ottomans; in 1832 assigned to Egypt; and in 1841 to Turkey.

But this city which has endured so many sieges—this city whose history casts the most extravagant romance into the shade—this city which killed the prophets, and filled up the measure of its iniquities by slaying the Prince of Life—this marvellous city, we say, must have a future to justify its name. "Salem"—peace! The epitome of its history just given is not remarkably suggestive of peace. The fiercest wars that ever raged have been in connection with Jerusalem. The so-called "Eastern Question," which has perplexed Europe for many years, and caused enormous destruction of men and money, is related to it, though politicians may be ignorant of the fact; and the day comes apace when the impressive prediction of Zechariah will be fulfilled: "Behold, I will make Jerusalem a cup of trembling unto all the people that are round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (xii. 2, 3).

The "vision of peace" in relation to the city of the Lord will become, must become, a realised fact; but that can only be by the coming to it of the Prince of Peace, when men will give it the grand name of "Jehovah-shammah"—"The Lord is there." (Ezekiel's last word.)

On this divinely joyous theme the prophets were moved to speak from time to time; for the Lord means to rescue His city and land, to restore His people Israel, and to send blessings to the utmost limits of the earth, from the metropolis of His dominions. Thus: "At that time they shall call Jerusalem The Throne of the

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Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii. 17, 18). "Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion" (Joel iii. 20, 21). "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. ii. 10–12).

When men moved by the Holy Spirit speak thus, it is our duty and privilege to listen. The arrogance and impudence, the positive infidelity of some men, who are nevertheless "Christians," are mournful. All these clear declarations are unblushingly ignored or explained away, exhaled into oriental figure, or by a process of theological "accommodation"—in plain language, holy theft—applied to things connected with the economy and ministry of grace and the Christian Church. This twisting and torturing of the divine word has robbed the followers of Christ of priceless treasures of intelligence to which they were entitled, the possession of which would have made them MEN—"sons of light," strong in the Lord. But instead of this, what do we find? Melancholy ignorance of Scripture, an extremely narrow circle of thought revolving around the very A B C of personal salvation, sometimes attenuated into metaphysical cobwebs without a particle of strength, and at other times crushed into a pitiful sectarianism without a particle of charity. The metaphysical teacher swathes your intellect in fog; the small sectarian binds your heart in ice. Which will you have? Neither, neither, we pray you! for the glorious future of the Church, and the beautiful future of the world are utterly unseen by both. Metaphysical mysticism has extinguished the light of revelation; sectarian bitterness has extinguished its love. Let us try, in the name of Him who is both light and love, to extinguish both these foes of God and men! It will be a difficult task, but the greater the difficulty the greater will be the honour of success: and success is certain if we fight the Lord's battle under the Lord's direction.

By way of illustration take a specimen of each. The metaphysical theologian of course glorifies mind and refuses to accept any thing which appears to him to disregard the standard he has set up. "The Coming of the Lord," said one of these brethren to me, "yes, certainly, He is always coming. An impression upon the mind, an intellectual influence, a desire for a better state of

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things, an occasional rising of the heart heavenward, these are all visits from the Lord. He is always coming."

"Are you really satisfied," I said, "that the Scriptures mean nothing more than these mental impressions when they speak of the presence—παρουσία—of our Lord?"

"I am satisfied that no man who has any regard for his own mental peace will cross swords with you Fifth Monarchy men! You take the Scriptures literally, and there is no dealing with you."

The narrow man who delights in the idea of a "*little* flock," and who is far more Calvinistic than John Calvin, is, of course, blind to the breadth and splendour of the prospects which the light of revelation reveals in relation to the nations of the world, after the church has been perfected in the glory. That miserable thing called "spiritualising," is the joy of his heart; and he uses it sometimes in grotesque fashion. The following illustration bears directly upon the subject of this paper, and as it is not from any secondhand source, but from personal recollection, the reader may accept it as literally true.

The preacher's text was that grand prediction, Mic. iv. 8, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." It is many years ago, but I distinctly remember the thought flashed through me, "Surely the preacher will do his best to describe the happiness of the world through the royalty of Israel whose Messiah shall then be present, for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (v. 2).

"My brethren," said the speaker, "this is a part of the covenant of grace. The stronghold of the daughter of Zion is election. You see how electing love works. Ah! it may well be called a stronghold. The devil can't conquer election, though he has all the blind Arminians on his side! He hates election, and so do they. Well, we the dear children, the precious little flock, are the daughter of Jerusalem; not of the bond woman, but of the free—Jerusalem which is above, the mother of all the elect. We are to have the first dominion, that is nearest the throne in heaven. There may be some Arminians in heaven, I don't know, there *may* be a few through sovereign grace, but they will be a long way off, just inside the door, where there is very little light—that will suit their weak eyes, you know! (smiles of approval); but they will never come near us to all eternity, for the *first dominion* (strong emphasis) comes to the daughter of Zion, that is the elect church."

This is the substance of an hour's talk. It came to an end at last, as all painful inflictions do, sooner or later, and we left with a feeling of pity for both pastor and flock. But if men will rob Israel of its promised national blessings, Jerusalem of its metropolitan magnificence, as the city of the great King, and that King

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Himself of the splendid dominion that awaits His advent, their knowledge of the Scriptures must be both limited and confused. We thought of the apostolic charge to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.*"

But one word more about the city of peace—the Jerusalem that is to be; and Isaiah shall be the speaker this time: "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious LORD will be unto us a place of broad rivers and streams; whereon shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our judge, the LORD is our lawgiver; the LORD is our King; He will save us." EDITOR.

THE PROMISED PRESENCE OF CHRIST.

BRETHREN who have not made the coming of the Lord a special study, or who, from the pulpit habit of "spiritualising" are prejudiced against what we believe the revealed mind of God, would do well to examine the Scripture on this great matter. Although we are familiar with the fact that many Christian men are indifferent to the doctrine, caring little about it, seeing that their own salvation as believers is certain, and that others are opposed to it even to the extent of contempt and scorn, we must not shrink from our testimony. We have a duty to discharge, and would like to be received patiently, if not kindly, by brethren who think our position untenable.

Well, on the present occasion, let us try the effect of words instead of arguments. There is no doubt that the coming of the Lord is a doctrine of Scripture. No one denies it. But the question is whether that coming is spiritual or bodily—whether the presence of the Lord is to be understood as a metaphor or as a literal fact. We hold, and for many years have held, the latter, and shall try once more to justify, or give a reason for, our faith in relation to this momentous subject.

Of course the word "coming," like many other words, has several related significations, with an essential idea. 1. It signifies *to meet* (*gara*), "And the elders of the town trembled at his coming." (1 Sam. xvi. 4.) 2. *Foot* (*regel*), "The Lord hath blessed thee since my coming." (Gen. xxx. 30.) 3. *Uncovering, revelation* (*apokalupsis*), "Waiting for the coming of our Lord Jesus Christ." (1 Cor. i. 7.) 4. *Way in, entrance* (*eisodos*), "When John had first preached before his coming." (Acts xiii. 24.) 5. *A coming* (*eleusis*), "Which showed before of the coming of

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the Just One." (Acts vii. 52.) 6. *To come* (*erchomai*), "My lord delayeth his coming." (Matt. xxiv. 48.) "At my coming I should have received" (xxv. 27). "My lord delayeth his coming" (Luke xii. 45). "Lest by her continual coming she weary me" (xviii. 5). "That at my coming I might have required mine own" (xix. 23). "I have been much hindered from coming" (Rom. xv. 22).

But whilst the root idea is retained amidst this variety, let us now look at, 7. *A being alongside, presence* (*parousia*). As this word determines the doctrine, we shall quote every passage in which it occurs, that the reader may have it clearly before him. "What shall be the sign of Thy coming?" (Matt. xxiv. 3). "So shall also the coming of the Son of Man be" (vs. 27, 37, 39). "Afterward they that are Christ's at His coming" (1 Cor. xv. 23). "I am glad of the coming of Stephanos" (xvi. 17). "The coming of Titus" (2 Cor. vii. 6, 7). "By my coming to you again" (Phil. i. 26). "Our Lord Jesus Christ at His coming" (1 Thess. ii. 19). "At the coming of our Lord Jesus Christ" (iii. 13). "Unto the coming of the Lord" (iv. 15). "Unto the coming of our Lord Jesus Christ" (v. 23). "By the coming of our Lord Jesus Christ" (2 Thess. ii. 1). "The brightness of His coming" (v. 8). "Whose coming is" (v. 9). "Be patient, therefore, brethren, unto the coming of the Lord" (Jas. v. 7). "The coming of the Lord draweth nigh" (v. 8). "The power and coming of our Lord Jesus Christ" (2 Pet. i. 16). "Saying, Where is the promise of His coming?" (iii. 4). "The coming of the day of God" (v. 12). "And not be ashamed before Him at His coming" (1 John ii. 28).

Here, then, we have twenty-two instances in which *parousia* is used; and two of these instances are positive proofs that the meaning is personal presence. When Paul writes, "I am glad of the coming of Stephanos and Fortunatus and Achaicus" no one doubts that these brethren were with him. Again, when he expresses his gratified sense of the visit of Titus—"God that comforteth those that are cast down hath comforted me by the coming of Titus"—every reader understands the thing at once. The most ethereal mysticism would find it impossible, I suppose, to spiritualise this; or if it made the attempt, we should be quite at a loss to know what the Apostle was glad of and grateful for. But if common sense is affronted by any process of so-called interpretation which would drive plain facts into the clouds, so far as Paul is concerned, what shall we say of the same word used in reference to Paul's MASTER and ours? Does it change its meaning to suit a theological emergency? If that be so, language is deceptive, and grammar a delusion. But we must not depart from the lexical meaning of words to please any school of theology, even if it were lawful to tamper with words through which the Holy Spirit teaches believers things of priceless value respecting their glorious Lord.

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Moreover, the "spiritual presence," "spiritual kingdom," and the "reign of Christ in the heart," are all phrases of human invention, mere crutches to support a lame and sickly theology which is no longer able to walk on the bracing highlands of Apostolic doctrine. These poor phrases have nothing in them; they are empty; the writers of the New Testament could not have used them, for they had to do with grand realities, not with imaginary nonentities. "He comes spiritually,—He came at the destruction of Jerusalem,—He is constantly coming in Providence,—and He comes at death,"—are other pithless phrases built up as a sort of rampart to resist the divine force of "This SAME JESUS shall come," and "The Lord HIMSELF shall descend." But all will not do. If Christ's friends try thus to prevent Him from revisiting and taking possession of His own world, they are robbing themselves of a blessed hope, and depriving Him of the pleasure He derives from the loving cry, "Lord Jesus, come quickly!" But He *will* come at the time appointed by the Father, whether we look for Him or not. He Who passed through the heavens to represent us in the presence of the Father, and breathed His Spirit upon the Church, which is His body, to abide with it to the end of the age, will Himself come again to grant the glory of incorruptibility to all who are His at His coming, and to grant the unspeakable boon of righteous government to a crushed and distracted world.

EDITOR.

THE GOODNESS AND SEVERITY OF GOD TOWARDS THE HUMAN RACE.

SIN has abounded; grace has much more abounded;—has severity abounded most of all? Are the dealings of God with the human race more strikingly characterised by severity than by favour? Is God in such wise making the family of man an example of stern penal retribution that we need pass beyond man to other and future orders of beings before we can effectively vindicate the wisdom and benevolence of God in His treatment of this world? Is God dealing harshly with man, considered by himself; so that we can only soften down the harshness and reconcile it to our fundamental conceptions of the love that we know God is when we enlarge our view so as to take in worlds yet unknown,—perhaps yet uncreated,—and shrewdly conjecture that our Gehenna will be little less deterrent of sin in those distant realms than will be our Calvary? Does the belief in Conditional Immortality at all fairly suggest that, if we would speak a word for God on this subject, our plea for Him must run on some such lines as these? The inquiry thus stated has been suggested by the latter part of the Rev. H. Constable's admirable paper, read at the late Maberly Conference:—admirable, because so calm, so

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manly, and especially because so profoundly suggestive. It would have greatly pleased the present writer if he had not felt constrained to add to the above characterisation of the deliverance in question, that it is, after all, in his opinion, seriously unsatisfactory —how much so the following remarks will in part show.

Judging solely by Scripture testimony, are we led to fear the Almighty means to destroy the larger portion of the human race?

We start from the point of view expressed in the formula, Life in Christ Only; a formula which, if not too narrowly interpreted, expresses our own settled faith. So far, the vast majority of men have not known Christ; much less have they (in this life) so known Him and trusted in Him, so been united to Him and indwelt by His Spirit, as to have been personally, experimentally, and savingly "in Him," as the phrase "in Christ" is ordinarily understood. Does death or destruction await all others? Is this possible; is it probable? Are dead infants and idiots all lost? Have all benighted *and therefore unsaved* pagans utterly perished? Or will these classes—any or all of them—be raised in a hopeless resurrection to an ultimate extinction?

We are thus careful to mark the bounds of our inquiry, that it may be weighed on its own merits; being extremely anxious to avoid imputing to Mr. Constable or any one else sentiments which he does not entertain.

Our question can no longer be evaded. The moment we begin to discuss the question of God's goodness or severity towards the human family as such, it is time to have done with mere postponing protests that we are not speaking of those who have no knowledge of Christ. For nothing can be plainer than that we cannot form any available conception of God's dealings with our race so long as we are ever dismissing out of all count and calculation the majority of that race the moment they come into view. The less can our question be any longer deferred that there are ominous signs that the general resurrection of the dead is losing its hold on some minds. This is decisive as to the wisdom of setting the present inquiry clear above-board.

In one word then:—Have we Scriptural grounds on which to predicate the destruction of all who in this life are not in Christ? Most respectfully I submit we have not; and that for the following reasons.

I. *God is love.* He wills all to be saved. He has no pleasure in the death of any sinner. It is impossible, therefore, that He should not make all the allowance possible to His holy wisdom for involuntary ignorance. It is impossible that He should forget the mental and moral helplessness of infancy. He who remembers the infirmities of our frame, cannot overlook those disadvantages of our fate,—as to parentage, time of birth, accidents of life, and time of death,—by which we were doomed never to hear the joyful sound of His redeeming love, or hear it only as distorted into a

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God-dishonouring lie. The cross is the only adequate measure of God's love to infant, idiot, pagan, and mis-named because wrongly taught Christian.

II. *Christ has died for every man.* He suffered on Calvary for those who never in this life heard His name. Is His death for them to be made absolutely vain by any accident or failure in the conveying to them of His message? It may, of course, be said: "But there are for such, in any case, many temporal blessings flowing through the Cross of Christ." But surely we *cannot* thus mock a being *created for immortality!* Christ died for every man, that every man might live for ever—might believe and live. Are most of those for whom Christ died never to have a chance of believing? Is this Biblically credible? I think not.

III. *Christ will both raise and judge all.* This is a most touching and telling consideration; and the more it is dwelt upon the greater appears to be its significance.

It is of little avail to remind us that the resurrection of the "unjust" is but twice distinctly mentioned in the Bible. If there are two references, there are probably more. Besides, our inquiry refuses to be confined to "the just" and "the unjust." Infants, for example, are neither just nor unjust; for they have neither done good nor wrought evil. In any case, the majority of those who will care to read this article, will feel that two such testimonies to the resurrection of the unjust as we possess—one from the lips of our Lord Himself, and that of a most solemn nature (John v. 28, 29), and one from the great Apostle Paul (Acts xxiv. 15)—must be held to be absolutely conclusive for the special classes which they describe. Others must think as they please, but the present writer is free to say that in his opinion 1 Cor. xv. 21, 22, is a most explicit testimony to the resurrection of every human being. The chapter as a whole does undoubtedly treat of the resurrection of Christians; but just here in these verses the Apostle grounds his special thesis upon the deep broad rock of Christ's relation to the whole human race. And this is quite in the Apostle's manner, as might be shown by striking examples. And therefore, we do most assuredly conceive that, pending a much-needed re-investigation of the whole subject of resurrection as revealed in Old Testament as well as New, we may and we must assume that just as many as die through Adam shall rise again through Christ.

Now the mere statement that all who are not experimentally in Christ in this life are nevertheless to be raised from the dead, is extremely significant. Why are they to be raised? Wherein lies the adequate reason? Does it consist chiefly in the purposes of divine severity? Let us think of it a little. So far as one half the human race is concerned, the fact of resurrection will in itself be a pure triumph of grace—infants, surely, if no others, will be raised as an unqualified expression of divine favour. In the ocean of that favour, "original sin" will be for ever drowned. No raised

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infant can suffer a single further disability from Adam's sin. As regards such human beings as shall have in this life done good or evil, resurrection will undoubtedly be to judgment. But because to judgment, therefore not to indiscriminate doom; therefore not necessarily to a second death—"for the wages of sin is" simply "death," one death, not two! Because to judgment, therefore to investigation, discrimination, fair extenuation—if, at least, there be fairness in the law of judgment, and sweet reasonableness, not to say mercy, in the judge. What then will be the LAW of judgment and WHO will be the judge? The law of judgment will, in the first place, be the law of works, both good and bad: the good deeds of the unsaved cannot be excluded. In the next place, it will be the law of right and wrong, fairly interpreted by the judge, as known or not known by those who were under it, and as broken wilfully and recklessly or only thoughtlessly and under the constraint of strong temptation. In the third place, it will be the law of redemption: the sin that will come before the judge will in all cases but *one* be SIN ATONED FOR; the one exception being the necessary and awful sin of deliberate refusal to be saved. For that sin no sacrifice remains—none was ever made: none could be, so far as we can see. Thus it will indeed be the case that Christ will judge the secrets of men according to his Gospel—and His Gospel has mercy in it.

In daring to speak thus of the rule of judgment, it may be thought I have quite forgotten the solemn words immediately following this last quotation, which words declare that "as many as without law sinned, without law also shall perish." But no, I have not forgotten these words; nor those that follow either, which declare that those who "in law sinned, through law shall be judged." Those, however, who think to make out from this passage the inevitable destruction of pagan offenders, can scarcely have considered the scope of the passage or the consequences that must follow an isolated enforcement of it as expressive of the certainty of destruction. The scope of it is to show that "God is no respecter of persons;" and therefore men are not condemned to perish by a law of which they know nothing and under which they were never placed: in a word, Gentiles will not perish by Jewish law. That is what the apostle is driving at; for it is to Jews, just here, that he is speaking. It was not the apostle's intention to affirm that, spite of redemption, both Jews and Gentiles must all inevitably perish. And yet this is what must result from an even-handed insistance on the whole passage in the spirit in which some think to handle the first clause of it. According to this way of handling the verse, *all mankind must inevitably perish.* For all are either "without law," or "in and under law;" and either way they are doomed to perdition, if sin is to triumph. "All have sinned." All are under law of some kind, as the apostle himself immediately goes on to show. If redemption bars the action of mere law, why

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it bars it; and the principle is established that it was not in the purpose of the sacred writer to insist on the certainty of either Jew or Gentile being finally lost.

We return then quite unabashed to the assertion that Christ will judge the secrets of men according to Paul's Gospel; and certainly Paul's Gospel had mercy in it. Both righteousness and mercy, it would seem therefore, are to characterise the rule of judgment by which raised men are to be dealt with.

If we advance to the second question as to WHO will judge mankind when they are raised from the dead, we find ourselves further confirmed in what has already been concluded. *Christ* will be the judge. He is "the same yesterday, to-day, and for ever;" so that we know what sort of judge He will be. He was never known to be unmerciful, and never will be. He was never but once—or perhaps twice—known to restrain His compassions even for a short time, from those who appealed to them. He never sent a suppliant away unblessed. He heard and answered, with rich and unlooked-for generosity, the one prayer of the repenting robber. This is the Judge elect. He has been appointed to that office expressly because He is "Son of man"—a Son of man—a Son of Adam—a human being: the brother, that is, of all who shall stand before His judgment-seat. And the judge will not deny Himself. He will not disown to any man who stands before Him that He is the Jesus who died on the cross "for the sins of the whole world." Nay, more: He will not be able to conceal Himself from those whom He judges. Men may have been ignorant of Him on earth—they cannot remain ignorant then. Even if—in the undreamt-of ramifications of that vast process of judging the world of which in detail we know so little—it should form part of His all-wise plan to hide for a little His history from those whose destiny is in His hands, it is nevertheless inconceivable that He should pronounce the word of final doom on a single human being who at the moment of hearing it knows not who it is that speaks. Raised men are to be judged by a revealed or self-revealing Jesus.

Raised men:—in what moral state when raised? Three states are abstractly conceivable. Unsaved men, when raised from the dead, may be either better or worse than when they died, or the same. We will not suppose them better, because we wish, for argument's sake, to exclude from our calculations all thought of change in hades, and we wish to lean on nothing doubtful. We cannot conceive them worse—can we? Certainly, I think, we cannot imagine men arbitrarily raised in a worse condition than that in which they died. But should it be deemed probable that the great transition will of its own force make some bad men worse, it must be allowed to be fair to say, And it may make other bad men better. All of which needlessly tends to complication and doubt. It seems in every way simpler and more satisfactory to assume (hades apart, this being, *for argument's sake*, admitted to be

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either a wholly unconscious state or at least one admitting no moral change) that just as unsaved men die so will they rise—no better, no worse. Shut up to this conclusion by the tenour of our argument, we for the time being rest in it—and proceed.

Now we know that all unsaved men are not morally alike when they die. Some die callous and defiant; some doubting and dismayed: some regretful and subdued. We are satisfied that many die unsaved who would not do so did they but know of the Saviour. There is nothing to evince that they have reached the climax of turpitude and obstinacy. They are not saved: they are not yet demons. They have not fallen on their faces before the divine majesty; but neither have they blasphemed God to his face. As far as we can see, there are in them tokens of susceptibility to regenerating influences; points of departure for retracing their ungodly steps. Their repentance has never yet appeared a thing impossible. They are grateful for human kindness; and there is nothing to show that the goodness of God might not even now succeed in leading them to repentance, if that goodness could be brought home to them with reasonable assurance of its reality. But they know not of it. And so they die—unsaved. Their "hearts" were as "good and honest" as others which received the good seed; only the Sower of the kingdom never came their way. Thus have they died. Thus shall they rise. Thus shall they stand before the tribunal of the Christ.

Is it illegitimate to try to conceive of the meeting in judgment of such a Judge and such unsaved men? Can we avoid it, if we really think out the subject at all? I, for one, cannot. It pursues me. It takes possession of me. I see the astonished looks of many to whom the Son of God,—their atoning Lamb, their compassionate Brother,—is now for the first time revealed. I hear their outcry of regret that they had never while on earth heard His name. In the trembling of the balance between justice and mercy, I see them,—covered with shame indeed for their sins, and condemning themselves without measure for their folly;—but yet casting an appealing look to their Saviour-Judge, to pardon, to spare! And I cannot bring it home to my heart that such a cry could be in vain.

Here then, in these three great principles—namely, the universality of the love of God; the universality of the atonement of Christ; and the universality of the resurrection of the dead, who when raised must every one of them confront the Saviour-Judge—we have a firm basis on which to rest a rational and generous hope respecting the ultimate condition of the great majority of the human race.

This basis is not a little strengthened by various most comprehensive and significant declarations to be found scattered through the Bible. We are assured that the seed of the woman will bruise the serpent—not in the tail, but on the head (Gen. iii. 15). We are told that

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in Abraham and his seed all the families of the earth are to be blessed (Gen. xii. 3; xxii. 18). We are informed that "all the ends of the earth shall remember and turn unto the LORD; and all the kindreds of the nations (*or*, all the families of nations) shall worship before Thee." Yea, "all they that go down to the dust shall bow before him" (Ps. xxii. 27, 29). To the question, "Shall the prey be taken from the mighty one, or the lawful captive (the captive of righteousness) be delivered?" the triumphant answer is given, "But thus saith the LORD, Even the captives of the mighty one shall be taken away, and the prey of the terrible shall be delivered" (Is. xlix. 24, 25). Then we get from the Apostle Paul the sweeping declaration, expressly applied by him to our race, that "where sin abounded, grace shall much more abound" (Rom. v. 20);—and therefore, by the way, severity will not superabound; for the superabounding of severity would really be the superabounding of sin, divine severity and human sin being correlative. The same apostle, moreover, expressly says that "as by the offence of the one man the many were constituted sinners, so by the obedience of the one the many shall be constituted righteous" (v. 19); and "the many" cannot mean the few. In another epistle this inspired teacher represents the Church indeed as the body of Christ and his fulness, but it is a fulness in and through which Christ will yet fill all things in all (Eph. ii. 23). And yet once again the same wonderfully gifted pen has triumphantly assured us that God has rewarded His Son for his humiliation by an exaltation which has for its object "that in the name of Jesus every knee should bow of beings in heaven and on earth and underground, and every tongue should confess forth that Jesus Christ is Lord unto God the Father's glory." This is the object of the grand compensatory uplifting—is it, *in any marked degree*, to fail of fulfilment? The universality of the design lies conspicuous on the face of the passage—heaven, earth, hades are comprehended. And how significant the design!—for it means *something* to "bow IN the name of Jesus:" it scarcely means destruction; and the less so when we call to mind that the apostle is here filling with Gospel light a splendid declaration by Isaiah: "Turn (פנה) unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the LORD have I righteousness and strength; even unto Him shall men come; and all that are incensed against Him shall be ashamed. In the LORD shall all the seed of Israel be justified and shall glory." Imagination fails to conceive the sweep and splendour of the triumph when "every tongue" of "beings in heaven, on earth, and in hades," pronounces the salvation-oath: "In Jehovah-Jesus have I righteousness and strength!" Well may "the seed of Israel" "glory" in their Messiah for bringing about such a blessed consummation.

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Thus supported—thus confirmed—we respectfully submit the utter needlessness of bringing Conditional Immortality under an unspeakable and nameless gloom. We do indeed believe that no human being can have eternal life save in Christ; but then we also believe and are sure that Christ will ultimately succeed in bringing into Himself such a magnificent majority of men as shall "satisfy" even his infinitely compassionate "soul." We need not be silent about the terrors of God's slighted love—and we dare not. We merely desire a harmonious development of the whole truth, that we may be able to give to every man his portion in due season.

There is an unpardonable sin that can never be forgiven—let that stand in all its salutary terror; but as to all other sin, of whatsoever kind, against whomsoever committed, we have our Lord's clear warrant for inferring that if it be not forgiven in this age, it may perchance be forgiven in the age to come (Matt. xii. 31, 32).

There are those whom it is "impossible again to renew unto repentance"—let that also be borne in mind, filling every heart with godly fear; yet these are such alone as have fallen away from light and power and joy (Heb. vi. 4, 6).

There are those for whom no more sacrifice for sin remains, nothing but fiery indignation which shall devour the adversaries—let that beacon also lift its sombre head to warn us off the fatal coast of apostasy; still they are apostates only, and by no means men who never knew the Saviour, of whom it can be alleged that they "have trodden underfoot the Son of God, and counted the blood of the covenant wherewith they were sanctified an unholy thing, and have done despite to the Spirit of grace" (Heb. x. 29).

And finally there is that "lake of fire" from which there is no rescue, which is the agent for inflicting a "second death" from which there is no resurrection—that too must stand on the inviolable page. We dare not overlook the dread threatening that not only shall the beast and the false prophet be cast thereinto, to be followed by the old serpent himself; not only shall they who worship the beast and his image and receive his mark on their forehead or in their hand be also consigned to those terrific flames; but "the timid and disbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false—their part (also) is in the lake that burns with fire and brimstone: which is the second death" (Rev. xxi. 8). Still, we are not divinely required to let this most alarming commination drive the Gospel right out of our minds. To say the least, we know of ONE ROBBER who will not be cast into that lake of fire. And may we not safely generalise so far as to declare that only those who are by the Judge Himself delivered up as irreclaimable in these characters of infamy shall reach that dreadful doom? Yes! this at least we may make bold to say: No pardoned robber, no blood-washed murderer, no reclaimed fornicator, no truly converted idolater, &c.,

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shall receive his part in that lake of fire. We are further justified in recollecting that in this one lake we have comprehended the sum total of any second death threatened to men. There is no second death outside it. All who are not cast hereinto *are found* written in the Lamb's Book of Life—that mighty Scroll, the State Register of a New World: containing, we are sure, a triumphant majority of human beings as the trophy of the Slaughtered Lamb. Yes! for let us, if we can, indulge the luxury of counting up our Redeemer's gains. There is at least one group of "a hundred and forty-four thousand," "following the Lamb whithersoever he may go:" a specially privileged few! Then there is "a multitude which no man can number," brought "out of the great tribulation"—possibly that short, sharp tribulation occurring just before the rising of the Sun of Righteousness: which innumerable multitude itself, is at the most, only another though larger election of individuals. Beyond these, again, are found,—cured of mortality, walking in light, fearless of further curse,—nations, with kings over them; all loyal, and prosperous, and worshipful. In short, the gains of Christ will embrace the proceeds of two Resurrections and one comparatively deathless Millennium—only deducting that minority of lost ones whose existence we have not dared to ignore. So that, catching up the discriminating word attached to the First Resurrection and merely giving it a reasonable expansion, we may calculate that among the jewels of varied hues and worth won and worn by our Lord will be found the "Blessed and Holy" and the "Blessed and Righteous" and the "Blessed and Innocent"—at least! In short, "the many" of the race will at last be safely gathered into the garner of the Lord. To crown all, this hope is in most perfect keeping with the historical place held by Him to whom belongs the Book of Life—the place namely of "the Lamb slain from the foundation of the world." The *fact* of the Lamb's slaughter of course occurred later on, at the conjunction of the ages; but the governmental significance of that fact must be built into all our conceptions of God's intentions regarding our race, and his dealings with it from the very first. At the founding of the kosmos of human society Mercy presided. But for the projected sacrifice of the Son of God there could have been *no human race*. Justice, pure and simple, would have nipped sin—and man—in the bud. If Mercy reprieves the one man, and permits him to become the father of a race, then a "faithful Creator" will take care that Mercy shall guide and mould the destinies of the race all through its history to its close. Only thus may sin be permitted to abound: under the inviolable guarantees, that is to say, of God's wisdom, his truth, and his love, that in the history of the same world as that in which sin abounded, grace shall much more abound, and the needful severity of the divine treatment be infinitely surpassed by its unutterable goodness. In the foresight and foretaste of that goodness, let us greatly rejoice, for the joy of the Lord is our

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strength. "And therefore will the LORD wait that He may be gracious unto you, and therefore will He be exalted that He may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for Him." (Isa. xxx. 18.)

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ZION VERSUS GREECE.

IN defence of our advance against the sons of Greece, we may cast up a few entrenchments to hold our ground, as supplementary notes.*

This may be effected by comparing the Syriac with the Greek in some testing texts.

Take the cry on the cross in Christ's darkest moments. When David wrote it he said, "My God, my God, why hast Thou forsaken me!" &c.

When Christ used it, he left out the *my* in the Syriac of Matthew xxvii. There it is—"God, God, why hast Thou forsaken me." "*Eli, Eli, lama sabacthani,*" is the Greek record of the same words.

Now, when the Psalmist expressed his sense of desertion, it was not absolute; so that he could still say "my God." But not so the Sinbearer; in his darkest hour he felt wholly alone, and then the pronoun did not suit his feeling. Therefore the Syriac is the original, and the Greek does not reach its excellence.

Turn to Mark xv. 34, in which text the Syriac agrees with Matthew to the letter; but the Greek differs from him—*Eloi, Eloi, lama sabackthani* is closer to the Syriac with My attached. But it has the same inferior expression of our Lord's state of mind, and is no translation. Then the Syriac preserves the whole of chapter xvi., while many Greek texts leave out the closing portion. This, again, commends the Peshito above the Greek. We have noticed the opening of Luke, but not so fully as it deserves.

The Syriac shows that Luke knew that there was an extensive desire among Christians to have in writing many things which were circulating among Christians, and that, having opportunity of investigating them, he was moved to write. This leaves us in no concern about last gospels, but gives an excellent reason for the production of this one. And when we compare it with Matthew and Mark, we see how much new matter, which they have not, is stereotyped by Luke. Turn now to your Greek. This sets you at once inquiring where are the many gospels which Luke knew were

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* See last month's RAINBOW.

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being written, treatises carried out with the order of military exactness? What became of them, and why have we not *one* showing such exactness? Let the Greeks, who have made all this trouble in an introduction whose classicality has been so much praised, answer the question. We hold that, if plainer in style, the opening in the Peshito is richer in wisdom. And we repeat again that we do not grant that any one ever made the text of the Peshito from the present Greek text of Luke. As he wrote the Acts we may here notice that the much-disputed text chap. viii. 37 has no place in the body of the chapter. It appears in a foot-note in the edition of the Bible Society, but no reason is assigned why it is there. In other portions of the Acts this Syriac is better than the Greek, as in chapter xxvii. Greek: "the fast being now past?" What fast among the many fasts of the world? Syriac: "the fast of the Jews," held in October, so that stormy, gloomy sailing might be looked for between Canaan and Italy. Then if the Syriac were rendered from Greek, how came the fast of the Jews into xxvii. 9? From the Greek you can only get—"When much time had passed away, and sailing was already become dangerous, because the fast had already passed over." How came the common-sense words, "The fast of the Jews" into the Syriac if translated from Greek? The "διὰ τὸ" of the Greek is without force to prove Luke's case as it stands. Here, again, what Cassius disclaimed when Brutus challenged his double assumption of superiority "*older* and *better*," we do challenge for our client as against the Greek.

On the gospel of John, which the sons of Greece place A.D. 96, we observe that v. 2 represents the city and porches of the bath of Bethesda as yet standing when it was written. Nay, it even speaks of Mary Magdalen as if still living and well known, though she is never named in this gospel till the twentieth chapter. The Hebrew name of the pavement is indicated by the present tense, as if it were yet in being. And negatively, there is not the least indication in this gospel that our Lord's threatenings had come upon the Jews. This is strange if it were written so late. All this united with the foregoing leads to one conclusion, that it was written years before the city was destroyed. There is no uncertainty in the Peshito about the present tense in chap. v. 2—*esti*, "there is at Jerusalem a pool or bath or baptistry"—nor any as to whether the story of the woman taken in adultery should form part of chap. viii. This last is not a translation of our present text in the Greek. Nor do I think that any Greek codex in being can be proved to be the original of which the Syrian is a version. John did not need to translate; he knew the Syrian language, and had the gift of tongues; and here we may notice his first epistle. This is its opening:—"We make known to you our thoughts as to that which has existed from 'in the beginning.'" Mark how clearly the opening of the gospel is here referred unto, and its circulation among those to whom the epistle is sent suggested. How

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much more abrupt is the Greek! "What was from the beginning," Ὃ ἦν ἀπ' ἀρχῆς, contrasted with "*Masabaryn, lachoon laho de thohy hoa min beryshyth*" of the Peshito.

If the Greek be good so far as it goes it is truncated, and opens too abruptly to be original. Certain we are that it never supplied an exemplar from which the First Epistle of John in Syriac was translated.

Come now to the last chapter of this epistle.

About verses 7 and 8 what handfuls of critical dust have the Grecians thrown into the air which have not yet settled to the ground. Verse 7 of the Greek, which makes John provide testimony in heaven, where none is needed, never had a place in the Peshito. Here, again, the Syriac has the advantage.

Notice further that this epistle is the lawful child of the gospel whose twentieth chapter tells us why it was written:—

1st. To win men to believe that Jesus was the long-looked for Messiah. This seems specially to look towards the Hebrew people whose interest in that question was paramount if not inclusive, it being a question for which the Gentile cared little. In A.D. 96 this question had been debated fiercely for three-score years, so that John, if the Grecians are allowed their way, rests under the imputation of keeping in the rear long after Paul had faced the fiercest foes of his Master, and fought his way through the densest ranks to victory, and planted on the citadel that banner which bore the triple device, "I have fought the good fight; I have finished my course; I have kept the faith."

2nd. John's gospel was also written to prove that Jesus was the Son of God.

3rd. To secure eternal life to them "who believed that He was the Christ, the Son of the living God."

Carefully observe how all these points, but especially the last, are worked out by John in the First Epistle, and you will feel how naturally it supplements the Gospel. On the Epistle to the Hebrews let us select one or two testing cases. A notable one is chap. vi. 4 to 6. Take the passage from the Greek:—"For it is what cannot be that those once enlightened and having tasted the heavenly gift, and shared the Holy Ghost, and tasted the good word of God, and the energies of the age about to come, and having fallen away, that such can be renewed unto a changed mind; they crucify to themselves the Son of God afresh, and make a public example of Him." The chief difference in the Syriac lies in the clause which immediately follows "*adunaton gar*," rendered enlightened. For those who were once enlightened read, for those who are led to or offered themselves for baptisms—that is, of water or of the Holy Ghost. Here in the Peshito we have just the word used, verse 2, for *baptismôn* in the Greek.

After Pentecost those baptized in water used also to be baptized with the Holy Ghost. This order was reversed in the house of

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Cornelius at Cæsarea, the baptism of the Holy Ghost taking place before that of water, but showing itself in the same way as it did when it came upon those who had already been baptized in water. "They all spake with tongues and glorified God."

In Hebrews x. 32 we have enlightened in Greek, but in Syriac we get, "Call to remembrance the former days, those when ye received baptism and endured a great fight of afflictions."

Now, here are two marked differences, They are so striking that the learned Michælis, who thought better of old versions than of all our Greek codices, but whose great mind was weighted down by the pressure put on it by a long pedigree of sons of Greece, and therefore could not conceive of the Peshito only as a translation from Greek, suggested that the Epistle to the Hebrews was translated into Syriac a long time after the other portions, but this supposition is a mistake. A long time after the Peshito which contained the Hebrews was published, there arose a usage among Christian writers of calling the baptized the enlightened or illuminati, and Michælis thought the version of Hebrews into Syriac could only have been made after this usage had become common. If he could have shaken off the Greek incubus, the great commentator on the Laws of Moses might then have reasoned thus:—

Christ told the Jewish leaders that he would send them prophets, wise men, and scribes as a last test before Jerusalem should be doomed; that of the productions of these scribes no part of the New Testament can be compared with the Epistle to the Hebrews in fitness to meet their case: but that to send it to them in a Greek dress would be to insure its rejection unread; and that therefore we may reasonably expect that its author prepared it in the Syrian tongue that it might be suited to the purpose for which and to the people for whom he wrote it. Again, therefore, we claim confidently this part of the territory of Christian truth, as the ancient right of the sons of Zion, and that it was originally enclosed by palings whose forms are Syrian characters, and not those of the Greek alphabet.

Under a growing conviction of the great injury which the true Church has suffered from the incubus of Greek and Latin exclusiveness, shown in the attention paid to such early writngs as are in these tongues, and the neglect of purer sources of information which are not Greek or Latin, and also under an increasing impression of the worth of the readings of the Syrian Testament, the present writer is very wishful to arouse some brethren in the Lord to try and do justice to this valuable document, and to the multitudes of unlearned believers who need to be taught the truth with great plainness of speech. J. H.

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THE BANE AND THE ANTIDOTE.

AS the friends of the truth taught in the Bible, concerning immortality as the gift of God alone to the true believer in our Lord and Saviour Jesus Christ, have held a meeting or Conference in Maberly Chapel, allow me to call the attention of professed believers to some of the anti-scriptural enormities which prevail in the popular religion of the day, which a knowledge of the truth concerning Conditional Immortality is calculated to remove.

There are truths revealed in the Bible concerning the character of God which are as a rock upon which the simple hearted and earnest searcher for truth may rest, amidst the fearful errors of our times; the first, that "God is love," and the next, that "God is light, and in Him is no darkness at all,"—"the same yesterday, to-day, and for ever, without variableness or shadow of turning." These grand characteristics may be said to be engraven indelibly on the key stone of "the cerulean arch," by which sinful man may return to God his Saviour, and be blessed for ever.

I have before me a volume, of some hundred pages, entitled, "*Father Furniss's Books for Children*," published by James Duffy, Sons, & Co., Dublin, "*Superiorum Permissu*," and 22, Paternoster Row, London. It is composed of fifteen Tracts, sold at a penny each, "for First Communion, Missions, Retreats, and Sunday Schools," of the Roman Catholic Church. The following are their titles:—1: Almighty God. 2: God loves little children. 3: The Great Question. 4: The Great Evil. 5: Stumbling Blocks. 6: The Book for Young Persons. 7: The House of Death. 8: The Book for the Dying. 9: The Terrible Judgment and The Bad Child. 10: The Sight of Hell. 11: Confession. 12: Holy Communion. 13: How to teach Catechism, and, 14: the Companion of How to teach Catechism. 15: Hymns, &c.

The foregoing is an extraordinary conglomeration, embracing a modicum of truth amidst an overwhelming mass of the most abominable fiction, by which the youthful mind is intended to be caught in the snare of the priesthood, and made subject to their ruinous behests. Your readers are requested particularly to read Book 9, "The Terrible Judgment," and to read Section 28; and Book 10, "The Sight of Hell," and to read from Section 24 to 34. These exhibit the most dreadful blasphemies against the revealed character of God which no language can adequately denounce.

But Roman Catholicism is not alone chargeable with such enormities; most of the popular Protestant churches of the day are chargeable with teaching the perpetuity of sin, and the endless torment of the sinner. These errors, although held by many in the English Church at the present day, were repudiated by its Synod in 1569, at which convocation it set aside the dogma of the immortality of the soul, and necessarily the eternal suffering of the

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sinner, justly recognising that "the wages of sin is death" in the literal sense of the language.

The astounding prosecutions in the Presbyterian Church to uphold the heathenish dogma to which I allude, are startling phenomena in this age of mental activity and progress. Similar upheavings are seen in other denominations which have been under bondage to human creeds, among which let me call the attention of your readers to the semi-Romanistic horrors to be found in the teaching of the Wesleyan-Methodists. In the Tract, No. 87, published by the Wesleyan Conference (sold at 66, Paternoster Row), an analysis is given of the torments of the soul and body of the sinner, based as those horrors are, in every case, upon the assumed immortality of all men—a dogma entirely foreign to the teaching of the Word of God. I give a brief extract from that valuable publication, "*Pauline Theology*," by H. L. Hastings, the editor of the "*Christian*," which places the heresies of that Tract as in direct opposition to the truth.

"IMMORTALITY as taught in the Bible *is the exclusive possession or inheritance of the faithful Christian*—not of all men.

"The Apostle Paul, pre-eminently fitted to make known the truth of God upon this subject, is *the only one among all the writers of the Bible*, who makes use of the word '*immortal*,' or '*immortality*.' And let every friend of Bible truth remark that—

"1st. He never applies it to sinners.

"2nd. He never applies it to the righteous or wicked in this world.

"3rd. He never applies it to men's souls at all, either before or after death.

"4th. He speaks of it as an attribute of the King eternal (1 Tim. i. 17);

"5th. Who only is the possessor of it (1 Tim. vi. 16).

"6th. He presents it as an object which men are to seek after by patient continuance in well-doing (Rom. ii. 7).

"7th. He speaks of it as revealed or brought to light not in the heathen philosophy but in the Gospel of the Son of God (2 Tim. i. 10).

"8th. He defines the period when it shall be put on by the saints of God, and fixes it at the resurrection, "When Christ who is our life, shall appear" (1 Cor. xv. 51-54).

"9th. Therefore, he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned up, or devoured by fire, he did so without any mental reservation, or theological definition: in other words, 'that he said what he meant, and meant what he said.'"

To illustrate and impress upon the minds of professed Christians the magnitude of the popular heresies upon this subject, would it not be desirable that a fair computation should be made, from the

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most accurate data concerning the population of the world, of the myriads which, according to popular theology, have passed, and are now passing away to an eternity of sin and suffering under the government of our God who "delighteth in mercy," and who has testified (Isaiah lvii. 15, 16), "I will not contend for ever, neither will I be always wroth; for the Spirit should fail before me, and the souls which I have made." J. L.

Toronto, Canada.

THE MEMORIAL RITE.

IN the RAINBOW for August we have a most remarkable paper by Mr. Waylen, "Not Discerning the Lord's Body." Mr. Waylen's articles are always unique, and striking. None of them have appeared to me more so than that just referred to. The sentences gleam with brilliancy; and the metaphors are clear and sharp as weapons of polished steel. Yet its drift, if I apprehend it aright, seems to me to be in a wrong direction. "Prismatic light" is requested by the writer, for his topic, from the pens of "intelligent readers," and I trust the desire may be satisfied.

Very courteously and kindly Mr. Waylen asks me to tell him my opinion of his paper; this I promised to do in a private letter, but it has subsequently occurred to me that a short statement in the RAINBOW, of my own views regarding the nature and object of that ordinance in which we show the Lord's death till He come, will be of more practical value; the discriminating reader will judge for himself as to the value of the differing conceptions thus placed before him.

Stripped of all the meretricious trappings which will-worship, and human invention have imposed upon it, and looked at apart from those legitimate collateral truths and sentiments which are intimately associated with it, the institution of "the Lord's Supper" is purely and simply a MEMORIAL RITE. Its only object, as set forth by the Lord is, "Do this in remembrance of Me." And when the apostle Paul, correcting the abuses which had sprung up around its observance in the church at Corinth, set forth the real nature and objects of this ordinance, as he had received of the Lord, he reiterates those very terms used by the Lord at its institution; adding only a statement of a necessary truth regarding the effect of this memorial rite. "As often as you eat this bread and drink this cup, you do show the Lord's death till He come." (1 Cor. xi. 22–26.)

As, when a loved one is about to depart to some far off land, he leaves behind some token of remembrance among his friends, the sight of which may keep him in their memories, so Jesus, in prospect of leaving his disciples for an indefinitely long time, and

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desiring to live in their affection, appointed for their observance a memorial ordinance.

Seated in an ordinary supper room, observing the Passover Supper in the common way, He, at its close, took a piece of bread usually provided for the feast, and having given thanks brake it and gave it to His disciples, saying, "Take, eat, this do in remembrance of Me." Then taking up the cup of wine used on these occasions, He again gave thanks, and handed it to His disciples, saying, "This cup is the new covenant in My blood, which is shed for many for the remission of sins. This do, as often as ye drink it, in remembrance of Me."

The *eating* and the *drinking*, in this memorial rite, was not for the purpose of appeasing hunger, but simply for the purpose of remembering HIM. It was "after supper." Hence says Paul, "If any man hunger, let him eat at home." Only so much of the bread, and the cup, as was necessary to feed their memories with remembrance of Him, was to be taken.

The question here naturally presents itself: How did such a perversion of the ordinance, as we find described in 1 Cor. xi. 20-22, originate? Probably in this way. Both Jews and Gentiles had been accustomed to unite feasting with their sacred festivals. It was the custom of the idol worshipper to eat meat in the idol's temple (see 1 Cor. viii. 10); and we have just seen that it was at the close of the Paschal Supper that this rite was instituted. It was customary also with the Greeks to bring their provisions with them to a common feast. The rich brought more, the poor less; and the whole was laid on a common table, at which rich and poor fared alike. From this usage very likely originated the *Agapæ*, or love-feasts in the early Church; and these love feasts and the Lord's Supper seem to have been associated, and ultimately intermixed. So great did the disorder at these "love-feasts" subsequently become, that the Council of Carthage prohibited them.

It was such practices, I think, which the apostle Paul condemned as not only a perversion of the original institution, but a despising of the church of God. And to set the matter right he rehearses what he had delivered before, as he had received it from the Lord, "That the Lord Jesus the night in which he was betrayed took bread, and, when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of Me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament [i.e. *covenant*] in My blood; this do ye, as oft as ye drink it, in remembrance of Me."

Looked at in the light of these words, who can help seeing that the beauty, significance, and simplicity of the original institution, have been greatly marred by human tradition?

Instead of a common table, an "altar" has been substituted. Instead of attending to the Master's words: "Take this and divide

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it among yourselves," each person must, separately, receive it from the hand of an official in priestly robes!

It would be unbecoming in me to use these pages for ventilating ecclesiastical politics. I would not do that; but I must lift my testimony against such perversions of the ordinances of Christ. At that table, now, there is no superior. The MASTER is absent; and because He is absent, we do this in remembrance of Him. "The bread which we break is the communion of the body of Christ For we, being many, are one bread;" rather, one *loaf* (1 Cor. x. 16). While, for the sake of decency and order, some one by the common consent must take the bread and give thanks, yet he does so only as a member of the body, by whatever honours he may otherwise be distinguished; bishop, minister, pastor, or chairman. For the time being he is simply a brother—the servant of the rest—celebrating the memory of One whom all alike love and revere, as their common Saviour and Lord. Here, above all places, should be manifest that "One is our Master, even the Christ, and we are all brethren."

Various names have been given to this rite during this period of apostasy—"Sacrament," "Holy Communion," "Eucharist." These are all inventions, which only serve to hide the simple meaning of the institution. It is a *communion* in the sense already mentioned—a mutual participation, by the body of Christ, of the bread which represents His body; but the term "holy" is not used by the apostle, neither was it necessary, seeing that those participants were "called saints," holy ones.

Eucharist, meaning *thanksgiving*, is a name also given in some quarters to this institution—and Mr. Waylen seems fond of it. The origin of this name I take to be the circumstance that thanks is given before the bread is broken and the cup drank of. But that is not peculiar to this observance. When the Lord fed the famishing promiscuous multitude, He gave thanks before distributing the bread; and the Christian is instructed "in everything to give thanks." While thanksgiving must be evoked from each grateful heart who does this in remembrance of Him who gave His life for the life of the world, yet *that* is not its peculiar, essential, characteristic. It is done for a remembrance.

Just one word in reply to the question: How often should the rite be observed? This question does not seem to have been raised in the lifetime of the apostles; and I am not aware of any Scriptural answer.

From Acts xx. 7, it appears that it was an established practice for the disciples on the first day of the week to come together to break bread, and it is generally conceded that *breaking bread* had become significant of the ordinance we are considering: but whether they did so from apostolic injunction or otherwise, I find no information. In the record of the institution, wherever it occurs, we find no law laid down as to the *times* of its observance. Indeed,

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the Lord does not seem to me to have spoken of it as a command, but rather as a request: leaving it to their own desires as to how often they would do it in remembrance of Him. Yet He seems to have expected they would do it often. "This do, as *oft* as you drink it, in remembrance of Me."

In common with many others, I am in favour of its observance each first day of the week—not *because* it is the first day of the week, but because, in the providence of God, we have that day secured for rest, and mutual edification and comfort. It is a fitting and convenient time.

It is sometimes urged against this practice, that the frequency of the observance is likely to deteriorate its fervour. I have observed that the objection is put, invariably, by those who do otherwise, and therefore speak not from experience, but from theory. To find the unsoundness of the theory, you have only to carry it out. If the observance of this ordinance once a month will render it more impressive than its weekly observance, then once a year will be more impressive still; on the same principle, once every ten years, or even once in a lifetime might be argued for.

The same reasoning will apply to all religious acts. What act calls for greater reverence on our part than prayer? Shall we therefore widen the intervals between our prayers that we may pray with greater fervour and awe? If not, why object to the weekly observance of that ordinance in which we celebrate the memory of our Lord and Redeemer?

The objection loses sight of the fact, that the observance of the ordinance is one of the most powerful incitements to fervour, love, and spirituality of mind. Here, shut in from the worry and bustle of business, and daily toil, we have gathered around the memorials of Him whom, unseen, we love. These emblems remind us that He *cares* for our lives, that He *cares* to be remembered by us. He said, "Do this in remembrance of Me." That broken loaf reminds us of His body broken, that poured out wine of His blood shed for the remission of our sins. As the juice of the grape is made ours by the destruction of the life of the grape, so He provided the cup of salvation for us by pouring "out His soul unto death." Herein is love! And what flame can kindle love in our hearts better than the contemplation of that love which passeth knowledge!

Here, also, we are reminded of His promise of fellowship with us in the kingdom of God. We are showing forth His death, but it is the death of one alive for evermore, who is coming back for us, that we may be where He is. We show forth His death "*till He come!*" And is once a week too often for these reminders? Ah! no! The disciple needs this refreshing, invigorating atmosphere, for that in which he must needs spend so much of his time is polluted with noxious vapours of greedy selfishness, injustice, and impiety.

If all this be true, then this feast is something other than a

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social meal, however thankfully enjoyed; something other than a mystic mummery appealing to blind feelings of superstition and awe. Fraught it is with stimulus of the highest and purest emotions, but its stimulus flows through intelligent apprehension and faith. Ever then let us do this in remembrance of Him, and show the Lord's death till He come! W. LAING.

A CHAPTER OF MY EXPERIENCE.

I GIVE you some account of my recent trial before the Association of Congregational ministers, of which I was a member, for heresy on the question of *Immortality in Christ only* as taught in my book entitled the *Theological Trilemma.*

Removing to this city, in the spring, about the time my book was published, I requested a letter of dismission from this body of which I had been for many years a member in good and regular standing, and of recommendation to the Association of Congregational ministers in Philadelphia. This raised the question of my soundness in the faith. A committee was appointed to examine my book and report what should be done with me. While this was pending I received several letters from members of the body urging me to be present, and intimating that the action of the Association would be against me, and also a letter from the venerable brother who was to make the report, advising me to silently withdraw from the body. To these I replied that I would attend if possible—not, however, as a defendant, but to give the brethren every opportunity to know my views; but that I had no idea of withdrawing; that I was a Congregationalist from conviction and from choice; that I knew of no difference between themselves and me either in regard to polity or doctrine, excepting on one point, and that we differed here simply because they founded their belief on a traditional dogma of the dark ages and I founded mine on the Word of God; that their controversy was not so much with me as with the Scriptures, and that if I was to be separated from them, they must take the responsibility of putting me out.

The meeting at which final action was to be taken was held in December last. It was fully attended. I was able to attend.

The report of the committee, prefaced by a few extempore remarks, setting forth the enormity of my offence, was brief and to the point in the shape of two resolutions to this effect:—

"1. That the author's teachings through his book, and in other publications of like character, were *opposed to the faith of the Gospel.* 2. That his name be dropped from the roll of the Association."

In reply to the first resolution, the defendant expressed his surprise at the broad and sweeping terms in which it was couched, and said that, so far from opposing the faith of the Gospel, he believed it more fully and loved it better than ever before. It was his only hope, both for himself and for the world. That the great difference between himself and the other members of the Association was, that he made more of the Gospel and exalted it more highly than they did. He begged to be

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informed in what respect they regarded him as opposing *the faith of the Gospel.* It was only as he insisted on definite specifications that the brother who had offered the resolution consented to its modification, and after various amendments it finally took this shape:—"That the doctrines of the book are opposed to the teachings of the Scriptures as understood by this Association." As this was a simple declaration of an obvious fact, the author expressed himself as satisfied with it, and as willing to vote for it himself; and it was passed by a unanimous vote.

With respect to the second resolution, he said, that as a member of their body in good and regular standing, against whose moral or ministerial character not one breath of suspicion had been whispered, he had a right to demand and expect a certificate of character which he could show to the strangers among whom he had gone to reside, and that he must insist upon having one, or a fair trial on definite specifications. It seemed to the majority that they were bound by the principles of justice and honour, to say nothing of Christian courtesy, to give him such a letter, provided they could do it without recognising his right any longer to preach the gospel, or subjecting themselves to the suspicion of any leaning toward his heresy. But how this could be done was a question which gave rise to considerable discussion. There were those who seemed quite unwilling to forego the opportunity and privilege of punishing, so far as they had the power, the only man of their number who had the presumption to call in question the old traditional dogma of the absolute and indefeasible immortality of all men, and to believe and teach that the Bible really means what it says—that "the wages of sin is *death;* but the gift of God is *eternal life* through Jesus Christ our Lord."

The brother who offered the resolution, and whose opinions seemed to be both law and gospel to the majority, went into an argument, or he intended it to be, but which was simply a series of assumptions and assertions, to show that both the death and life spoken of in the Scriptures are mere figures of speech; and there is actually no such thing as death and extinction. And when reminded that this would give eternal life to all animals as well as to all men, he replied that all this might be true, for aught he or any one else knew to the contrary. He concluded by affirming, as the editor of the *Congregationalist* had recently done in reply to the author, that he could more easily and willingly accept of the doctrine of universal salvation than of that of the conditional immortality of men. But for the sake of unanimity, a quasi letter of dismission and recommendation was finally voted, to which was attached the declaration, that the Association disavowed all sympathy with and responsibility for the heretical teachings of the book; with the express understanding that the author's connection with the Association should terminate so soon as he had been received by the body to which he had been recommended.

It ought to be said that no unkind words were spoken or unkind feelings expressed. Indeed, as each member was called upon for the expression of his individual opinion on the merits of the case, the majority had no opinion to express. It was but too evident that the whole proceeding had been initiated and carried through by two or three leading minds; and as for the others, they were acting rather from constraint of circumstances than from their convictions of duty; and

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that they were, by no means, so sure of the soundness of their position as their silent acquiescence might seem to indicate.

This old dogma is evidently losing its hold upon the more intelligent and thoughtful members of this and other clerical bodies; and we are quite sure that the time is not distant when it will be discarded as a monstrous error. But it requires more faith, and more of the spirit of self-sacrifice than are ordinarily seen, for a man whose living is at stake, to incur the suspicion of heresy and risk the consequences, until the strong pressure of necessity is laid upon him.

The leaders in this crusade were evidently somewhat mortified at their failure to carry their point. They, no doubt, thought they were doing God service. I have nothing but the kindest feeling toward them, and as for the others who felt constrained to justify their own orthodoxy by voting against the doctrines of Conditional Immortality as heretical and opposed to the teachings of Scripture, I pray that the Lord will enlighten their minds by his good Spirit and lead them to the truth. And when they do see it—I confidently believe many of them will before long—may they have the courage to be true to their conviction.

I presented this quasi letter to the Philadelphia Association at their meeting, January 15th, and after a very full, free, and kind consideration of it on the question involved, they voted unanimously to receive me as a member—not that they endorsed my views, but that they considered them as neither opposed to the *faith of the gospel*, nor as a bar to ministerial fellowship and confidence within their body.

Philadelphia, Pa. J. H. PETTINGELL.

JESUS ON HIS THRONE.

"Thine eyes shall see the King in His beauty."
ISAIAH xxxiii. 17.

BRIGHTLY shining with divinest glory,
Sum and centre of eternal love,
Gathering all the saints of ancient story
Round Thy throne all other thrones above,
Lord, I long to see Thee seated there:
Mightiest of the mighty, fairest of the fair.

Regal crown the crown of thorns redressing,
Cross of woe exchanged for lofty throne;
Pierced hands outpouring streams of blessing,
Riven side His wondrous heart has shown.
Lord, I long to see Thee seated there,
Mightiest of the mighty, fairest of the fair.

Clearest light without a shadow throwing,
Perfect love all fear has cast aside;
Joy unbounded ceaseless from Him flowing,
Life in ever full and rushing tide.
Lord, I long to see Thee seated there,
Mightiest of the mighty, fairest of the fair.

"*Thought Blossoms.*" J. HUNT COOKE.

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THE BREATH OF LIFE.

"Breathed into his nostrils the breath of life."—GEN. ii. 7.

IT is probable that to the majority of the readers of the RAINBOW these words present no difficulty; but, believing that there are a few to whom they may, we are led to inquire:

How did God breathe this breath or spirit of life into man's nostrils?

The answer, we think, is to be found in Ezekiel xxxvii. In that chapter we have the house of Israel, represented under the figure of a valley of dry bones, saying, "Our bones are dried, and our hope is lost: we are cut off for our parts." Nay, not for ever, says the Lord. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." And then we have a description of their *future* resurrection, in vision; and the prophet says, "And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said He unto me, Prophesy unto the wind (margin, breath, Heb., spirit; see marginal reading of Amos iv. 13), prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath* came into them, and they lived, and stood upon their feet, an exceeding great army." The Hebrew here rendered, "and breathe," is, according to the Englishman's Hebrew and Chaldee Concordance of the Old Testament, the same as that translated, "and breathed," in Gen. ii. 7; "I did blow," in Hag. i. 9; "to blow," in Ezek. xxii. 20; and "that bloweth," in Isa. liv. 16. A correct apprehension of its meaning, then, would lead us to infer that God did not *personally* breathe the breath of life into man's nostrils, but that He caused ("I will put breath in you," verses 5 and 6,) the wind to breathe or blow upon his nostrils, and so entering the man it passed down into his lungs, touched the blood, and lo! at once the whole man was suffused with soul, life, animation—"became a living soul."

How true the saying, "The Bible is its own interpreter."

C. FOOKS.

WHO ARE THE "SONS OF GOD" OF GENESIS VI?

TO reach the true force of this teaching some débris must be cleared away.

Ask modern teachers who are these Ben-Alleim, sons of God? "Oh, they are the pious children of Seth, who had kept aloof from the rest of men till about 120 years before the flood." Ask them who are the

* We note the fact that these six occurrences of the words, "breath," "wind," and "winds," are all renderings of the same Hebrew word translated "spirit" in Psalm xxxi. 5, and Eccl. xii. 7, &c.

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daughters of men? "Oh, they are clearly of the wicked breed of Cain, with whom it was wrong for believers to unite in marriage."

Such is the usual answer. Is it true? Take the assumption that Cain's posterity were wholly godless from the first. Let us look at it as reflected in the names given to children, generation after generation, for they carried in them significant indications of the moral state of the parents who chose them.

Cain's firstborn was called Enoch. This is just the name borne later by the holiest man in the family of Seth. Every letter and vowel point agree in Hebrew. Now the use of this root in Genesis refers to drill for military service. It is spoken of Abraham's servants who were *trained* to bear arms, and with whom he rescued Lot. So Solomon used it Prov. xxii. 6, "*Train* up a child." Then dedicated to domestic use, as a house, or to God, as a house of worship.

Whether then the giving of this name was a confession or acknowledgment on the part of Cain that God had taught him, or a resolve that his son should be God's servant, or even only an acknowledgment that providence had given him in this child a beginning of family succession, in no view is it indicative of godlessness. It points the other way. There is hope in it, and purposed training for God. Was this training fruitful in the study of the human heart, when he called his son by a name whose verbal root does not appear in the Hebrew Bible, but its substantive is the name of the wild ass? Had Enoch Ben-Cain learnt that children left untrained would grow up like the wild ass, and come where Solomon was long after, when he penned Prov. xxii. 6, or, when he wrote, "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it from him?" Then even this name is proof that Cain's breed were not utterly reckless and lawless.

Then the city called after Enoch would give him a school in which to study human nature, and a sphere in which to apply his acquisitions. Enoch would be a magistrate in a small city, and human nature is alike everywhere; and whether in many or few, might he not have had some rude boys to correct who were just like asses' colts in his view, and going home to learn that a son was born to him, have given the name as a means of preserving the comparison for after use; but not as a prophecy that Irad his son would always be a wild youth? If this were so, there is recognition of duty to train and purpose to fulfil it. We need not then devote Cain's breed to destruction in the third generation.

Let us see what the child called a wild ass will say when he becomes a father. He calls his son by a name which incorporates one of the divine names with the root denoting strength or life, or if we give it a wider meaning it will but add instructor to the two. Now for Irad to so name his child as to embody the confession of faith following—

I. My strength is God;

II. My indicator—teacher, is God;

III. Even God is my life,—shows us that he had grown up under discipline and had not remained a wild ass. It carries with it a large amount of truth and right feeling. Come now to this child's after life. When he becomes a father he calls his boy Methusael. What does this indicate? It may be divided into Sheol, he asked, and תיה, a sign with a servile M before it. Then would the child's name be significant of an

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answer to prayer, as in the case of Isaac praying for Rebecca when she proved barren. Or taking Mathoo to mean quando, when, and sheol, he asked, then we have in the name of this child an implied previous prayer and an acknowledged answer received.

So far we do not need to give Cain's race up. The next one, Lamech, is the most out of favour among people in Christian communities, because he won the favour of two women and nothing is said of domestic brawls in consequence. He had one brawl outside and slew his man, but even he justified the action and expressed his confidence in that God who watched over Cain.

Now the story, after telling us that he had several children and their names and place in society, gives no more on this line of men.

As to the name Lamech, it may be compounded, le—to, and mach, from Machach, to grow poor or become attenuated. Now this man was the seventh, including Adam, in the line of Cain; but we have not the years between father and son in this table. Let us take what help we can get from the genealogy of the family of Seth.

Seth	was born when	Adam	was	... ...	130
Enos	,,	Seth	,,	... ...	105
Cainan	,,	Enos	,,	... ...	90
Mahalaleel	,,	Cainan	,,	... ...	70
Jared	,,	Mahalaleel		... ...	65
Enoch	,,	Jared	,,	... ...	162
					622

What would according to the observed course of human life, be happening in six hundred and twenty-two years?

Would not the elder men be showing that their powers were failing? Isaac showed this in a marked manner before the time of blessing; but he was living years after Jacob, who was twenty years with Laban, returned. When he called Esau and sent him out to hunt venison he was about 110, but he lived to be 184. Here then were seventy-four years of old age or infirmity. Marked would be the decline in the elders when Lamech was born, and the name for decay given the child is another Enos. They, the race of Cain, are later than Seth in coming to a full consciousness that the sentence of death is at work; but they reach it in the seventh generation. Put all the names together, with the hints which they give us as to the state of mind of Cain's children, and they give us hope that there was good among them up to the seventh from Adam. After this there were but three generations to Noah's time. And the progress of corruption in that time seems to call for some special explanation, stronger than the unproven one commonly given by easy going commentators. We hold then that these daughters of men were of both lines, that of Seth as well as that of Cain. It is false that very wicked parents have more beautiful children than the righteous. The household of Job comes forward with Jemima, Keziah, and Kerenhappuch, three of the fairest maidens in all the land. Then who are these sons of God with whom those fair daughters of men intermarried? The oldest writing with which we can compare this expression is that in Job, 818 years after the deluge, 184 before Abraham was born.

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Surely these dates of Hales must alter Genesis xi. very much; but as they profess to be based on astronomical calculations we will leave them with the observation that Joseph's story, if it had then become a fact, must have been known and noticed by these men who fetched their wisdom from afar, and would have helped Elihu well if he could have used it. Now we get Ben-Alleim, sons of God, spoken by Jehovah, the all-knowing One, in Job xxxviii. But the reference to the Ben-Alleim shouting for joy is coincident with Gen. i. 1. And this is older than man. So they have been regarded as angels who are higher than men. That a later usage spoke of men of faith as children of God, makes nothing for using it here.

Where in the book of Job do you get the filial relation between God and believers? Nowhere! We hold then that, whether you take Alleim to refer directly to God, or to be used in that secondary sense of *Great*, found in "trees of God," for great trees, and other like cases, Gen. vi. 2 uses Ben-Alleim for higher natures than the human. Does not verse 4 tell us "the Nephilim were in the earth in those days?" Now such an expression would be so very true of men, in all time, that for Moses, or his editor Solomon, to give us this clause in explanation would mystify us much. But if since then there are mighty ones now not on the earth, who then were on it, to tell us how things once were, but now are not, is to help us to realise the old times.

Fallen angels here—sons of God, and their action on earth is such as soon draws forth verse 3, "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Are not these men of renown indebted to their special parentage according to Gen. vi. 4? And does not verse 5 show us that they achieved an evil fame, and were concerned in working out Satan's murderous aim? Now if these fallen ones and their offspring are not now suffered to dwell on earth, where are they? 1 Peter iii. 19 has them in keeping or confinement. Again, 2 Peter ii. 4, when affirming the sore doom of false prophets, says, It must come, "If God spared not erring angels, but in chains of darkness put them into Tartarus to be kept unto judgment."

Jude, too, speaks of angels who did not keep their beginning or original state, but have left their own proper dwelling place, as reserved in invisible bonds under darkness against a judgment of a great day.

Two, nay all three passages, denote the fact that these angels have not the liberty they once had. Two of them show that the bonds are not evident, but yet effective. They are held in check, but they see not yet their tether. One text has a verb which is made of the word Tartarus. Now some hold that the outer air, distant from the earth and supposed to be full of clouds and darkness, was the primitive view of Tartarus, and not the hell of the Church. The Peshito Syriac reads, "For if God spared not angels who sinned, but in a dominion which was near restrained them in terror or trembling," (see James ii. 19: Devils tremble,) and assigned those prisoners to a judgment of lamentation. In Jude we get them restrained in unknown bonds. Then from all, we have angels who erred, by leaving their own duty and habitation; but who were put under bonds of which they see not the action, while they hold them in custody in a region of the Great Ruler's dominion, which

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is near to the earth; and this incarceration is in view of a judgment yet to come in a great day.

Are not these fallen ones? Is not the earth most likely to be the place to which they wandered? And if so, is there anything in the Old Testament that Peter, Jude, and James can allude to so likely to be instructive to believers as this case in Gen. vi.? For observe, that it is an example which readers are supposed to understand as well as the deluge, or the overthrow of Sodom, or the judgment in the wilderness. But where shall the original history be found if not in Genesis vi.?

Ashton-under-Lyne. JAMES HOLDING.

RE-TRANSLATIONS.

ISAIAH XXIV. 21-23.

THEN has it come to pass in that day
That Jehovah is for Bringing a Visitation
Against the host of the height in the height,
And against the kings of the ground on the ground.
So have they been crowded together in a crowd, captive unto a dungeon;
So have they been brought for confinement unto a place of confinement;
And after many days are they to be visited.
Then has blushed the silvery moon,
Then has paled the glowing sun;
Because Jehovah of hosts has Become King
In Mount Zion,
And in Jerusalem,
And before his elders with glory.

CORRESPONDENCE.

A CORRECTION.

SIR,—Mr. Griffith, of Eastbourne, made some remarks with reference to my paper on "The Judicial Character of the Millennial Kingdom," at the late Conference, which are duly chronicled in the third column of page 3 of the *Christian World* report. To those remarks I replied; but I am impressed with the thought that when Mr. Griffith sat down after my statement that there were two Brides mentioned in Scripture, saying this was "a new idea" to him, he did not seem satisfied. A mere allusion to such a truth was all that, at that time, I could offer, but under the hope that he either has or can borrow a copy of "THE RAINBOW" for June, 1874, let me now refer him to a paper entitled "The Marriage of the Lamb in Heaven, and The Marriage in Cana of Galilee on Earth," where he will find the subject of the Two Brides fully and scripturally expounded, with all needful evidence in confirmation of what I said.

I add here that the doctrinal

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errors in my reply to Mr. Griffith in that page of the *Christian World's* report above referred to, are either a slip of the reporter's pencil, or the compositor's mistake. I am made to say that the supper in Cana of Galilee is an "antitype" instead of "a type;" and again, that Christ is "to be married to Israel as much as to the world," instead of "as well as to the Church." I am, sir, faithfully yours,

Clevedon. H. Goodwyn.

ECCLESIASTES.

Dear Sir,—The canonical authority of the Book of Ecclesiastes has been so completely vindicated by the ablest critics that no one who has not a foregone conclusion to support, would think of calling it in question. The harmony of its teachings with those of other portions of the Word is remarkable. Compare Matt. v. 3, 4, with Ecc. vii. 2. Matt. vi. 7, with Ecc. v. 2. Matt. vi. 19, 20, 24-34; xi. 19; Mark. viii. 86; Luke xii. 20, with Ecc. vi. 2. John iii. 8, with Ecc. xi. 5. John ix. 4, with Ecc. ix. 10. Rom. x. 2; 1 Cor. i. 20; 2 Cor. v. 10; Col. iv. 6, with Ecc. x. 12. 1 Tim. iv. 3, 4; vi. 6-17; John ii. 17; Jas. i. 19, with Ecc. v. 1, 2. This list might be greatly extended, but it is enough to give the reader a hint that he may do so for himself, and to show that the New Testament endorses Ecclesiastes.

I am, Sir, yours faithfully,

Alethes.

MATTHEW THE PUBLICAN.

Sir,—In answer to your Stoke-Newington correspondent as to my ground for calling Matthew a son of Alphæus, I rest upon the following considerations:

I. Only one of the twelve apostles had been a Publican or Revenue officer. The reading of Matthew x. 3, Matthew the Publican, in the Peshito and the Greek, shuts out the notion of any other among the twelve having held that office. The definite article has this force. If there had been two apostles who had followed that calling it could not have been used. In this case Matthew might have been *a* publican but not *the* publican.

II. The whole connection before and after, as well as in, the call of Matthew is the same as that of Levi son of Alphæus.

1. Our Lord was at home in Capernaum when the sick of the palsy was brought to him.

2. His words on the occasion offended certain scribes.

3. He healed the man and rebuked them.

4. Then he went forth to the sea-side to teach, and on His way saw this man—Matthew in the first gospel—Levi the son of Alphæus in Mark—and Levi in Luke.

5. After the call, which is promptly responded to in each narrative, Matthew shows our Lord at a feast so large that the publicans and sinners who join in it outnumber Christ and the twelve far away, which implies the greatness of the feast. But Matthew does not tell whose house entertained the company. But Mark says it was that of the newly-called man. As Jesus sat at meat in his (Levi's) house. Luke says, "And Levi made him a great feast in his own house." All three evangelists agree as to the guests who were there. Christ, His disciples, a great multitude of publicans and sinners, say Matthew and Mark; Luke says, publicans and others.

6. Our Lord is censured by the

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scribes and Pharisees according to Luke v. 30, Mark ii. 16, and by Pharisees in Matt. ix. 11, and he replies to their consorious questioning in the same way in each Evangelist.

7. The very next incident selected for record by Matthew is that of John's disciples coming to question Jesus about His disciples not fasting as did those of John, and those of the Pharisees, Matt. ix. 14, and Mark ii. 18, just does the same. Luke also gives just the one incident that the other two have as next after the feast. Now if Matthew and Levi are not the same man under two names, why all these points of identification? And did the Baptist or his leading adherents twice send a deputation to Christ to ask the same question without any alteration, and to get the same answer word for word? Let those believe it who can.

My position then is that Matthew and Levi are one man. But Levi is a son of Alphæus, and so then Matthew must be. Then as sons of the same man are brothers in Bible language, Matthew, or Levi, is brother of James the less. And then, when we remember that in the East the pedigree makes the father and not the mother the standard from which to reckon, I am justified in preferring to understand Jude, when he calls himself the brother of James, to mean that he was his father's son.

I do not observe that the Editor of the RAINBOW cares much for uninspired authority, or I might quote Schleusner, the author of a Greek and Latin Lexicon of the New Testament, who is a giant where John Bunyan is but a dwarf in the matter of Greek criticism.

Hoping I have said enough on this school exercise in interpretation, I will leave it for more athletic exercise.

Yours respectfully,

JAMES HOLDING.

P.S.—I wish to make the following corrections in the article on the Old Testament Peshito, in the September RAINBOW. Page 387, last paragraph, read "My fruitful one." In the same paragraph erase *to* before *showing*. Page 388 read Philip instead of Andrew, and *vice versa*, in lines 7 and 10. J. H.

A SUGGESTION.

DEAR SIR,—I should like to offer a suggestion with regard to the passage in 1 Peter iv. 6, "That they might be judged according to men in the flesh, but live according to God in the spirit."

Mr. Laing's paper throws considerable light upon the first part of the verse, and I quite agree with his rendering, that the gospel was preached to them that are *(now)* dead, but as to the latter part his exposition is not quite so clear. Do we not obtain a solution of the passage by assuming that the beneficial effects of Noah's preaching to the antediluvians were not realised until it was too late to obtain refuge in the ark? There was a considerable lapse of time between the first drops of the shower and the entire submersion of the world, "forty days and forty nights;" the waters prevailed altogether "one hundred and fifty days;" might not many of these people during this interval repent and find mercy, and though too late to escape the judgment, they yet might obtain the salvation of their souls? Is not the case of the Israelites somewhat similar? The children of Israel for their unbelief in the matter of the spies were doomed to die;

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"their carcases fell in the wilderness;" yet surely these forty years' experience, the miracles wrought on their behalf and the dealings of God with them, were rich in instruction (see Psa. xc.), so that their spiritual gain was great. "They were judged according to men in the flesh (their doom was not reversed), but many of them lived according to God in the spirit."

The deluge was a *temporal* calamity, and though the antediluvians did not escape *that*, yet doubtless many who bitterly repented of their sins might escape eternal destruction.

If there be any basis for this assumption, I think it throws considerable light upon the passage.

Yours very truly,

CHAS. UNDERHILL.

Woodbridge Lodge.

THE SPIRITS IN PRISON.

SIR,—In reply to Mr. Underhill's kind letter in the RAINBOW of October, I would first say that it did not form a portion of my theory to maintain that the proclamation of our Lord to the spirits in prison was a proclamation of mercy. I inclined to think that it was such, and I hoped it was; but it was by no means essential to my theory to maintain that it was. Mr. Underhill might therefore establish his point that all fallen angels are out of the pale of salvation without interfering with my view that the "spirits in prison" of 1 Pet. iii. 19, 20, were angels who fell in the time of Noah.

But I do not think that anything that Mr. Underhill has said in his letter at all disproves the idea that this message may have been one of mercy. He has brought forward three texts to establish his point. I do not, with all respect, consider that these texts at all bear him out.

I am quite willing to concede to him that these, as well as many other texts, prove that "the essential feature of Christ's redemption is that *man's deliverance* could only be effected by the Saviour taking the identical nature of man." But this by no means proves that God could not through His Son send a message of mercy to angels without our Lord's taking upon Him the angelic nature. God is not tied to one uniform method of dealing with his creatures. There may have been circumstances in the case of the fallen angels which allowed of a different method from that taken in man's. All such matters surely we, who know so very little, must be content to leave with God.

But there is one of the texts which Mr. Underhill has quoted, upon which it will be necessary to say a few words, viz., Hebrews ii. 16.

Translated as it is in our authorised version, and as Mr. Underhill seems disposed to render it, this text has no force, even in appearance, upon the controversy. But I am quite certain that this verse is wrongly translated, and that its true translation gives some apparent countenance to Mr. Underhill's theory that fallen angels can have no part in Christ's redemption. The proper translation is unquestionably that in the margin of our Bible—"doubtless He taketh not hold of angels, but He taketh hold of the seed of Abraham." "Angels" here are supposed to be fallen angels, and it is thought that it is here denied that Christ took hold of any of these for the purpose of saving them from their fall. I took this view myself of the passage for some time; but I have seen reason to alter it.

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In the first place I do not think that "angels" here refers to fallen angels at all, but to the unfallen angels of God. The writer of Hebrews constantly speaks of these latter both before and subsequently to the passage under consideration, and in every instance it is of the unfallen angels he is speaking. (i. 4, 13; ii. 2, 9; xii. 22; xiii. 2.) It is only therefore natural to suppose that it is of these he speaks in ii. 16, unless we have good proof that he here uses it in a different sense. Such proof we have not.

The Greek word translated "taketh hold," signifies taking hold of a person either with the view of doing him some good or some harm. Thus, in Mark viii. 23, our Lord took hold of the blind man's hand to lead him to the place where He would cure him; while in Acts xviii. 17, the Greeks took hold of Sosthenes for the purpose of maltreating him. As we cannot suppose that the word is used in this latter sense in the passage under consideration, we must needs suppose that it is used in the sense of taking hold for the purpose of conferring a benefit. Let us see if it will not well bear this sense as applied to the unfallen angels of God.

I would thus paraphrase the passage: "for doubtless Christ takes not hold of angels, of the unfallen angelic nature, with the purpose of raising and elevating it above its present condition; but He takes hold of the seed of Abraham, of the people given Him in covenant, for the purpose of elevating it above its present condition; yea, of raising it to an equality with the angelic nature by delivering it from death."

The sense thus brought out is not only suitable to the natural force of the terms of the passage before us, but is also most suitable to the spirit and bearing of the whole argument of the sacred writer in the first and second chapters of our epistle.

The first chapter is very much occupied in showing the original superiority of Christ as Son of God over the unfallen angelic race. A main part of the argument of the second chapter is to show the inferiority of this same angelic race to Christ as Son of Man, as representative of the human race, in that "world to come" which is spoken of. "Unto the angels," we read, "God hath not put in subjection the world to come, whereof we speak" (verse 5). And then the writer goes on to show that over this world to come Christ, as man, and as Son of Man, is constituted ruler in the great purposes of God. In this glory of the head of the redeemed race that race itself is to share. It is immediately after this argument that the passage under notice occurs, and with this whole argument the idea I suppose to be conveyed in it harmonises, viz., that Christ did not come into our world with any purpose of elevating the angelic nature above its primal condition, but that he did come for the purpose of elevating the condition of the race spoken of as "the seed of Abraham." To suppose the fallen angels to be spoken of in ii. 16, is to introduce a new idea into the argument altogether foreign and alien to its purpose.

As this passage then does not speak at all of fallen angels, it cannot for a moment be brought forward in opposition to the view I suggested, but did not attempt to prove, in my paper on "The Spirits in Prison," that the message proclaimed by our Lord in their dark

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prison of Tartarus may have been one of mercy. I incline to think that it was. I do not see a single passage in Scripture, nor a single doctrine of Christianity, which militates against the view.

Allow me, before I conclude, to thank Mr. Murray for his admirable letter. It gives me much pleasure to find that he concurs fully and unreservedly with my view. I have often thought of the passage he refers to in 1 Tim. iii. 16—"He was seen of angels"—as very possibly referring to the same event as St. Peter speaks of in 1 Ep. iii. 19. One thing chiefly leads me to doubt whether this is its meaning. An examination of the passages where "angels" are spoken of, without any phrase to indicate whether they were good angels or evil, leads me to think that whenever they are spoken of in this general way, either the unfallen race of angels alone are spoken of, or the entire race of angels whether good or bad. I have found twenty-nine places in the New Testament where, to my mind, and in the opinion of commentators generally, the term applies to good angels only. I have found only four places where perhaps both good and bad angels are referred to. I do not know of a single passage where unquestionably evil angels only are the subject. If then 1 Tim. iii. 16 refers to 1 Peter iii. 19, so far as I can see, it can only include it as a *part* of a universal manifestation of Christ as supreme, exhibited to the whole angelic race fallen and unfallen. Into the particulars of this we cannot enter. It would include spectacles on earth, in heaven, and in the darkness of Tartarus, of which, at most, hints only are given us in Holy Scripture.

HENRY CONSTABLE.

THE SPIRITS IN PRISON.

SIR,—Perplexed readers of obscure Scriptures, and especially of 1 Pet. iv. 6, will feel themselves placed under fresh obligations to Mr. Constable for his clear and convincing explication of that erstwhile *vexata quæstio*. I only regret that he has not given us the benefit of his thoughts upon the latter half of the verse, which, if in keeping, as they must be, with his view of the former part, would present anything but "an ill-digested conception."

It strikes me that if the passage be read in the light of the time and the circumstances in which it was written the meaning of the whole will not be difficult to determine.

It is evident that but for the special statement of the fifth verse the sixth would never have been written. These two verses are not essential to the coherence of the chapter, though their presence adds greatly to the force of the apostle's exhortations. But the fifth verse having been written, a new doctrine—judgment of the dead is announced. New, that is, to the Jew, who had no explicit revelation as to *the future judgment of the dead*, and those whom the apostle addressed were *Jewish* Christians. This newly revealed doctrine then would naturally be a source of perplexity to them; if not so far as they themselves were concerned, at least it would be in reference to those who were already dead, and to whom the doctrine was unknown. But such a judgment was always included in the divine purpose, the apostle therefore explains that "the gospel"—meaning, of course, "the promises made unto the fathers"—"was preached to them that are dead;" that fixed upon them responsibility to obey, and one or other of two results must necessarily

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follow, either the word preached would profit them, "being mixed with faith," in which case they would "live according to God in the spirit," or disregarding the word, they would assuredly be judged "as men in the flesh" by that same word which they had contemned. It appears to me that this is about the purport of the apostle's teaching in the verse in question, but "I speak as to wise men," let them "judge what I say."

Mr. Constable is less successful in his attempt to prove from Scripture the theory of "fallen angels before the era of Genesis vi.," and that of the original position of Satan as "a son of God;" and we have not far to seek for the reason of this, the fact being that Scripture is entirely silent on both matters; and when it speaks of Satan its utterances are, as far as they go, destructive of Mr. Constable's theory. Of the six texts which he cites three of them recognise the personality and malignity of the great adversary of truth and righteousness, two of them regard him in association with those denominated "his angels," whilst the sixth—Luke viii. 31—may or may not belong to the same category, but neither of them throws any light on either of the matters in question.

I observe that Mr. Constable mixes up the fall of the angels with the alleged lapse of Satan himself, and affirms of the angels precisely what Scripture affirms of Satan alone. Surely this impression is of Miltonic origin. Where else do we get the notion of Satan's pride having "cast him out of heaven with all his host of rebel angels," &c.? Rev. xii. 9 is a yet future event. No doubt "Paradise Lost" is magnificent as an epic, but it is a very unsafe theological guide.

I recently heard a preacher exhort his congregation in these words:—"Take care you do not underrate the power of the enemy." He volunteered no information as to what kind of personage the enemy might be, nor as to the measure of his power; but it struck me, as it had often done before, that we stand in considerable need of the exhortation. That there should be in the universe a being who is the acknowledged antagonist of the Almighty, who from the beginning has withstood Him to His face, defying His power, and thwarting His purposes, and marring His work, and usurping so completely His authority in the world as that the Son of God Himself should formally designate him as the "prince of this world," whilst the Apostle in still more fearful language describes him as "the god of this age"—the one, that is, whom men really worship and serve; whose potency for evil, and whose skill in executing it, are such that Deity alone could encounter and subdue him, is a tremendous and an appalling fact, and is overwhelmingly suggestive of the character of that all but almighty one.

Since no proof is adduced from Scripture of the truth of the popular notion as to Satan, I will with your permission append certain antitheses presented to us in Scripture in reference to the parties to the great conflict between light and darkness, good and evil, life and death, which has been in progress for certainly six thousand years, and which believers in prophecy now hope to be fast approaching a determinate crisis; and which seem to imply that the true history of God's great adversary is quite unlike that which popular theology has written for him. Your readers

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can draw their own conclusions from a fair and candid consideration of the whole. For want of room I am unable to place them as I should prefer, in parallel columns.

These contrasts, then, with others, are presented to us in the Scriptures, viz.:—

CHRIST

Is the life of the world.	John vi. 33.
Is the light of men.	John i. 4.
Is the truth.	John xiv. 6.
Saves men's lives.	Luke ix. 56.
Gave Himself for the life of the world.	John vi. 51.

SATAN

Has the power of death.	Heb. ii. 14.
Is the ruler of the darkness of this world.	Eph. vi. 12. Col. i. 13.
Is a liar and the father of it.	John viii. 44.
Truth is not in him.	" "
Is a murderer from the beginning.	" "

Paul's mission was to turn the Gentiles from the power of *Satan* unto *God*.

James says, "Resist the *devil*, draw nigh to *God*." All of which, with much more that cannot be introduced here, implies a co-ordinate antagonism incompatible with the relations suggested by the popular theory.

John viii. 44 contains an expression which is full of significance. Our Lord says, "Your father the devil was a murderer *from the beginning*." Does the advocate of the popular theory really believe this—*i. e*, that God created Satan a murderer? But he was "a murderer *from the beginning!*" Without adding to or taking from the words of the Book, let such an one answer this question "out of a pure heart and a good conscience, and (with) faith unfeigned."

I am Sir, yours faithfully,

JOHN LARRITT.

97, Lyndhurst Road, Peckham.

PETER'S CONFESSION.

DEAR SIR,—Not the least of the many good characteristics of the RAINBOW is the manner in which it always insists upon the necessity of taking the Scriptures literally, when doing so is not forbidden by common sense. The light which is thus thrown upon the Word is wonderful, and the way, once so full of obstacles and shrouded in fog, while viewed through the dark glasses of tradition, and encumbered with so-called spiritual figures, becomes clear to him who desires to see the truth and to learn with a humble heart.

To me, personally, this way of simply opening the heart for the entrance of light has been an unspeakable blessing. It has shown me the glorious truth of life in Christ alone, or, as it is now being called, *Conditional Immortality*, a designation which may be accepted though it is not altogether satisfactory. It has also, under God's blessing, lit up many another dark place—once dark, that is, because obscured by tradition and want of simple faith. I desire to thank you and other men of God who have been the blessed instruments in teaching me much; and as you have freely given, may you receive from our Lord good measure, pressed down, and running over, from our Master and from His servants.

Matthew xvi. 16-19 was always a stumbling-block to me till I learnt from above to take God's Word as it stands. Not that I accepted the pretensions of Rome; but yet the verses are hard to accept if the words "Kingdom of heaven" are read in the sense ordinarily attached to them.

But take them in their common sense meanings, not as implying *the Church* of this age, but God's kingdom of heaven on earth, pro-

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claimed by John, preached by Jesus, and scouted by the doctors of the law and religion; and all is plain.

Peter, eager, loving, impulsive Peter, confesses Jesus in his humiliation as the Christ, the Son of the Living God. He saw in Him the Anointed One, the King of Zion; anointed like His father David during the reign of the man-desired king, Saul; hidden from view and accepted by but a few during Saul's reign, but, for all that, Israel's true king, who reigned first in Hebron and then over all the land,—and "Hebron was built seven years before Zoan in Egypt." This confession was made by Peter, taught of the Father. Our Saviour tells him that he is "Peter," *a stone*, "and on this rock" (another word in Greek) "I will build my church, and the gates of hell shall not prevail against it." That Rock is our Lord Himself, "the Son of the living God;" the living Rock that shall never be moved. Then Jesus tells Peter that He will give unto him "the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

This same declaration is made and the same power promised to all the disciples in Matthew xviii. 18; and they are thus placed on the same level as Peter.

But Peter tells the Jews (see Acts ii. 29, 34) that "David is dead and buried," and "not ascended into the heavens." Peter and all his fellows, and Paul, teach us to look for the resurrection from the dead as the great birthtime for all. Then if David is now resting in his grave (or *sheol*), so also must be Peter and the other apostles. Then how can they be loosing and binding on earth, and how can any hope for entrance into the kingdom of heaven, if that means the Church of the present age? But when we take the plain sense of the words to be the Lord's kingdom of heaven on earth, the personal reign of God's King on Zion over a restored Israel, and remember Jesus's promise, and unequivocal statement, that the disciples should sit on "thrones judging the twelve tribes of Israel;" and remember the statement made by Paul, inspired to teach us, that the saints are to "judge the world," then all is clear to my mind. The fisherman of Galilee and his companions will be the rulers under our Head; who is then to be set forth King and Lord in the "Kingdom of Heaven?"

G. J. v. S.

"DISCERNING THE LORD'S BODY."

DEAR SIR,—To discern the Lord's body in the sense of 1 Cor. xi. 29, is to eat that flesh which is meat indeed, and to drink that blood which is drink indeed (John vi. 55). This is an act which only the faithful can perform, and those of the faithful only in whom faith is lively and an hungered. Whether as bread to the hungry, water to the thirsty, sap to the branch, or nourishment ministered through joints and bands from the Head to each of the members, the mystery wherein the Christian incorporates Christ is *one*. Faith in the faithful is independent of all emblems, whether the consecrated water or wafer of the Romanist, the bread and wine of the orthodox, or in the absence of all emblems; faith passes beyond the sign to the thing signified. Sense alone feeds on symbols, as faith alone feeds on Christ. Thus

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it matters not whether High or Low Mass is said or sung daily by the Priest, or wafer bread is taken fasting by the Ritualist morning by morning, or bread and wine spreads the table of the Plymouth Brother every first day of the week, or the Lord is waited on in silence by the devout member of the Society of Friends; it is faith alone in the individual worshipper that discerns the Lord's body, so as to feed thereon and live thereby.

For lack of *this*—this discerning faculty that *feeds*—many among them at Corinth to whom Paul wrote, were, and many among us to whom the Holy Ghost speaks, are, spiritually weak and sickly, and some sleep. Spiritual life, to be healthy, strong, and vigilant, must feed on its appointed nourishment, and, true alike in nature and grace, *feeding* is the only antidote to weakness, sickness, and sleep. Apostles, prophets, evangelists, pastors, and teachers have been given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, and gladly and thankfully do we accept them, and esteem them very highly in love for their works' sake, *so far* as they are workers together with Him, and are only concerned to bring us into the unity of the faith and of the knowledge of the Son of God unto a perfect man, to the measure of the fulness of Christ. But we must insist, that the more our manhood in Christ becomes perfected by the use of these means, the more direct will our faith become in passing beyond the signs to the substance.

The babe in grace, not less than the man in grace, must incorporate the Lord's body, as milk or meat suited to their several growth and capacity to receive, with or without the use of simple bread and wine, or the wafer compounded by the art of the priest.

Your esteemed contributor, Mr. James Waylen, has done good service in calling attention to James Hinton's "*Hours with the Mystics*," and any who have missed his article in "The Rainbow" for August will do well to return to it. Not this nation only, but others too, continue to furnish a large body of men and women wise to apprehend and brave enough to continue their testimony to the spirituality of the New Testament dispensation. Nor am I aware that the Society of Friends especially exhibits an apathy at the present hour which is to be attributed to unfaithfulness, or that their mission as a sect is accomplished. Their faith and practice are more truly Protestant, and afford a more direct protest against the idolatry and externalism of the Roman, Greek, and Anglican Churches than any other sect of dissenters.

Finally, I believe with Monsieur Pressensé that the true meaning and intent of breaking bread in the name of the Lord was designed to render *each* Christian household a place of worship—*each* repast a Christian sacrament; and that in the primitive church "sublime was the rule, not the exception."

N. Starkey.

"THE LORD'S DAY."

Dear Sir,—There is a day called "the Lord's Day," quite different from any other day; it will consist of a thousand years—all daylight and no night. That day will begin when Christ shall come to sit on the throne of His father David on this earth. At that time the dead in Christ will be raised first, and the living saints at the same

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time will be caught up in the clouds, all to meet the Lord in the air, and to be for ever with Him. He will come to the earth, and as a necessary consequence all the ten thousands of His saints will come with Him and reign with Him on earth, the final abode of His redeemed people, when the answer will be given to the Lord's Prayer, "Thy kingdom come, Thy will be done on earth as in heaven."

There is no such doctrine in the Scripture as that men shall be angels in heaven; it is not our place. "The heaven is the Lord's, but the earth He has given to the children of men." Man is part and substance of earth, made for earth, to dwell on earth for ever; and being also made in the likeness of God, will not only rule over the earth for ever, but the God-man, the Lord Jesus Christ Himself, who purchased and redeemed the earth and His people, at such a price will rule over it and the universe for ever. This present earth will be subject to fire at the day of judgment and perdition of the wicked after the millennium, when "Gog and Magog, and all their host, will be destroyed by fire" (Rev. xx. 9); and the devil will be cast into the lake of fire. The Almighty and Holy God will do what is right, whatever men may think. He "will be justified in his sayings, and clear when he is judged."

Immediately after the flood universal rule was given to Shem, next to Abraham, then to Isaac, then to Jacob and his seed for ever. The Anglo-Saxons are descended from them, and at the present day have the widest dominion on earth. "Israel shall blossom and bud and fill the face of the world with fruit."

B. H. Orpen, J.P.

Killaha Castle, Killarney.

LITERATURE.

Animal Futurity: A Plea for the Immortality of the Brutes. By Joseph Hamilton. London: Simpkin, Marshall & Co.

One must admire the amiability that pleads for a recompense in a future life for the animals that have suffered so much from the thoughtlessness or the cruelty of man. Mr. Hamilton writes well. His calmness and thoughtfulness are obvious, and he is conscious that his argument, notwithstanding its ingenuity, hangs by a hair. We fully grant that the brutes are as immortal as man, by nature; but then we deny the immortality of the latter as well, of course, as that of all the former. But creation will shortly be delivered from its groanings, and the animals of the New Age will enjoy all the pleasure of which their nature will be capable, and they will find man a kindly master, no longer a brutal tyrant.

The Fifth Universal Monarchy; or The Kingdom of Christ and His Saints. By Elizabeth Sapsworth. London: S. W. Partridge & Co.

This pamphlet does not "pretend to be either critical, original, or exhaustive, but a simple statement of results arrived at through the reading of various books," and the

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study of Scripture. The historical interpretation of Daniel and John is simply a mistake. Immense labour has been wasted by good and true men on this delusion. The events are all future; but it is at once our belief and hope that they are very near.

Thought Blossoms Gathered at Richmond. By J. Hunt Cooke. London: Elliot Stock.

THERE are some real gems, both as regards sentiment and song in this small book. Mr. Cooke has the poetic gift, and he has dedicated it to the great Master. This is well. Persons who can appreciate subtle thought clothed in poetry will like these "Blossoms."

The Gift of the Holy Ghost (Acts ii. 38). Its Identity with The Gift of God—Eternal Life. By H. Clarke, 57, Water Side, Lincoln.

A QUOTATION from Mr. Clarke's address to the reader, will show the meaning and object of this thoughtful pamphlet:—

"By 'Eternal Life,' the writer understands, not the entrance of the human spirit into heaven at death, but the coming forth from the graves of the righteous dead unto the resurrection of Life, and the clothing of the living saints with their house from heaven, that mortality may be swallowed up of Life, as so clearly revealed by the Apostle Paul, (1 Cor. xv. 52, 53,) 'for the trumpet shall sound, and the [righteous] dead shall be raised incorruptible, and we [the righteous living] shall be changed, for this corruptible must put on INCORRUPTION, and this mortal must put on IMMORTALITY.'"

Lessons from the Life and Death of the Princess Alice, Grand Duchess of Hesse-Darmstadt. By J. F. B. TINLING, B.A. London: S. Bagster and Sons.

MR. TINLING'S little book is a graceful tribute to a character of rare excellence and beauty. The facts he has recorded were, of course, known to us all, but the lessons he has drawn from them are worthy of careful thought. We must, however, express our surprise at a few sentiments which should not have come from Mr. Tinling's pen: e.g., "Our beloved princess, who has just followed him [her father] into the world of perfect light" (p. 7). "Her ministry helped to furnish her noble father with a fit escort to the gates of heaven" (p. 21). "Her child . . . was only caught up a few days before her, to be ready, we may believe, to welcome her in the world above" (p. 49). We thought the writer knew better than this. If this be true, the apostles make far too much of resurrection from the dead.

NOTICES.

"A. A."—The word "grudgingly" (2 Cor. ix. 7) is ἐκ λύπης—literally, *out of sorrow*. Men who give in this spirit had better keep their money, for "God loveth a cheerful giver."

"A STUDENT."—Luke (xi. 49) calls Christ "the wisdom of God." Compare Matt. xxiii. 34. His gifts to the *Church*, as its glorious Head, are described in Eph. iv. 11-16.

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"A TRUTH SEEKER."—Are you sure that this signature accurately describes your state of mind? If we doubt it, you must ascribe our unbelief to the tone of your letter. It is perfectly obvious that the Scriptures you quote disprove the positions you assume. You read through the spectacles of some "spiritualising" commentator, one of those men who have, to a great extent, made the word of God of none effect by their marvellous superstition that divine things must be understood in a non-natural sense. Your wish that we may "return to the good old paths," we are charitable enough to suppose is kindly meant; but it is superfluous, for we *have* returned to them, and, what is more, we have gone many centuries farther back than the rise of the misty school that has your patronage; and we earnestly invite you to do the same.

"A FRIEND" thinks that the Church is the Kingdom, because in Luke xvii. 21, the Lord says, "The Kingdom of God is within you;" and in Rev. xv. 3, He is called "the King of Saints." Well, there is a most important sense in which the elementary principles of the kingdom influence and mould the hearts and lives of believers. Without the new birth, and the gracious dispositions that spring from it, no one will even *see* the Kingdom, far less enter into it. But we must gently rob our friend of both his texts so far as the meaning which he gives them is concerned. In Luke xvii. 21 our Lord is speaking to the Pharisees, and no one credits them with having much that could be called heavenly "within" them. What He did say was "the Kingdom of God is among you," meaning that He himself was King, and teaching the great lesson that without His personal presence the Kingdom of God could not be set up. If they rejected Him they rejected the Kingdom. There stood One "among them" whom they knew not (John i. 26). And the reading in Rev. xv. 3 is not allowed by any critic. It "has no authority at all," says Dean Alford. The correct reading is "Thou King of the nations." See also Jer. x. 7.

"W. M." (Melbourne.)—"The heart of the earth," of Matt. xii. 40, means simply the grave or tomb. It corresponds to some extent with the "lower parts of the earth," its valleys as contrasted with its mountains. (Isa. xliv. 23.) The dead: "Those that seek my soul to destroy it shall go into the lower parts of the earth. They shall fall by the sword, they shall be a portion for foxes"—jackals. The hole of the fox here shows what is meant by the lower parts of the earth— a small opening in its surface. See also Psa. cxxxix. 15. And then we have Eph. iv. 9, upon which a theory like yours has been built. But the words—"He also descended first into the lower parts of the earth"—afford no foundation for it. They mean simply the earth as the lowest part of the visible world, of which the grave is called in Matthew the heart. EADIE, "agrees with the majority of expositors who understand the words as simply denoting the earth;" and CONYBEARE, with simple beauty, translates thus: "Now that word, 'He went up,' what saith it but that He first came down to the earth below?" *Pit* is used for a well, a ditch, marshy place, corruption, a deep place, a dungeon. Your difficulty about the three days and three nights is easily removed. By comparing 2 Chron. x. 5, with 12 it is clear that in Hebrew phraseology this did not necessarily mean three days of twenty-four hours each. Rehoboam said,

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v. 5, "Come again unto me after three days." Well, how did they understand it? Ver. 12 tells you: "So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come to me on the third day." See also Gen. xl. 12, 13, with 20. Luke ii. 46 gives a memorable illustration of this mode of reckoning. "After three days they found him in the temple." That is to say, one day was spent in their journey from Jerusalem (v. 44), the second in their return, and on the third day they found the wonderful child.

"J. D. G.," New South Wales.—The correspondence is interesting, and we appreciate the clearness and fidelity with which you speak; but it would not be courteous on our part to publish your correspondent's letter without his permission; not that we have any wish to publish sentiments of that class, even if permission were granted. We may, by and by, use portions of your letters, if we can do so intelligibly, without reference to the gentleman to whom they were originally sent.

"T. M."—Some two years ago a very helpful book was published by Guest, Paternoster Row: "The First Adam and the Last Adam," by William Morris. We advise you to get it, and if you do, and read it, you will thank us for the advice.

"J. S. B."—We are sorry that our correspondent's letter escaped a revise. He writes:—You have been kind enough to print my few lines upon the Peshito in this month's RAINBOW, but unfortunately there is a sad error in the printing of the first Hebrew word—a letter is omitted (ה), and an ordinary *mem* (מ) substituted for a final (ם). It should appear thus: אלהים."

"G. S." Chatham.—In reply to your question, the learned writer of the articles on the Peshito writes thus:—"I send you the readings of Acts xv. 19, 20, and verse 29 from the Peshito. 'Wherefore this is what I myself say; let us not contend against those who from the Gentiles are turned to God. But let us send to them that they may be delivered from the defilements of the sacrifices and from the fornication, and from that which is suffocated, and from blood.' Verse 29.—'That ye keep far off from the sacrifices (of the heathen) and from blood, and from what has been suffocated, and from fornication.' The word corresponding to πορνειας is *znyoth* in both verses. The Syriac Peshito gives no support to those who would rob a believer from among the Gentiles of a bit of ham or bacon to breakfast; but woe be to all those who have discovered that they are Israelites, and so put in doubt their right to the exemptions granted to Gentile converts. If one of these Anglo-Israelites doubts, he is judged if he eat. By all means warn them to look out, seeing the Judge is at the door."

"SPIRITS IN PRISON."—Correspondents whose letters on this subject do not appear will kindly forgive us. We cannot make room for more letters; but we are sure that Mr. Holding's paper on Genesis vi. will interest every reader, whatever may be thought of his argument and conclusion.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER, 1879.

WANTED LIGHT-BEARERS.

DID you ever dream that you wished to write something, and found the implements required by that craft all in a state of confusion? I had such a dream last night. The exact chronological date of "last night" is of no consequence. It was the night before this article was written: and that should surely satisfy the most inquisitive! The pen was blunt, the ink thick, the paper rags! Again and again I tried, having, even in a dream, that sleepy sense of perseverance which is the duty of every one who has entered upon a right course. But things grew worse. The pens became rusty, thick, nibless, while the holder of one of them seemed a great club with which I was trying to defend myself against a host of assailants, who were determined that my right hand should hold pen no more. The ink turned into an india-rubber ball, and the paper grotesquely shaped itself into a garment which would qualify any street-arab for an undergraduate in a ragged school.

To awake from such a whimsical "vision of the night" with the thought that I wished to write a couple of articles for the last number of the year—the year 1879—and for the completion of the sixteenth volume of the RAINBOW—was not very pleasant. Do I believe in dreams at all? Was the dream a sign of coming troubles, dimly intimating that our work is done, and our testimony closed? Does it suggest that our long-tried friends, whose faithfulness has cheered us along the rough path, and who have rejoiced with us in many a victory over superstition and falsehood, are tired of the conflict, have gone back to dwell on the shores of the dead sea of "orthodoxy," and have resolved to let their old servant the RAINBOW, with all its beautiful prismatic hues, pass into oblivion for ever? Really, if that be the interpretation, we must mourn over the defection of an army in whom we have hitherto had boundless confidence, and with whose undaunted bravery we hoped ere long to scale the citadel of hoary superstition,

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and to deliver the beautiful and royal maiden, TRUTH, from wearisome captivity!

But this is not and cannot be the meaning of our "night-thoughts." It has *not* entered the minds of men who rejoice in the light of a doctrine which is all sunshine, that their financial arrangements for 1880 will be much improved by giving up the periodical that has afforded them so much help and comfort in past years. So far from that, many of them will aid and circulate their favourite Magazine more heartily than ever, because the doctrine is priceless and "the time is short!"

The import of the dream, therefore, if it was not all nonsense, was historical, not prophetic. It was a confused retrospect of past troubles, not a warning of future difficulties in contending earnestly for the faith of the Gospel. We have borne too much to be dismayed by trifles now; we have gone too far on the King's highway to turn back at the roar of any lion; and we mean to go on, swerving neither to the right hand nor to the left, until the good and loving MASTER bids us go to sleep, or come up to meet Him.

For what are the facts which justify this confidence respecting the future—a short future of course it must be—and make us morally certain that the Lord's servants will not allow the RAINBOW to disappear until it shall have accomplished its mission and finished the testimony for which it was providentially—ay, and mysteriously—called into being? They are these:—

1. The value of a Journal that is absolutely independent of every party in the state and every sect in the Church. This is the grand characteristic of the RAINBOW. It is fervently loyal to Scripture, but owes no allegiance to Tory or Whig, Church or Dissent. It knows no master but One; it has no object but the diffusion of His truth, and it seeks no reward but the appreciation of those who reverence that Master, and whose religion is too healthy to need the bandages of any human creed. This distinctly independent position is chosen not simply as a matter of personal preference, but also as a means of enabling brethren who are tired of the ecclesiastical bondage that builds up churches at the expense of individual liberty, to speak their minds freely under no restrictions but those that belong to fear towards God and charity towards men.

Of course this position has serious drawbacks. It offers no attraction to the multitude, who are either too indolent or too ignorant to think for themselves, and too insensible to the high purposes of life to feel the weight of personal responsibility. What is called "popularity," therefore, with its accompanying profit, offers no aid to hold up a standard of whose intellectual and religious value it has no conception. But upon the other hand, the enlightened few are, in "the wars of the LORD," infinitely better than the untrained majority, who turn back in the day of battle. The times in which we live demand honest, intelligent, noble-minded men, taught of

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God—men whose Christian principle, based *only* on Divine Revelation shall be firm as eternal rock, and whose practical life shall be pure as a sunbeam. We want a few hundred more brave souls of this stamp as light-bearers, for the darkness in many and many a region of so-called "Christendom" is dreadful!

2. Another ground of confidence that the testimony will be continued is the fact that it is valued by those to whom it comes. Of course it is needless to use many words upon this point, as many letters, extracts, and other sources of evidence have abundantly shown during past years. Our esteemed readers require not to be reminded of what many of them have written, and all of them have seen in these pages testifying their high appreciation of the teachings of this Magazine. We assume no self-praise here; we have done what we could to commend the truth we love, and as the humble servant of our constituency; and that constituency has itself borne spontaneous witness that our labour has not been in vain in the Lord.

3. The favour with which the sublime doctrine of a Divine immortality for mortals as the gift of God in His Son, is being received by all who have the common sense to lay aside their prejudices and look it fairly in the face, is a sure proof that the Journal that first taught this truth in England cannot be dispensed with. This wonderful truth—*the very essence of the Gospel*—so long lost under the stupid delusion of man's natural immortality, is making way amongst thoughtful Christians. It must make way! The light of its glory *must* pierce the darkness which has veiled the nations for ages, and burdened Christian theology with a weight that Christ never put upon it! But the publication that risked the penalty of extinction—and very nearly paid it—to bring this glorious truth before the Churches has a moral right, of the very highest kind, to look for the co-operation of those who have been delivered from bondage by its teaching, to send the light to others who are still in darkness. We ask this, not as a personal favour—although, of course, it would be gratefully received as *that*—but as an evidence of the practical sympathy which the spirit of truth puts into the hearts of the "sons of light." We must work together for the glorious Master, the blessed Life-Giver—"our Life." His worth is inexpressible! To promote His glory is our glory. Let us tell men about this life which Christ came to give to all who receive Him (John i. 12, 13), without which they must perish for ever, cease to be, and never even "see" any of the glorious things which are to take place in our world when it becomes transformed into the Paradise of God.

4. This witness to the doctrine that Christ is the Life of His Body, the Church, has also borne testimony from the very first that He is the appointed King of the nations, and that He is coming to exercise a Divinely-royal Supremacy over the whole earth, and "under the whole heaven." It was an earnest desire to promote

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this grand truth that led to the first thought of issuing the RAINBOW. The persistent testimony to this wonderfully gracious arrangement for the government of the world which we have borne from month to month and year to year has gladdened thousands of hearts and taught many, who formerly understood it not, the important distinction between the Church and the Kingdom. This great subject, the coming of Christ *for* His Church and *to* His Kingdom must be repeatedly brought before men now. The time is shorter every succeeding day; the interests involved are unspeakably important; and those who are looking for "that blessed hope" will surely stand by us nobly while we proclaim the Gospel of the glory of the blessed God, the coming Kingdom of the Son of Man; and "to Him be the dominion to the ages of ages. Amen!"

EDITOR.

OUR PART IN THE PROCESSION OF EVENTS.

IT is so easy to moralise about "the flight of time, its rapidity, its uncertainty, the folly of wasting it, and the wisdom of redeeming it, that we almost shrink from touching the subject. We do not wish our readers to think that we mean to inflict upon them any of the poor platitudes and prosy preaching with which the last month of the year is usually burdened. We dislike platitudes as we dislike everything else that is insipid, whether in the region of literature or theology, and prosy preaching is one of the devices of the enemy against which all intelligent men should protest. We don't wonder at people "nodding" under sermons delivered by men who are themselves half asleep, or who seem to have neither consciousness of responsibility nor sympathy with the grand themes of the Gospel.

A good story is told by Dean Ramsay. A clergyman in the North rebuked his drowsy congregation one hot Sunday, saying:—"You should be ashamed of yourselves! You are almost all asleep, except that poor idiot," pointing to a half-witted lad in the gallery. "And I," said Jock, indignant at such personality, "if I wasn't an idiot wad be asleep too!" A keen thing like this does service at times. It must be confessed that the pulpit sometimes deserves smart retorts; for it is true, as a famous actor once said to a bishop, "We interest men because we deal with fiction as if it were fact, whilst you deal with fact as if it were fiction." Now we earnestly wish to see truth realised, that it may be dealt with in the right spirit, and not in that mechanical humdrum style which acts as a soporific. The Gospel, as we see it, *is* "GOSPEL." It is worthy of its joyous name. And it is as real, and important, and majestic as it is blessed. The inane homily upon the minor morals, read in a style which shows that the reader has no interest in his

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subject beyond that which relates to the quarter's stipend, is a disgrace to the age. At the bar we find no such driveling, although the barrister may know that the cause he pleads is utterly worthless. The interest of his client rules his eloquence and fires his rhetoric, notwithstanding the qualification of that client for penal servitude.

And is it tolerable that the Christian speaker or writer,—whose theme, even in its humblest aspects, is far nobler than the best in which a pleader learned in the law can be engaged—should be a mere speaking machine, without heart, or a scribe without literary life? Surely we have had enough of this deep offence to the majesty of divine truth! The association of gloom, death, and the *post mortem* horrors of paganism with the word of life is so utterly incongruous, as to demand a protest both in words and practice. We, therefore, do not write lachrymose sentences about the flight of time. Let it fly! It is making room for a glorious era in which the surpassing treasures of divine love will be given in full possession to the royal family of God. No, no: our words to our friends are those of hearty and joyous gratulation. We are right glad that 1879 has gone to its ancestors; there is one year less between us and the kingdom of God; one year less for the reign of the prince of darkness and the groanings of creation; one year less for the false teachings of Christendom to tell lies about God, and for priestly impudence to present us with gross caricatures of the Church of Christ; and one year less for atheistic science to sneer at the cosmogany of Moses and the theology of Paul. Why should the flight of time trouble men who have been delivered from delusion respecting the nature of man and the character of God? We have everything to gain by its speed, and nothing to lose. Let it fly!

But you will share our gratitude to Divine Providence that 1879 did not find its way to the sepulchre of its fathers without a public testimony, in the great metropolis of the greatest empire the world has ever seen, to the sublime truth that everlasting life is the gift of God in Christ to believers, and to those doctrines which are subsidiary and co-related to this divine truth. The congregations were not counted by thousands; the place of assembly is a humble meeting-house, without sculptured saints, or dim religious light striving to force its way through scarlet-cloaked apostles—poor fellows! not one of them ever had so gaudy a garment;—and the speakers were plain honest men, who fear God and reverently bow to His teaching, whether it lead them to fame or obscurity; yet the testimony was given, on the wings of the press it was borne to the ends of the earth, and those who gave it are deeply grateful that their Master gave them such signal honour. Indeed we all have reason to be "glad in the Lord." Our "creed" is all sunshine! We congratulate each other for the blessed light which has fallen upon our path, and adopt the language of our "beloved brother Paul"—"Rejoice in the Lord alway, and again I say, Rejoice!"

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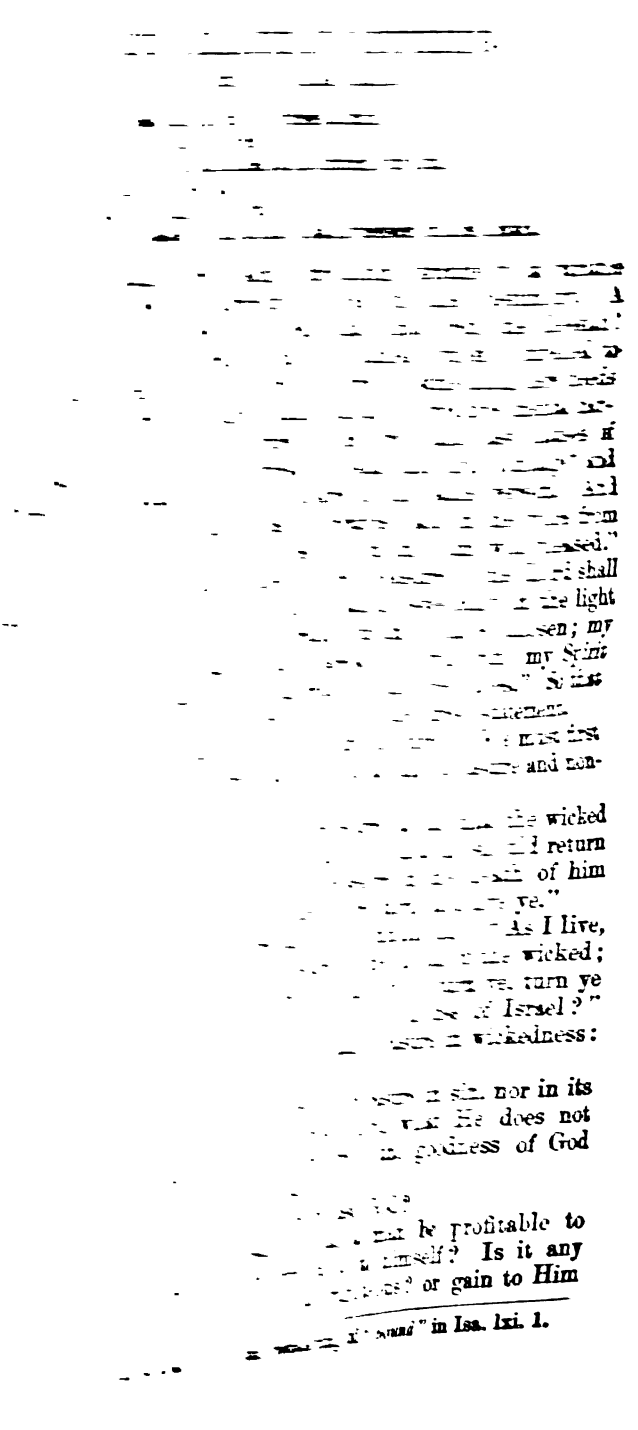

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But whilst the joy of the Lord is our strength, and the passing of the year only a source of gladness within view of the promised jubilee of creation, we must not forget our part in the procession of events. It is plainly described for our guidance. We are to "redeem the time," to buy it up from the possession of another, and to devote it to purposes worthy of our high calling. Let the days pass, as pass they will, but Christ's friends must not let them pass without hearty work done for Him. If we can suppose a Christian passing a day in which he neither says nor does any thing tending directly or indirectly to the honour of his Lord, that day is lost. It has not been "redeemed;" and the man who lost it lost blessing to himself. It was a blank day in the calendar of his life—a useless day which will put forth no flowers in eternity, because on it no flower seeds were sown. Men who have deliberately allied themselves with the cause of Jesus Christ, as the Head of the Church and the coming King of the nations, must not trifle. Time is to them invaluable, as it gives them the opportunity of honouring Him whose service is freedom, and whose smile is glory.

And how much may be done even in one brief year to disseminate truth by the living voice, or the press, or both combined! Surely this day of cheap literature is a sign and a prophecy; surely it is one of those great providential things which silently tend to the unfolding of God's purposes; and His sons, therefore, should accept the privilege as a direct call to use the press for truth and Christ. The publishers of the prince of darkness are busy at work. The streets of our great towns are infested with hawkers of pernicious matter by which vice and corruption are increased. The friends of purity and light must not slacken their efforts to beat back the foe; nor must the impossibility of destroying the forces of evil by human agency dishearten us. We must remember our exact position. It is that of witnesses for the Lord. A noble position it is—a high calling! We must be faithful to the truth entrusted to us, whether men hear or not; and to present divine truth in its own purity undimmed by the traditions of men, is a privilege to be thankfully accepted, and a duty to be loyally discharged.

EDITOR.

GABRIEL'S OWN KEY TO HIS SEVENTY WEEKS.

FROM the call of Abraham until this day Jehovah has never prophesied by any individual who had not lineally descended from Abraham, with only one exception—Balaam.

Israel is the only mortal medium between Jehovah and the heathen.

Jehovah sometimes communicated with heathen kings by

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dreams, but in each case one descended from Abraham must be raised up to interpret. Without Abrahamic blood no interpretation, no medium between the God of Abraham, Isaac, and Jacob, but the Jew, or an angel commissioned from above. Jesus taught the heathen, "Salvation is of the Jews." Thus far all is incontrovertible.

Study Rev. vii. 4–9, and xiv. 1–5. These one hundred and forty-four thousand, we are told, are the *first fruits* of the redeemed by the precious blood of the Lamb. They have been called the "Body-guard of the Lamb:" all of them Israelites, and whose song the *after redeemed* (the Gentiles) could not learn. At the Pentecost there was not a single heathen among the one hundred and twenty disciples. The three thousand were devout men assembled at the feast, to whom Peter addressed his first epistle—they were *then* known to be of the twelve tribes.

The one hundred and forty-four thousand were the nucleus upon whom the *Body of Christ is being formed.*

The object of Gabriel's visit to Daniel was to inform him what should befall his people and the holy city. Reading these plain revelations we naturally inquire, When will these things take place? Gabriel fully answers this question: In the latter days—last days—the end—the end of the indignation; and says, the wise shall understand. When? *At the time of the end;* and adds, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

Thus we see it was impossible for the old commentators to teach us the simple truth. We pity those who follow them, applying the last times to Ezra and Nehemiah, and thus confusedly mixing up the eternal true Messiah with the false Satanic "Man of Sin."

In order to understand Gabriel we must entirely discard all Jewish, Christian, and heathen chronology, and follow the teaching of Gabriel in his figures, numbers, dates, divisions, and HIS GREAT PAUSE!

First, we must count from the point from which *Gabriel first counts* (Dan. ix. 25). From the command of Cyrus to return and build progressing to Gabriel's 62nd week, or $62 \times 7 = 434$ years. We find this first date parallel with Isaiah liii. 8, "He was cut off." Dan. ix. 26, "After threescore and two weeks shall Messiah be cut off." This is the *first fulfilment of any part of the seventy weeks* of Gabriel, and here he places *his great pause!*

This pause is the Lo-Ammi period. The Interregnum of Judah, a blank to the Jew, no prophet, all sealed until, Rev. xi. 3.

This great pause is indeed a blank to Judah, but eternal life to the wild olive, the time of the gathering together of the Body of Christ. This pause of Gabriel cannot last much longer, as nearly 1900 years have passed since the crucifixion, which was the pristine date—the most important event the world's history ever recorded.

We are now waiting for Gabriel to resume *his* history of Judah,

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which he will do in *his sixty-third week*, being the first of his last weeks. When the last political command will go forth to return and build Jerusalem, and that temple in which the Antichrist of Paul and John will sit, 2 Thess. ii. 4, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he sitteth in the temple of God showing himself that he is God."

This cannot take place at present for two reasons. We shall examine them separately.

First, the temple is not yet built, nor can the foundation be laid until the command to return and build is published. It is said, we know not with what truth, that the mortgage deeds of the Holy Land are in the hands of Judah, and the millions in the hands of the Sultan.

One thing we do know, Jehovah reigneth! From the time Gabriel resumes the history of Judah in his (Gabriel's) sixty-third week to the time that Antichrist will come in his own name and be received by Judah in Jerusalem, will be from the last command forty-nine years. Thus $7 \times 7 = 49$ years, when only one week of Gabriel's seventy remains. Forty-nine years will be enough time to finish the temple by Gabriel's sixty-ninth week. When the false Messiah will make his covenant, the city will also be prepared to withstand the last siege, as in Zech. xiv.—the same period of unexampled trouble foretold by our blessed Redeemer in Matt. xxiv. 15, Mark xiii. 14, and Luke xvii. 20–37.

All former sieges ended in tribute or slavery; the future, in the triumph of Judah over all the assembled nations.

Why Antichrist cannot at present be manifested is *the great hindrance*. Paul tells us what this hindrance is, 2 Thess. ii. 7, "the mystery of iniquity." John, in Revelation, confirms this, and tells us how this hindrance will be removed, and at her destruction God will call His people out of her, Rev. xviii. 4, "Come out of her, my people." We know Lot must be called out of Sodom before destruction come; so with mystic Babylon, which must make way for Antichrist. God's jewels must be cared for.

Then all the plagues upon Antichrist are to be poured out; the truce-breaking false Messiah, being in the midst of his Satanic career, is cut off.

The Body of Christ having gone up to meet their Redeemer in the mid-air, will be for ever with the Lord. The wicked will go on and be punished. The wise understanding the command, will reckon the eight remaining weeks thus: $7 \times 7 = 49$ years to the manifestation of the *power* of Antichrist. The last remaining of Gabriel's seventy weeks will be a time of troubles, ending in everlasting righteousness.

The Jewish comment in which the seven years out of Daniel's last fifty is stated to have related to the days of Ezra and Nehemiah, will not bear criticism if we believe Gabriel's object in his teaching

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as to what would take place in the latter days, and without Gabriel's coming eight weeks all his dates are in the old confusion, leaving us but one week to build the temple in which the Man of Sin is to be seated, and to make his week's contract, which is simply an impossibility, besides making him contradict his assertion that the Messiah would be cut off in the sixty-second week, which the Jewish teaching does by misplacement of Gabriel's Pause.

TALMUD.

THOU ART MY HOPE.

THOU art my hope, O God,
For Thou art good, and gracious is Thy will.
Thy love is boundless as the seas,
Thy power and grace surround me still;
Thy promised word Thou dost fulfil,
And Thou dost heed my humble pleas.
Thou art my hope.

Thou art my hope, O God,
For in the past I found my help in Thee—
My refuge in the stormy day;
And Thou wilt still my helper be,
In age as well as infancy,
For Thou wilt hear me when I pray.
Thou art my hope.

Thou art my hope, O God.
On Thee I cast my cares—a heavy load!
A weight my strength can never bear:
Thy smile shall cheer me on the road,
While I press on to Thee, my God;
Thy love will quench my anxious fear.
Thou art my hope.

Thou art my hope, O God.
Thy faithful word hath promised good to me,
When Christ shall come to take His throne;
His glorious kingdom I shall see,
In His dear presence I shall be,
And He my humble name will own!
He is my hope.

S. B.

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SATAN AND HIS ANGELS.

A CHAPTER IN ANCIENT HISTORY, FROM UR OF THE CHALDEES.

THIS phrase is so nearly a Scriptural one that it may be allowed to head an inquiry in the teaching of the Word of God on the subject. In Rev. xii. 7 we meet with the "dragon and his angels," and in the next verse he is "that old serpent, the devil and Satan." These are all names of one being. Except when the name is used in a secondary sense, we never get a plurality of Satans or devils in Hebrew or Greek.

Now what can be read of these beings in the Word of God?

Our Lord clearly carries back the evil character of the devil to the beginning (John viii. 44); but he nowhere speaks of his angels as being with him, so early, in his sin. I think we have no Bible proof that there were more fallen angels than this one, before the human race began to be numerous. Then the "Nephalim, or fallen ones," were in the earth about 200 years before the flood. I give them fourscore years to have wrought mischief before the declaration that the limit of Divine forbearance was placed at 120 years (Genesis vi. 3). Satan is but a creature, and could only do a limited mischief when alone. So he sought allies of whom he knew in other parts of the empire of God.

It was "the dragon who drew with his tail the third part of the stars of heaven, and did cast them to the earth" (Rev. xii. 4). John does not tell us when he did this; but whenever it was, Satan was the cause of their fall from heaven to the earth, at some period before the battle when Michael and his angels drove them down.

Put this with "the Nephalim were on the earth in those days," and you have sons of God, who are fallen ones, brought down to the earth under the influence of the poison of the serpent's tail, or, in plain terms, Satan presented seductions to these sons of God which bewitched them to ruin. "He deceives the whole world." What was the forbidden fruit to which he directed their attention? It was to the beautiful daughters of men. Had these sons of God never seen them before? Yes, very often, and no harm came from it; but so had Eve seen the "tree of knowledge of good and evil," but when Satan took it up, he turned it to a successful temptation. And so might he direct attention to the charms of woman, and succeed in leading those "Ben-Aleim, or sons of the mighty," to leave their own original state and habitation, and come to mingle mischievously with the sons of men. But it was not enough to turn the attention of what the Septuagint calls angels, and the Peshito calls Ginbra, mighty ones, to the fair daughters of men, he must also find an appropriate temptation for these human maidens. Now this he would find in the mystery of the Divine oracle—Genesis iii. 15: "The seed of the woman shall bruise thy head."

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Eight generations had appeared, and yet no conquering seed had come. Was this desire of woman never to be realised, or must it be through the intervention of some higher father?

These doubts would not be unnatural in the minds of men and women in the *seventh* generation. Enoch, then, too, lifted up his warning voice, and then escaped the clutch of "him that had the power of death—that is, the devil." At this stage Satan, from his revealed character, must have had "great wrath." What might not follow if God went on taking men away without death? But being only a creature, Satan could not do all the mischief which he purposed unassisted; and so he laid the *bait of beauty* before angels, and the one of *motherhood of the promised seed of the woman*, in whose parentage no mention is made of man, before the fair virgins of that early time, and so wrought the ruin of both.

In those early days when Job and his friends sat on the ground in high discourse, one of them related a vision which he had had, when he heard a voice saying, "Shall a man be more pure than his Maker? Behold, He put no trust in His servants, and His angels he charged with folly." That these were higher than human beings is clear from what follows: "How much less in them that dwell in houses of clay, whose foundation is in the dust, and who are crushed before the moth?"

Mark the contrast, and say what these angels, who were *charged with folly*, must have been? Now, Hales makes this discourse to have been held 184 years before Abram was born, and neither Job nor the other speakers treat it as a fictitious reference to the past. This is the earliest reference to erring angels after the account in Genesis vi.; but it does not tell us when God, having kept His servants on trial, but without trusting His own counsels on their faithfulness, at length "charged them with folly," or, as others read it, with vanity or defect. This much, however, is clear, that these men had proof that angels had fallen from their first position and been set aside by God as sinners. We next get a glimpse of the Nephalim in Numbers xiii., and here the men who speak of them are every man a *ruler* among the tribes of Israel. They are giving an unfavourable report of the prospects of Israel winning Canaan. These are some of their words: "All the people that we saw in the land are men of great stature: and there we saw the Nephalim, children of Anak," or, as some spell it, Ganak. It denotes to encompass as a chain the neck. What encloses men like the air? But Paul speaks of "The power or army of the air," and John calls the heaven, from which the dragon and his angels are to be expelled by Michael and his angels, by these words, "*their place* was not found any more in heaven." Now the air is one heaven with the Hebrews, and somewhere therein there is what is called "*their place*," where Satan and his angels dwell. Did these princes mean by fallen ones, who were represented by very tall powerful men, the dwellers in the air? "Children of the east" is

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used of men who dwelt there—then why not children of Anak, that which encircles, mean dwellers in the circumambient air? If this be considered, we get these leaders in Israel holding a tradition that there were beings in the regions near the earth, with whose power men could not contend successfully, and that they had children dwelling among men,

Now, as I read 2 Peter ii. 4 from the Peshito, the angels that sinned were put in keeping in a dominion which was proximate to the place of their sin. Jude has nearly the same idea, but the keeping is in bonds which are not known, or, as the Greek has it, they are delivered into chains of darkness. What are these but such restraints as God can use without the creatures being aware how He restrains them?

Is not this view of *Anak*, as suggested by the thirteenth of Numbers, being the encircling air, and of 2 Peter ii. 4 and Jude 6, placing the fallen angels near the earth, and also that of Paul placing them in the air, sustained by what is found in Daniel x.?

In the third year of Cyrus, King of Persia, on the twenty-fourth day of the first month, after a fast of three full weeks, the prophet Daniel had a revelation. He was on the bank of the Tigris, when an angel appeared to him in glory so splendid that the prophet, though used to earthly grandeur, was entirely overpowered. It needed that the visitor rouse and revive him, in order that he might receive the divine communication. But before making it he honoured Daniel with an account of the interval between his beginning to fast and pray on the first of the month, and the arrival of the answer to his prayer on the twenty-fourth. Well might Daniel be called greatly beloved when Gabriel bears an apology from the court of heaven for his being kept in suspense. Notice the tenour of the apology: "From the first day that thou didst set thine heart to understand and to chasten thyself before God, thy words were heard, and I have come for thy words" (Dan. x. 12).

In verse 11 the angel said, "Unto thee am I now sent." Now, mark the reason why he had been delayed.

"But the prince of the kingdom of Persia withstood me one and twenty days; but, lo! Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia." This is the explanation of the three weeks' delay. What does it mean? Not that a human being hindered so mighty an angel bent on fulfilling a God-given mission for three weeks. This is absurd. Nor does it mean that Persia had then two human kings with whom Gabriel stayed three weeks. Dismiss the notion that Cyrus, who was the friend of Daniel and his people, was this hindering prince. Our thoughts are lifted up to some mightier beings, whom it took the help of Michael, united to the might of Gabriel, to overcome for a short season. When his message was delivered, he was about to go forth and fight with the same prince of Persia as had

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hindered his progress in coming to instruct the prophet. Are we not here in the presence of a leader of the host or army of the high ones that are on high, rather than of the kings of the earth who are upon the earth, both of whom are to be visited with punishment? (Isaiah xxiv. 21.) And does it not seem clear that these hold a position above the earth, so that angels sent forth to minister to the heirs of salvation can be hindered when on errands of mercy? How great the power in the evil prince, if unsupported he sustained the attack of both Gabriel and Michael for three full weeks! How inveterate his enmity to good, if Gabriel knew he would have to fight him again before he could regain heaven!

From this glimpse of the "Unseen Universe" given to Daniel, several further things are suggested :—

1. The length to which it pleases God to allow evil spirits liberty to do wrong.

Here we have Daniel praying and fasting in earnest search of more light for three full weeks. His prayer is heard at once, and Gabriel despatched with its answer. But on his earthward flight he is detected, passing through a region occupied by a mighty foe with whom he must fight before he proceeds; and when the All-seeing Lord of angels has sent Michael—"he who is as God"—to help his messenger, the way of Gabriel to reach Daniel is only opened in three full weeks. Does not this narrative, as well as as that earlier one in the book of Job, show what great range of interference with holy angels and men is permitted to evil spirits? This is a mystery which awaits its solution in the future, but it gives us a lesson of caution to keep on the watch against our spiritual foes. Wisely did Paul recommend us to "put on the whole armour of God (Eph. vi. 11), that we may be able to stand against the wiles of the devil," and tell us that he has with him not human evil agents only, but "principalities, and powers, and rulers of the darkness of the world, who are spiritual wickednesses dwelling in high regions." Here, as in chap. ii., we have Satan and the high officers of his army put for the whole army or power of the air.

2. Is it not consolatory to find that the angels who are sent forth to minister to God's people will do His bidding by His church below, even though it involve conflict with the powers of darkness?

Is it not so here? Holy angels are fellow soldiers with the saints, fighting against the same foes, and under the same Captain. They, like Joab, when he divided the army with Abishai his brother, are ready to encounter the more formidable enemy. Then see what champions these angel-warriors are! What was the aspect of this one, just issuing from a conflict not of three hours but of three weeks? Does he seem worn and wearied? Are his robes torn and stained? Here is the picture of one trained in the study of grand and noble men and kings, whom he has often met at two imperial courts. And how does this high writer describe

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him? "I lifted up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with the fine gold of Uphaz; his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." Such is the champion of truth and right. Is he not more glorious coming out of the conflict than when he entered? And when he returns to heaven after the next combat which is soon to take blace, will he not enter it more glorious for his trials than when he departed on his errand? So the holy martyr Stephen, in the heat of conflict with the enemies of Christ, stood before the council, and as they gazed upon him they saw his face as it had been the face of an angel.

So, too, our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory. And so, also, Christ, the Prince of cross-bearers, is to be the King of glory and the wearer of many crowns. In this high outcome of suffering, as in all things joyous and satisfactory, He shall have the pre-eminence.

3. Have we not here a call to be both careful and courageous?

We should not make too light of Satan on the one hand, nor be too fearful of him on the other. He cannot safely be ignored, for he is "our adversary," and goeth about seeking whom he may devour. If he and his angels wrought such mischief to the ante-diluvian world as brought on the flood; and if it shall be "Woe to the inhabiters of the earth and the sea," when again the devil and his angels are cast down to the earth before Michael and the army of the Lord; if he dared attack Gabriel on his errand of mercy to Daniel, and Christ when he came to save the world,—"let him that thinketh he standeth take heed lest he fall." But let not Satan be *deified*, for he is but a *creature*, and, with all his evil following, he has but a limited power.

Jesus overcame him, and "God shall bruise Satan under the feet of the saints." Gabriel overcame him and looked confidently for a further encounter.

Enoch won a glorious victory over him that had the power of death; and when the muster roll shall be called, after the war is over, a host of heroes shall answer to the summons, all of whom "are more than conquerors over angels, principalities, and powers," yea, even over death, that last enemy, through the might of Him in whom is revealed the love of God to men.

Large though the apparent liberty of Satan and his angels be, they are held in chains by one mightier than they. And He who maketh the wrath of man to praise Him, and restrains the remainder, has just the same mastery over evil spirits. When what is called the binding of Satan comes, it will not be a new thing in his history, but he will bear a heavier chain, of shorter length, and one of whose restraining power he shall be conscious.

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It will be easy for one of the old school students to cry, *Speculation*, on reading what is now written. If he be a Grecian, we beg to ask him where he finds, if not in this old record in Genesis, that germ of fact on which have been built so many old stories of heroes born of gods and women, or of goddesses and men, which are found in the writings of the Greeks and Latins, and before them, among all the leading nations of the old world? Did nothing ever happen, in the early history of man, which can be called the foundation of fact, on which those fictions are built? Let the man who would affirm that these myths rose so long since, and lasted and spread so far without any source in reality, go again to school. But if there was a germ from which the tree grew, it is in the sixth of Genesis, taken in the literal sense of the narrative. Then again if our critic reverence the word and give the writers of the Bible credit for using their pens according to the canons of good writing, we have more to ask at his hands.

Every writer, inspired or not, who quotes cases to support his teaching, should confine himself to such as his readers can verify. Do the writers in the Bible keep this rule?

Peter selects, in his second epistle, three cases to show that men who work evil to God's cause, must be punished.

1. Angels who sinned.
2. The men whom the flood overtook.
3. The people of Sodom and their neighbours.

These cases are adduced as well known, and argued from with the logical, "For if God spared not," to enforce them.

Now the last is easily verified in Gen. xix., and the second in Gen. vii.; but where are we to verify the first one if we accept the notion that the sons of God are men of the line of Seth, and the daughters of men the children of Cain? Take the natural sense of Ben-Aleim as the Lord himself gives it in Job xxxviii. 6, 7, and Peter writes according to canon.

Jude is in the same position.

We can verify his reference to those who were saved from Egypt, but destroyed in the wilderness; and his third case is Peter's third one; but his second case is that of angels, which needs this sixth of Genesis, literally read, to warrant his appeal to it.

The study of 2 Peter iii. 2, and iii. 16, will show that he knew that his readers could turn to the Scriptures of the prophets, and to the letters of Paul, and thence find confirmation of what he himself had written.

Now even the references of Paul to Satan and his angels in Eph. ii. and vi., imply that further knowledge could be had from some earlier writing as to the existence of evil agents whose place was in the air, and so his words are intelligible if we combine Gen. vi. with Isa. xxiv. 21. "And in that day Jehovah shall visit upon the army of the high ones in the high regions, and upon the kings of the earth (or ground, *adama*) who are upon the ground, and

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they shall be gathered together into a pit, and they shall be securely confined, and after many days they shall be visited." Is not this seen in part in Rev. xx. 1 to 3? Then Isaiah is bound by the same canon as Peter and Paul and Jude; for the prophet assumes that his reader would understand his reference to an army of high ones on high who were hostile to God.

Now whence could they verify his brief reference if not in the sixth of Genesis? There the Nephalim or fallen ones are so introduced as to imply that they are not now on the earth; and when they were here the narrative shows that evil attended their meddling with men (verse 4). And then in Numbers we have seen that, in the time of Moses, they were called Anakim and Ben-Anak, dwellers in that which surrounds as the chain does the neck. This is but verified by the apostle Paul calling them the power of the air, or again, spiritual wickedness in high places, and by Isaiah calling them the army of the high ones on high. Even those wondrous words of Job's friend, "He charged his angels with folly," need some earlier story to make them intelligible. Here then in chronological order are so many writers of portions of the Bible or men speaking in it, who need the narrative of Gen. vi. literally taken to clear them of the charge of making brief allusions intended to be authoritative which cannot be verified.

1st, Job iv. 13 to end. 2nd, Numbers xiii., where the speakers are ten rulers of the tribes, verse 2, and so their best informed men. And besides, the people at large know what they mean by the terrible Nephalim, the mighty fallen ones. 3rd, Isa. xxiv. 21, requires this early story to make it intelligible to the reader. 4th, Paul needs it repeatedly. 5th, Peter. 6th, Jude verse 6 compared with the exhortation of verse 3 to agonise for the faith or body of truth once delivered to the saints. Now comparing, as Mr. Constable has noticed, the erratic passions of the men of Sodom with the manner of these roving angels, Jude most urgently needs the story in Genesis, to sustain his teaching. And again, 7th, John needs it too in effect, Rev. xii. 7 to 13, especially to account for some earlier achievement of Satan set forth as a drawing the third part of the stars and casting them to the earth, and his engaging in conflict with Michael.

We have no space in this article to notice as it deserves our Lord's argument with the Pharisee about Satan's kingdom, and his statement to the seventy about all the power of the enemy; these must be left over for the present.

Ashton-under-Lyne. JAMES HOLDING.

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SOUL-SLEEPING.

THE term "soul-sleeper" is used to-day only as a term of reproach; and those who are so-called would do well to carefully examine the Scriptures and see if *they* teach the doctrine.

1st. We believe there are few thinking people *who are not soul-sleepers.*

Answer candidly and thoughtfully the following questions: What part of a man sleeps when he retires at night, and sleeps an unconscious, unbroken sleep? "The mind," says one. True, it cannot be the body; for every member of the body is at work at its proper functions. The heart is forcing the blood to the extremities; the veins carry the blood in the proper amount; the pulse pulsates; the arteries beat; the lungs inhale and exhale the air; the stomach digests its food; and all members of the body are busily engaged. But when man at night sleeps and dreams, what part sleeps? We say the soul. Are we wrong? If not, then soul-sleepers have reason and common sense on their side. But give a "thus saith the Lord" for your doctrine. To the law and the testimony. Let us "search the Scriptures," only for the purpose of learning the truth; and may the Spirit guide us in our investigation.

Our first position is, *the soul is in the grave.* In Psalm xlix. 15, we read: "God will redeem my soul from the power of the grave." I ask, Will God redeem anything else from the power of the grave except the soul? A queer place this for "an immaterial, thinking substance" (Dwight's Theology), an immortal soul. When will God redeem "my soul" from the power of the grave? Read the whole verse: "for He shall receive me." Now if we can find when we are to be received we can decide this point. "I will come again, and receive you unto myself" (John xiv. 3). Then we see the soul lies in the grave until the coming of Christ the second time. Again in Psalm lxxxix. 48, we find this question: "What man is he that liveth, and shall not see death?" There have been only two exceptions in the history of the race, from the time of Adam to the present. "Death is passed upon all men" (Rom. v. 12). "In Adam all die" (1 Cor. xv. 22). Then we can all agree in our answer to the question asked by the Psalmist, and say, without a dissenting voice, "There is *no man* that liveth and shall not see death." But how about the next question, Psalm lxxxix. 48, "Shall he deliver his soul from the hand of the grave?" Would the Psalmist speak correctly if death (spoken of in the preceding question) did not deliver the soul to the grave? Strange doctrine, this, for theology of modern times says the soul is before the throne or wailing in torment. Again, in Psalm xxx. 3, we have this declaration in prayer: "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit." This can only refer to the resurrection, for then the righteous shall be kept alive, "live for ever," and not

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go down to the pit and die the second death. What a consolation! "They shall not be hurt of the second death" (Rev. ii. 11; xx. 6).

Again, in Isaiah xxxviii. 17, we read: "Thou hast in love to my soul delivered it from the pit of corruption." Here was good king Hezekiah, who had been very sick, and was now sound and well. He was a perfect man; and now God in love to his soul delivers it from the grave. Bible writers were surely very ignorant of modern theology, for they seem to weep bitterly and not to understand that "death is the gate to endless joys," or "the voice that Jesus sends to call us to his arms." In Psalm xvi. 10, we read: "Thou wilt not leave my soul in hell." If modern theology is true, either David's or some other person's soul went to hell and was not left there. Can any one suppose that at the general judgment some immortal soul, who to-day gnashes its teeth, will be taken out of hell and not left there? But what says the Bible? Peter explains that it is the soul of Christ which was not left in hell (*Hades*, the grave)" (Acts ii. 25–33). The soul of Christ was offered for sin (Isaiah liii. 10), and was not left in the grave.

Our second position is, *the soul is said to die.* "They [Israel] smote all the souls that were therein with the edge of the sword, utterly destroying them" (Josh. xi. 11). This does not look as though "death is the kindly frost that cracks the shell, and leaves the kernel room to germinate." These souls were utterly destroyed. Was the body only destroyed, and the immortal soul released from its prison-house? "Utterly destroyed." No room for mistake here. God declares the souls were smitten by the edge of the sword, and utterly destroyed. The people in those days surely had no idea of "a never-dying soul to save," for they utterly destroyed them all. "My soul chooseth strangling and death rather than life" (Job vii. 15). How would you go to work to kill an immaterial soul? How could an immortal soul choose death when that which is immortal cannot alter, since it has not the principle of alteration? "As I live," (here is an oath,) "saith the Lord God... the soul that sinneth IT SHALL DIE" (Ezek. xviii. 4). Will it? "None can keep alive his own soul" (Psa. xxii. 29). Then it surely will die. How strangely the Bible talks! But, thank God, Christ has once for all conquered death, and against the church "the gates of hell (the grave) shall not prevail."

Thirdly: *That which goes to the grave is said to be asleep.* "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers" (Deut. xxxi. 16). This is a good witness, for it is He of whom it is written "it is impossible for God to lie." We have seen the soul goes to the grave, and now death is referred to as a sleep. This begins to look like soul-sleeping in the Bible. The prophet Nathan, speaking "the word of the Lord" to David, says: "And when thy days be fulfilled and thou shalt sleep with thy fathers," etc. Are David's fathers in heaven? If so, they are asleep, and David is sleeping with them. Let us see. In Acts ii.

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29, Peter says David "is both dead and buried," and in verse 34, "he is not ascended into the heavens." Where is David then? Dead and buried. And in xiii. 36, "David fell on sleep, and was laid unto his fathers and saw corruption." Then sleeping with his fathers means death and corruption, "THE SLEEP OF DEATH" (Psa. xiii. 3). No mistake here. "Some are fallen asleep" (1 Cor. xv. 6). And we learn that they also "which are fallen asleep in Christ are perished," "if Christ be not raised." If they were in heaven or paradise, they would not have perished in any sense; but all depends on the resurrection of Christ, and so the apostle shouts the victor's song: "But now is Christ risen from the dead, and become the *first fruits* of them that *slept*." Mark the language, *the first fruits*. Christ's soul was not left in the grave, and the harvest will follow in due time. But "we shall not all sleep," or die. There will be some alive at the coming of Christ and these "shall be changed." There will then be no more sleeping, for "death is swallowed up in victory."

How long must men sleep in the grave? "As for me . . . I shall be satisfied when I awake (in) with thy likeness" (Psa. xvii. 15). The awakening time is Dan. xii. 2—the resurrection at the advent of Christ.

And now we have seen from our investigation that the Bible teaches SOUL-SLEEPING. "Our friend Lazarus sleepeth, but I go that I may awake him out of his sleep. Then said Jesus unto them plainly, Lazarus is dead" (John xi. 11, 14). Let us rejoice when we are counted worthy to bear a name given in reproach because we believe a Bible doctrine. D. G. M.

THE PUNISHMENT OF ADAM.

CLOSELY related to such subjects as The Nature of Man, Life and Death, and Rewards and Punishments, is that of the Proving of Adam and Eve in the Garden of Eden; and it is important that we should clearly understand the Divine command which they were prevailed upon to break, and the nature of the sentence passed upon them after their fall. While there is not much difficulty experienced in understanding the nature and effect of the sentence pronounced on the sin of our first parents, many have failed to satisfy themselves that the sentence was an exact carrying out of the threatening words addressed to Adam and Eve in the days of their innocence. The difficulty is briefly stated thus: "Adam died, as a result of his sin, at the age of 930—929 years after his transgression. God, however, had said to him, 'Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'" To strictly carry out this charge, therefore, it must be shown that Adam died directly after eating of the fruit of the forbidden tree; he should have died "*in the day of his eating*." This, then, is the

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difficulty. Some meet it by saying that sentence was passed upon Adam on the day of his offence, and that, having forfeited his right to live, he was not much better than a dead man. Others think they find a solution of the difficulty by adopting the marginal rendering, "dying thou shalt die," which words they interpret to mean that after Adam sinned he became mortal, and ultimately—after a lapse of 900 years—he died.

Now, an English Bible should be suited to English people. It is not to be supposed that every reader of the English Bible will be acquainted with the idiomatic expressions or characteristic phraseology of the original tongues. If the authorised version of the Bible were a word for word translation, it would, in the Old Testament, give us the idiomatic expressions of the Hebrew tongue, and those expressions would, in a great many cases, require explanation before they would be intelligible to the ordinary English reader. The English Bible, however, does not claim to be a literal translation, and we should not expect to find in the Old Testament Hebrew idiomatic expressions translated without explanation word for word into English. It cannot be denied that in many places the authorised version is painfully literal, and the ordinary reader, on meeting with such unfortunate passages is puzzled rather than enlightened. In the Hebrew sentence, rendered in Genesis ii. 17, "in the day that thou eatest thereof thou shalt surely die"—there are two idiomatic expressions. The one is literally translated, and without due regard being paid to its grammatical position; the other has been rendered into its English equivalent, and to explain it we have a marginal reading, which itself needs explanation.

The Hebrew words rendered "in the day that thou eatest" are pronounced *b'yom akalka;* and those rendered "thou shalt surely die," *moth tamuth.* There is no disputing the fact that *b'yom* sometimes means "in the day;" we say, however—and the lexicographers support us—that in such a grammatical connection as we have it here, *b'yom* cannot be translated as it is in the authorised version. Then, again, *moth tamuth* may be rendered, as in the margin of the English Bible, "dying thou shalt die;" but how did the Hebrews understand these words? Neither of these expressions means what a literal translation, without regard to Hebrew idiom, would lead an ordinary Englishman to think they do; they require explanation, or they are calculated to mislead.

We will first consider the second clause, "dying thou shalt die." Some consider these words to have found verification on the day Adam sinned, by his becoming a corruptible creature, and ultimately dying. This, however, is not so. We have the Hebrew word "to die" repeated in two moods: the infinitive (*moth*) and the indicative (*tamuth*); *moth*, to die—dying; *tamuth*—thou shalt die. As the words stand, *certainty* is implied, and nothing more; so the authorised version is not far wrong in rendering the words, "thou shalt surely die." It is out of the question to suppose that a process of decay is implied in the words, for they were afterwards used to one of the descendants of Adam—Shimei (1 Kings ii. 37, 42), and we have no record of Shimei having occupied a similar relation to life and death to that which Adam sustained before the fall. If it had been intended to express a continued or lasting process, the order of the Hebrew words would have been reversed. Shimei was mortal at the time of the threat which was couched in the

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strong terms, "Thou shalt certainly die." Upon these words, also, all the emphasis rested in the charge made to Adam and Eve. Ostervald was not far wrong when, in his French Bible, in these verses in Kings he rendered *moth tamuth*: "*tu mourras sans rémission*"—thou shalt die without chance of pardon. The same Hebrew words might be similarly rendered in Genesis ii. 17.

We now proceed to the consideration of the other idiomatic expression in the sentence. The words are: *b'yom akalka*, and the idiom consists in a word which might be translated "in the day" being so situated as to call for a different rendering. The Hebrew word for "day" is *yom*; but this word enters into the formation of several adverbial formulæ, of which we here have an instance. If followed by a substantive *b'yom* would have meant "in the day of;" but when it precedes a verb in the infinitive, as in Genesis ii. 17, it becomes an adverb of time, and assumes a different meaning. The noun *yom* has been variously rendered in the common version, and over sixty times we find it translated "time." With prepositional prefixes we find it rendered "when," "then," "now," &c. In the following passages *b'yom* is, in the authorised version, rendered "when:"—Levit. xiii. 14; Levit. xiv. 57; Deut. xxi. 16; 1 Samuel xx. 19; 2 Samuel xxi. 12; Ezekiel xxxviii. 18. No one will contend that *b'yom*, followed by an infinitive, should be uniformly translated "in the day that." We shall show that such a translation would often be manifestly inaccurate; and that the meaning of *b'yom*, in such a grammatical position as in Genesis ii. 17 is "when," or "after that." If not in this particular passage, in others precisely similar, Fuerst, Ewald, and Gesenius agree in rendering *b'yom* "when;" Fuerst says it should, in 2 Samuel xxi. 12, be rendered "after that."

We read in 2 Samuel xxi. 12, that David went and fetched the bones of Saul from the men of Jabesh-gilead, who had stolen them from the street of Bethshan, "where the Philistines had hanged them, *when* the Philistines had slain Saul in Gilboa." It is clear that here *b'yom*, which is translated "when," means "after that," for, according to 1 Samuel xxxi. 8, the Philistines did not find Saul before the day after the battle. So it was the day *after* he was slain that Saul was hanged. If *b'yom* means "after that" here, does it not also in Genesis ii. 17? It is a fact that Saul was not hanged *on the day* of the battle; it is also a fact that Adam did not die *on the day* of his transgression. The hanging of Saul took place *after* he was slain; the death of Adam took place *after* he sinned. Facts show in both cases that *b'yom* is used to indicate "after," and does not necessarily refer to a particular day.

In Genesis ii. 4 we read: "These are the generations of the heavens and of the earth when they were created *in the day that* the Lord God made the earth and the heavens." Here also we have *b'yom*, and the last words of the verse would read better, "*after that* the Lord God had made," &c. The earth and the heavens were not made *in a day*. Ostervald renders the word "*quand*" in this place; and Luther, in his German Bible, "*zu der zeit da*."

Passing by a number of instances in which *b'yom* is used in a similar sense, we come to 1 Kings ii. 37, 42, where we read that Shimei was threatened: "*On the day* thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die." We

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know that in this case death took place some time after the disobedience of Shimei, and yet the threat was regarded as having been fully carried into effect. Scripture history continually demonstrates the true meaning of *b'yom*.

In Isaiah xi. 16 it is promised that at a time yet future there will be a highway "for the remnant of his people, which shall be left, from Assyria, like as it was *in the day* that he came up out of the land of Egypt." It will be seen from Exodus xiii. that after the deliverance of Israel and before crossing the Red Sea, at least two days must have elapsed, the first night having been spent in camp at Succoth, and the second at Etham, where God began to direct the journey *day and night* by a pillar of cloud and a pillar of fire. The time referred to in Isaiah is clearly *after that* the children of Israel had come out of the land of Egypt, and without reference to any particular day.

Again, we read in Jeremiah xi. 4, 7, of the covenant God made with the children of Israel when he brought them out of the land of Egypt, saying, "Obey my voice and do them, according to all which I command you; so shall ye be my people, and I will be your God. . . . . For I earnestly protested unto your fathers *in the day that* I brought them out of the land of Egypt, . . . saying, obey my voice." It was after passing through the Red Sea, and going three days into the wilderness (Exodus xv. 23), that—having been miraculously supplied with water—the people were told to hearken to God's voice; it was *in the third month* (Exodus xix. 1) after the departure from Egypt that the people came into the wilderness of Sinai, and pitched before the mount, and received the covenant of the law. This surely was not *in the day* they came out of Egypt. There is a similar reference in Jeremiah xxxi. 32, where, as in a number of other places, *b'yom* compasses a considerable space of time, and means "after that." In a number of other places, including Jeremiah xxxiv. 13, Ezek. xx. 5, 6, and Ezek. xxxvi. 33, *b'yom* is used in the sense of "when," or "after that," the verb being understood as equal to the perfect or pluperfect tense of our grammars.

It seems to have become so fashionable to believe that spiritual death was the death threatened to Adam and visited upon him *on the day* of his sin, that but little inquiry has been made as to the significance of the adverb *b'yom*. We have seen that, in a number of cases, *b'yom* could not have been used in the sense of "in the day that," but that it means "when," or "after that." We say that the passages quoted are sufficiently illustrative of the use of the word, and show that no idea of a particular day was associated with it in the mind of a Hebrew, but that it specified the finishing of one act before something else could take place; and this we find in Genesis ii. 17. It is clear that as the threat was afterwards put in the form of a sentence, no particular day was intended. In the time of her innocence Eve, in her own language, expressed the charge thus: "Of the fruit of the tree in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." This shows how the command was understood by the woman. If it were desired to say, "as soon as you have eaten thereof," or, "while you are eating thereof," it would have been most easy to have chosen other Hebrew expressions. It seems clear that the Creator used *b'yom* in the sense in which it is found to have been used generally,

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and that he carried out to the letter the threat he made, which threat we have no doubt is in meaning something very near our English: "For when (or, after that) thou hast eaten thereof, thou shalt die without chance of pardon." This leaves no room for the spiritual death of which some speak and write so much. *Moth tamuth* is the emphatic way of saying "thou shalt die;" *b'yom* is an adverb of time, and though made up of a preposition and a noun meaning "day," it does not, when found in this form before a verb in the infinitive, convey any idea of a measured period of time.

Thus is answered—and, as the writer believes, honestly and conclusively—one more objection frequently raised against a doctrine so plainly taught in the Holy Scriptures—human mortality.

J. W. T.

A LETTER TO A METHODIST.

DEAR SISTER.—Your letter conveying the sad news of the death of Bell was duly received. Father and mother are gone, and John and Mary and Cox; and uncles and aunts, and how many nephews and nieces, I really can't tell; and now Bell has gone at last, and we must follow them. Well, we must learn to say, "It is the Lord; let Him do what seemeth good to Him." We cannot "back to its mansion call the fleeting breath." But we may learn the lessons our mortality teaches. There are very few persons who can feel quite sure that all their departed relatives died in sure and certain hope of a glorious resurrection. I have met with the exclamation somewhere, "O, eternity, thou pleasing, dreadful thought!" It used to be a very dreadful thought to me. We were brought up to believe that they who die without a saving change go direct to hell, and there in misery remain as long as God himself exists. I have seen good reason for believing that to be a great error, and eternity is not to me such a dreadful thought as it once was.

I believe the sacred writers were quite competent to select the proper words to express their meaning. They compare the punishment of the wicked to death, destruction, perishing, being consumed, &c. &c. I believe they meant what they said, and they said what they meant. I am truly amazed that I ever could have believed that such words mean living for ever in torment. If John the Baptist had believed what we were taught to believe, he would have said: The wicked were like the diamond, or gold, or platinum, or some other substance, that eternal fire could not destroy; instead of comparing them to the most combustible things, as felled trees, or chaff to be *burnt* UP.

But you will remind me of the words of the Saviour: "These shall go away into everlasting punishment." Well, I believe in everlasting punish*ment*: but not in everlasting punish*ing*. There is an eternity of suffering in the one, but not in the other. The Scriptures speak of eternal salvation, eternal redemption, eternal judgment. These phrases don't mean that God is eternally saving men, eternally redeeming men,

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or sitting upon a great white throne, eternally judging men. The process is not eternal; but the results are. Paul, speaking by the spirit of God, calls the punishment of the wicked "*everlasting destruction;*" and there can be no contradiction between Paul's words and those of our Saviour; and we must explain one phrase by the other. The punishment of the sinner is the loss of life; and that is an eternal loss, because it is irremediable, irrecoverable, unalterable, irreversible. From that death there is no resurrection.

We were also taught to believe that when the righteous die they go direct to heaven. Our Saviour told Nicodemus that no man had ascended to heaven; and Peter told his hearers at Jerusalem that David had not ascended to heaven. It is a common thing to compare man to a jewel in a casket. The soul is *him*—the body is only *his*. The soul is the real man, the body is the casket. If we paraphrase the words of Peter according to this popular but objectionable comparison, the result will be as follows: No real man—no soul of man has ascended to heaven. The real David—the soul of David, has not ascended to heaven. The Scripture doctrine is, they fall asleep—become unconscious till the resurrection. Paul has not obtained his crown yet; he tells us there is one laid up for him, which God would give him on a particular day—the day of the appearing and kingdom of Jesus Christ, and not unto him only, but unto all them that love Christ's appearing. The saints' coronation day is in the future—they all get crowned together, at the return of the Saviour. Rewards and punishments, properly speaking, don't commence till the Master returns. Then, we are told, He will reward his servants, and destroy them that destroy the earth. I don't think there is a man in heaven, or a man in hell either; indeed, I think the fires of hell are not yet lighted.

We were brought up to believe that the body was a clog to the soul, and when liberated from the body, we could do a great number of things a great deal better than when we were in the body. The Scriptures teach the reverse of all this. In Eccles. ix. 10, we read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." The writer speaks of a person, for he uses the personal pronouns, thy, thou, and not a part of a person. How often have we heard Methodist preachers prove that the Holy Spirit was a person and not an influence, because the sacred writers when speaking of the Holy Spirit, used personal pronouns, he, him, &c. And we and they thought the reasoning good. So here, it is a person, a man, and not all that remains of a man that is spoken of. The writer evidently meant us to understand that a person in a state of death was in a state of unconsciousness. King Hezekiah was of this opinion. He fell sick, and in answer to his prayer God added fifteen years to his life. He composed an ode on the occasion, in which he says, "The grave cannot praise thee—death cannot celebrate thee—the living, the living shall praise thee, as I do this day." In Psalm cxv. 17, we read, "The dead praise not the Lord, neither any that go down into silence." In Psalm vi. 5, we are told, "In death there is no remembrance of thee; in the grave who shall give thee thanks." In Psalm cxlvi. 4, we read, "Put not your trust in princes, neither in the son of man, in whom there is no help. His breath goeth

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forth, he returneth to the earth. In that very day his thoughts perish." Modern religious tract and hymn writers, and ministers in their funeral orations at Abney Park and elsewhere, inculcate notions quite the reverse. How often have we joined in singing—

> "Then in a nobler, sweeter song,
> I'll sing thy power to save,
> When this poor lisping, stammering tongue,
> Lies silent in the grave;"

never suspecting anything in it unscriptural.

Those who believe that the souls of dead persons go to heaven or hell, and are in a state of consciousness, not only ignore or disbelieve many plain utterances of Scripture, but they give occasion to infidels and others to speak against God, as we are informed in the book of Ezekiel the house of Israel did, by saying: *God's ways were not equal.* Suppose Cain, who murdered his brother, died impenitent. As no murderer hath eternal life, there was nothing for him but a certain fearful looking for of judgment and fiery indignation—nothing for him but to be cast into the lake of fire and brimstone. He had then before him near seven thousand years of mental suffering; for that is about the length of the period between the creation of Adam, and the judgment of the great white throne. Supposing another man murders his brother during that little season that Satan is let loose at the end of the millennium, and he also dies impenitent. He also has a period of mental misery in looking forward to the time when he also will be cast into the fiery lake. That period is, let us say, three or four years. What a great difference in the punishment of the two individuals for the same crime. Near seven thousand years in one case, and only three or four in the other. When we take such cases into consideration, if we shrink from saying God's ways are unequal, we cannot help thinking that they are so. But when we credit the statements of Scripture, that in the grave there is no remembrance, no thought, no work, no knowledge, we can say, *God's ways are equal.* We can admire and adore the Judge of all the earth, who has done, who now does, and will do, that which is right.

But having read thus far, I fancy you are ready to say, "What about the soul, the never-dying soul, about which we have sung, and read, and heard so much? Is it not immortal?" There is one thing you never heard about it: You never heard a Methodist preacher prove from the Bible that it was immortal, because it can't be done. The soul is mentioned sixteen hundred times in the Bible, but not once is it said to be immortal. I was amazed when I first read that statement, as I never had a doubt of its immortality; and I asked myself what were my reasons for believing it would never die. I thought of the inequalities of this life—the wicked prosper, the innocent suffer, the righteous often go unrewarded. That was the only reason I could find I had for believing in a future life; for I could never see any force in the argument that the soul was immortal, because it was immaterial. But I saw at once that the inequalities of this life was no reason why all souls should live as long as God lives. All might receive their due in a future life without it being prolonged to eternity. So I had to give up the

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natural immortality of the human soul. Many think that because God breathed into man the breath of life, he became immortal. He certainly became a living soul, but an immortal soul is something widely different to a living soul; and if we read the account of the deluge we shall find that the breath of life is in animals, and even in fishes. Are they immortal too? But it is said God breathed into man the breath of life; but it is not said God breathed into animals and fishes the breath of life. It would be as well if such persons would tell us *who did* breathe into them the breath of life if God did not. It could not be Adam, for Adam was not created till the sixth day; whereas, on the fifth day God created great whales, and every living creature that moveth, which the waters brought forth abundantly. God is, of course, the source whence came the breath of life, and all that is necessary to any and every living thing. The possession of the breath of life, instead of being any proof of immortality, is evidence of our mortality. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isaiah ii. 22.) "For that which befalleth the sons of men befalleth beasts; as the one dieth so dieth the other: yea they have all one breath." (Eccles. iii. 19.) The Bible informs us, "God only hath immortality;" and Paul informs us in his letter to the Romans, it is something to be sought for and obtained by a patient continuance in well doing. Immortality is not inherent in mortal men, not possessed by any supposed birthright; but given to all those who have part in the first resurrection. Only believers in Christ will live for ever, and all the wicked will God destroy.

But if it be true that destruction only, and not eternal misery, is the consequence of sin, it had better not be made known to men. It will have a bad effect upon the righteous, and the wicked will become more thoughtless. I don't believe that. If it be true, it must be beneficial, and not mischievous. It will take a powerful weapon out of the hands of infidelity. The number of hard speeches spoken against God will be considerably diminished. Many a Christian father and mother are carrying burdens that are well nigh insupportable on account of unsaved children. To know that it never entered into the heart of the Almighty to punish their children, as they have hitherto fancied He would, with unending misery, will bring a great relief, and fill them with gratitude. Suppose there were two Gods: one has determined that the wicked shall suffer eternally, and the other has declared that the wicked shall be destroyed. Which of the two is the more worthy of our admiration and obedience would not take many minutes to decide.

Paul, in the fifth of Romans, contrasting the results of the sin of man with the results of the grace of God, says: "Where sin hath abounded, grace did much more abound. The free gift is not like the offence. That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life." But, according to the popular religious notions, a great multitude of the sons and daughters of Adam will people an eternal hell, and another great multitude will fill an eternal heaven. Thus, instead of grace much more abounding over sin, the results of grace and sin appear to be something like on a par. The believers in eternal sin and suffering had better see to this matter. Overhaul the Greek, and see if Paul's words have been correctly rendered. See if they can't revise,

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erase, and make such additions thereunto, as will make them harmonise with the popular creed.

Again, I have ceased to believe in a millennium before the second advent of our Saviour. Methodists think that they and the other denominations are going to convert the whole world, and then the Lord will return. But there is no foundation for this notion in the Bible, and there is a great disappointment in store for them. You remember when we were in our teens Hodgson Casson coming to a neighbouring circuit —what an excitement his preaching caused, how he filled the chapels, and doubled the societies? I attended many of his love-feasts. The 218th hymn in Wesley's collection was one of his favourite hymns, and it was quite a treat to hear a chapel full of members sing it to the tune of "In my cottage near a wood." Here are the first and second verses :—

"See how great a flame aspires,
Kindled by a spark of grace;
Jesu's love the nations fires,
Sets the kingdoms in a blaze.
To bring fire on earth He came,
Kindled in some hearts it is;
O that all might catch the flame,
All partake the glorious bliss.

"When He first the work began,
Small and feeble was His day;
Now the word doth swiftly run,
Now it wins its widening way.
More and more it spreads and grows,
Ever mighty to prevail:
Sin's strongholds it now o'erthrows,
Shakes the trembling gates of hell."

Of course, we all believed this, and sang it with all our hearts, and thought the latter-day glory, as the Methodist millennium was called, was not far off. About that time a minister named Young, one of the "stars" in the Methodist heavens, published a small pamphlet on the conversion of the world. He made it very plain indeed on paper how the world might be converted, and that in a very short time. Roughly estimate the present number of Christians in the world. Let each one convert another in the course of the year; the number would be doubled. The next year let the new converts, as well as the old ones, each "convert a sinner from the error of his ways," and the number would be doubled again. Let them go on thus doubling and doubling, and in a very few years indeed "earth's thousand millions" would be all converted. It is now more than fifty years since I joined with Hodgson Casson and his enthusiastic converts in singing—

"Jesu's love the nations fires,
Sets the kingdoms in a blaze;"

and where are the nations that are fired with the love of Jesus? Truly, the kingdoms are in a blaze, but with a very different fire to what Hodgson Casson alluded to. And as to the doubling process, I have never heard or read of a single instance of it. The truth is, the world will not

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be converted while the Saviour is absent in heaven. It is a very sad thing that there are blind guides among the teachers of religion. But there are others who are right upon most points, and partially blind upon some subjects. And it is a great pity that you and your family have the disadvantage and danger of sitting under the latter class. Good John Wesley's gospel is a more truthful one than John Calvin's. But Paul's gospel is better than either, he having received it direct from Jesus Christ. The doctrine of eternal torment—the immortality of the human soul—the soul remaining conscious when the body dies, and if saved, flying to a sky-kingdom, and if unsaved, dropping into hell—a world saved while Jesus is absent in heaven, and His second personal appearing a long, long way off—are errors that find no place in Paul's gospel.

One Sunday morning, a few years ago, I entered the Wesleyan Chapel in New North Road, London, and the preacher, instead of saying as the Scriptures say, "The Judge is at the door; the Lord is at hand. Behold, I come quickly," said, those who were expecting the Saviour to come soon were much mistaken, for there were many prophecies which had to be fulfilled first; and he quoted one to prove his point, which actually disproved it. It was the 26th verse of the 11th of Romans: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Before He can come *out of* Zion, He must have first come *to Zion;* and it is plain this great turning from sin will follow and not precede His return. And when He does return, He will come to the very place from which He ascended, "and His feet shall stand upon the mount of Olives, which is before Jerusalem, on the east." (Zechariah xiv. 4.) This confusion may have been the result of not reading and understanding the Bible as we would any other book. I once heard a Methodist minister say, "Zion always means the Church." The fact is, Methodists neglect the Scriptures. At their prayer-meetings, and class-meetings, and love-feasts, the Bible is scarcely ever opened. I have been at class thousands of times, and have never once seen it opened; and during all the years that I was a class-leader, I don't remember once opening the Bible. The fact is, it is not customary to do so. This, with the absence of Bible-classes and expository preaching, will account in a great measure for the imperfect knowledge of the Scriptures which they possess.

Although I thus write so freely of Methodist ministers, I am not blind to their excellences. I am very thankful that early in life I was brought into contact with them, for I learned from them some very important truths; but I am very thankful that there are other ministers of the gospel who are more liberal and tolerant—who know more of Scripture, and who are not afraid to follow truth wherever it may lead them. But for a knowledge of some of the most interesting and glorious truths I am not indebted to Methodism. Hoping these remarks will receive your serious consideration,

I am, your affectionate brother,

L. F. T.

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A CONVERSATION.

CHAPTER I.

SYDNEY.—Now that we are alone once again, Bertram, for a quiet talk, I will, if agreeable to you, relate what occurred to me on my journey home to Manchester.

Bertram.—I shall be delighted, my dear brother; and glad I am, after all the late driving and pushing, that we have the prospect of resuming our pleasant mode of passing one of our leisure evenings. I conclude that what you have to say will be of interest. Pray proceed.

Sydney.—In my "run down" from London, it was my fortune to travel with only a single fellow-passenger: as healthy, and happy-looking, a gentleman with "silvery locks," as one need wish to see, whose face seemed literally to beam with intelligence. You know I am not over eager to enter into conversation with travellers. As a rule, there is some indefinite feeling on my part which prompts me rather to note and observe my companions in a journey, both as regards their appearance and in what they may say—unless, indeed, their remarks are supposed to be private, or meant only for particular persons. But in a train, and in a mixed company, there is not much fear of playing the eaves-dropper. This gentleman, however, was so genially courteous—not to say considerate for my comfort—that I felt drawn to him from the first hearty greeting he gave me as I entered the compartment. I was only just in time to catch the train.

"Good morning," said he, taking one of my packages to make my entrance the more easy. "I was beginning to think I was to be the only occupant of this compartment, which was a prospect not over agreeable. One does not mind riding alone for an hour or so, but when it stretches to four, five, or six, with none to look at or speak to, it has rather a depressing effect on one's spirits: at least that is my experience; the more so that the motion of the train makes reading to me a difficult matter. I am bound for Manchester, and I hope to be favoured with your company all the way, if you will kindly excuse my freedom in saying so. Perhaps I am the more bold by the reaction that has set in since you entered, and I speak from feelings of pleasure. I am afraid I should make a very poor imitation of Robinson Crusoe, were it my hap to be cast on a desolate island."

Of course he did not say all this without some replies on my part. I remarked that I was afraid the pleasure he anticipated from my companionship would not be realised.

"Well," said he, "I am in the enjoyment of some pleasure already. And being a pretty good judge of indications, I augur that this is the commencement of a pleasant journey, which, but for your society, might have proved somewhat different."

Seeing a newspaper in my hand, he shortly added,

"It is needless to inquire if you have seen the news of the attempt on the life of the Emperor of Russia; nor that you detest all such acts? It is a wicked, insane purpose; yet one, I fear, not to be crushed by measures of repression such as will probably be brought to bear upon it. Have you examined the working of these secret societies so far as they have been made known by the press?"

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I admitted that I had, and was puzzled what to think of them, or their ultimate object; but that it seemed subversion of all the principles of good government.

"Doubtless," he replied with strong emphasis. "It is a principle based on lawlessness, probably the offspring of arbitrary misrule and oppression; and the end, to erect a power which will be the ruin of existing forms of authority, and the substitution of man's own corrupt will, which is the very essence of selfishness."

"Your observations are of the strongest," I remarked, "and almost amount to a prediction."

"Do you think them unwarranted by the tendency they manifest?" he inquired.

"Well, perhaps it is hardly fitting for me to give an opinion; my knowledge being so very limited. But one would think that those in power ought to know how to deal with the matter.

"Possibly they may be of the same opinion," he returned pleasantly; "and at other times and with other means than those they are likely to employ, might have produced the desired effect. I fear this task will be too great for them now, though I grieve to think so. It is too deeply seated, and the measures almost certain to be adopted by such a power as Russia, are likely to increase the very evil they are meant to exterminate. For my own part, I think there are worse days to come, and that political systems will soon be on their trial, if indeed they are not already in court."

"Your observations strike me forcibly," said I; "and give shape to some undeveloped fancies that have floated on my mind on this very subject. There is great social unrest in all quarters, domestic, political, and religious; and certainly there seem to be indications of a coming struggle. But some think that good will grow out of the contest, and that a rich gain will more than compensate for the sufferings of the conflict."

"True," replied my companion. "But what if the result of the conflict be to break up all existing constitutions; and the expectations of these good people prove, as regards their own lives, baseless as a dream?"

"That would be hardly likely, I should think, judging merely from appearances. When one views the love of order so generally manifested in this our own country for instance, it seems almost impossible."

"And yet, even here is that very unrest plainly observed to which you referred just now."

"True," I rejoined; "but scarcely tending to the destruction of its own superstructure, I should hope. Does not the unrest arise more from the desire to build up, and upon, and thus improve that already in existence?"

"Look well at the motive-power, and tell me if ambition and self-interest be not the largest factors in the movement. If you are convinced of this, will you say that it is likely to succeed in the direction you have indicated?—nay, can it do so?"

"I see your drift, sir, and feel the force of your question," I replied. "But I am rather shy of the presentiments of sensational alarmists; and this, perhaps, has kept me from examining more deeply beneath the surface of things."

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"I admire your candour. I have but small regard to sensational statements; yet it behoves one to watch the signs of the times, and the spirit of the age that precedes a crisis,—and we are surely on the verge of a mighty one. These are by no means obscure, and indicate the direction to which all things are tending. You will forgive me," he added with marked courtesy, "if I presume that you are connected with the mercantile profession like myself."

I replied that I had been connected with the commercial world for more than thirty years; and was quite at his service, though I scarcely realised that his thought had reference to a trading transaction.

"Thanks," said he, evidently relieved. "You are right in your conjecture. Yet I would be glad if you would cast your thoughts back twenty or thirty years, and then inform me if you have not observed a change in the commercial world,—I mean as to the principle, and the mode of doing business?"

"Allowing for some exceptions, I can answer your question with a decided 'yes,' and a great change."

"Do you regard it as an improvement?"

"On the contrary," I returned. "I would rejoice to see the principles of that time in fuller operation than they are at present. There were many black sheep, and plenty of loose principle about then; but the bulk of business men in those days were of high principle, and regarded honour and integrity. The spirit of the commercial world is changed, and the number of really high-principled men are few."

"Your experience is my own," said my companion, "only mine is rather more lengthy, stretching over fifty years. From head to foot commercial life is diseased. Now, as we are agreed on this point, may I ask if you have much or any hope of improvement? or have you observed any safe indications tending that way?"

"I regret to say, none whatever."

"Do you think it likely to come?"

"Not without a revolution."

"Will that come from within?"

"I doubt it much. The force must, I think, come from without."

"Exactly. I am deeply interested in our conversation, but fear you will regard me with some unpleasant feeling by the persistency of the subject, and my frequent inquiries. Say, without reserve, if it be at all disagreeable to you."

I assured my companion that he was not more interested than myself, and begged that he would feel himself at perfect liberty to proceed.

"I am grateful. May I ask," he continued, "if you take any interest in watching the aspect of the religious world?"

"Very much so. As a lay member, I have been connected with the Congregational body for forty years, joining, while a lad, the Church under the charge of good John Angell James. It would be unnatural not to feel and take some interest in religious matters; and especially in such very stirring times as we are passing through."

"Very true. You declared on the Lord's side earlier in life than myself. I was brought up in a sleepy town in Cumberland, and all the religion I knew anything about in my early days was of the most cold

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and formal character, making no impression on the heart, and scarcely influencing the mind. Placed in a mercantile house in London when eighteen years of age, and living in lodgings free from all former restraints, I was exposed to great temptation. I was induced to accompany an acquaintance to Surrey Chapel, and a sermon by good old Rowland Hill was the means of arresting me, and turning me from my follies to 'the wisdom of the just.' I worshipped at that church some years into the pastorate of the late Rev. James Sherman. Thanks be to God! the grace He bestowed upon me has not, I trust, proved in vain."

A few pleasant interchanges here took place which drew our hearts closer together as we lovingly recognised our kinship in Christ, when he said,

"I was about to make another inquiry in order to pursue the thread of our conversation. Your experience of the commercial world is similar to my own. May I now ask, What is your impression of the professing Church *of to day* in its varied organisations, as compared to the time when you became connected with them,—of course taking in with the inquiry its action on its members and the world?"

"I grieve to answer," said I, "that the change that has come over the Church has not been for the better. Some profess to be quite satisfied, and consider that we have advanced. I cannot endorse their opinion. The spirit that animates the religious world seems to be rather that of a Christianised worldliness than that which prevailed when I first entered as a member. The standard of Christian character has been lowered. Personal godliness is rather discouraged than otherwise by the blending of things secular with things sacred. Fancy bazaars, penny readings, and concert entertainments, tend to a state of heart and mind contrary to the principles of the New Testament. It is true that Christ is preached, and the sinner is invited, but the opportunities of spiritual development in Christian fellowship, are getting more and more rare, while in many movements the presentment is so cold and unreal, that it operates in two ways: it repels those who are earnestly seeking for sympathy, and is regarded with contempt by those who love to gild their lives with a little mere outward religious respectability."

"Alas! my dear sir, your observations are too true," returned my fellow-traveller, with impressive earnestness. "And another thing that helps to make matters worse is the position many Christian leaders occupy in relation to politics. In their eagerness to decry and overturn their opponents, they often overstep the bounds of moderation, and not only so, but at times are—unconsciously it may be—guilty of misrepresentation. All this tends, not only to weaken the influence of the Church on the world, but is an injury to the spiritual well-being of the religious community itself; while to many minds their Church becomes a political arena, or war-camp, rather than the resting place of kindred minds, wearied with life's trials and temptations, who are seeking fraternal sympathy and helpfulness, in peace and love with each other in the name of their common Lord. A condition bad for the strong Christian, but almost destructive to the Christian life in the young."

My good old friend here sighed deeply, and for some moments was silent. I saw a tear start from his eye, and roll gently down his cheek. My own feelings were strongly moved, for I had never before given

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expression to the thoughts that have long dwelt in my mind. At length he repeated the words slowly, and low, as if communing with his own thought, "The love of many shall wax cold—the love of many shall wax cold!" "Ah, Lord, how could it be otherwise?" Turning again to me, he said,

"Yes: I see that you are alive to the sad fact of the decadence of spiritual life, and the worldliness of the Church. What can be said of the men who know it, loudly proclaim the fact, and yet are mixed with those who poison the food of the Church with these elements of destruction, and think it good for its members? You doubtless watch the movements of Ritualism, and its rapid onward march in face of law and wiser counsels. Do you apprehend danger from this source?"

"I had hoped from the strong Protestantism of the country a reaction would have swept it away root and branch," I replied. "The progress is as marvellous as is the bold perseverance of its leaders; and I cannot augur any good from its advance. It is inimical to the best interest of the Church by calling its members to rest too much on symbol and shadow, to the neglect of the substance of the Gospel, which is the real seat of life. Apart from that it is a demoralising force in the Church of England subversive of order and discipline, and bids fair to destroy it either by the supersession of itself, or breaking down a state organisation altogether."

"Yes, or in connection with other forces, welded together by the hands of some ambitious political leader, who will make the concession of their supremacy a bid for power. You see disruption all around, even in the most promising. Your observation is nearer my own than I anticipated; yet I ought to be more surprised that so many are blind to what is taking place. The apathy of even good people is astonishing. Now I will ask you the same question I did in relation to the commercial position. Do you look for improvement?"

"I have hoped and prayed that it might come; but I must confess that each year—in spite of the efforts that have been made to create a re-action—the progress is just the reverse of my desires. But it may come even yet."

"In such a case, do you think it likely to proceed from within?"

"I fear the mass of its followers and supporters are too content with their position to wish for such a thing. I think it can only come by a larger effusion of the Spirit of God, or by a course of trial. For the first, the state of the heart does not give any promise for hope; but the second may prepare the way for the great outpouring of blessing."

The train here entered a long tunnel, and the noise prevented our further converse for a few minutes. But, Bertram, I ought to ask if I am wearying you?

Bertram.—Nay, Sydney, your conversation with the gentleman, excites my deepest interest. I pray you proceed.

Sydney.—Thanks. My companion soon renewed the subject of conversation.

"I am very much struck by the coincidence of our impressions. But to leave this for the present. I suppose you are interested in the question of education and intellectual progress?"

"Decidedly so," I replied. "A few years ago there could not have

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been a warmer advocate than myself in all that would tend to advance the refinement and intellectual growth of the nation. And so far as my views go in connection with its supposed end, I am of the same mind still. But——"

"But you are disappointed with the result and the prospect of both, so far," he interposed sadly.

"Well, something in that direction, certainly. The education of our children," I continued, "seemed a matter of the utmost importance, both as regards their social condition, and for the purposes of safe government,—*that* getting more and more into the hands of the people through their representatives—which, not to support in every way compatible with honesty of purpose, and thoroughness of aim, would be to sin against our light, and the need of the age,—so I thought, at least. But I cannot say that I am pleased with the indications, either in that direction, or the boasted intellectual progress of the age."

"In education," returned my companion, "there is one thing wanted which one man cannot give another. A man may teach a child to read and write, and store his mind with much information, sacred and secular, but he cannot impart that moral principle of rectitude which is based upon the conscious love of goodness for its own sake, as well as the ever-abiding prescience of accountableness. Many of the leaders, indeed, told us, in well-sounding terms, that to ensure all sorts of good in and for the rising generation—moral and otherwise—all that was needed was education, and everything would soon fall into its proper place. 'Educate, educate, educate,' they cried, 'and all will come right.' I remember an incident of a famous lecturer, who had lectured on this subject in most of our large industrial centres, which, though ludicrous, is none the less painful. When I heard of it, I seemed to see an apt illustration of the fallacy of his own argument. He had been eloquently insisting on the advantages the rising generation would derive from the more general diffusion of education. Among them would be found civilised refinement, temperance in the most perfect proportions, and the cultivation of the good and the beautiful; thrift, industry, peace, and prosperity, were to take the place of barbarism, intemperance, sensuality, vice, dishonesty, sloth, and poverty, and so on. In fact, he drew a picture coloured with some of the glowing tints that belong to the millennium. A night or two after, the lecturer was entertained at a dinner given in his honour, and in the small hours of the next morning was found intoxicated and incapable in the streets, and taken home on a wheelbarrow. Thus, in his own person, he gave a practical refutation of his declaration. No, no, my dear sir. Education *is* good, but good only if it does not stand alone."

"That is exactly where I find the difficulty," said I. "The result so far, while in some respects a benefit, is in others more than doubtful."

"Could you illustrate?" he inquired.

"Well, to explain myself broadly, I will put it thus: There was already in existence *some* discontent with their position in various ranks that make up the lower plane of the middle and the higher one of the working classes, which education, I find, tends to increase. The clerk, the artisan, and the mechanic, are not content with the position they occupy. A selfish kind of envy has set in, and they strive to emulate

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"Your remarks [illegible] mind an almost [illegible] was a youth I [illegible] these very [illegible] more light the more [illegible] do, and man cannot [illegible] rule the life. [illegible] open up all the [illegible] every one; but if you [illegible] the end will be [illegible] point to her emphatic [illegible] statistics when [illegible] am much afraid [illegible] grows out from [illegible]

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and outdo, not only those in a position equal to themselves, but those above them, for the mere sake of appearance; and with increased facilities for education, children, by their home training, and what they observe, come to feel superior to their real position, and dislike to perform the duties of their station. The mechanic, or artisan, in too many cases, takes little interest in his work, save only so far as it brings in the means to gratify the artificial tastes he has acquired, and work is not honestly done with the commendable desire to excel. I find this symptom of decadence has been growing for years with the growth of knowledge, and that since the introduction of a more general system of education, an impetus has been given to this hurtful habit. Thus society is becoming more and more artificial, while the classes are drawing no nearer to each other in mutual harmony, and for mutual help. I fear that confidence, respect, and goodwill, are principles not so prevalent now as some few years ago. With regard to science and intellectual progress, as it is called, I fear that, while this age has beheld vast strides in both, and thankfully admitting that there are noble exceptions to what may appear my too sweeping summary of the result, nevertheless infidelity stalks unblushingly through the streets at noon-day, and atheism declares itself with a trumpet tongue; sceptics are to be found everywhere, in the Church as well as on the platform; at the sacramental table as well as the hall of science."

"Your remarks, which, sad to say, are only too true, bring to my mind an almost prophetic utterance of a very aged lady, given when I was a youth, in reply to something said in her presence concerning these very improvements and the result of them. 'It will not do: the more light the more sin. There is one thing needed, which man cannot do, and man cannot give: the grace of God to mould the heart and rule the life. Anything less than this *must fail*. Educate by all means, open up all the avenues of knowledge, and make them accessible to every one; but if you stop *there*, your purpose will defeat itself, and the end will be to make men worse than they are.' Your words give point to her emphatic assertion. But it does not stand alone. Criminal statistics, when fairly analysed, justify all that you have said; and I am much afraid this is only the beginning of the evil. The vision grows into form and shape of most terrible import." S. B.

(*To be continued.*)

THE SAVIOUR'S KINGDOM.

A SUNDAY SCHOOL ADDRESS.

Mic. iv. 1-8, v. 1-4.

THERE can be no subject so glorious to contemplate as that presented to us in our lesson this afternoon; and knowing it would fall to my lot to say a few words to you, I found it impossible to think of any thing else. So without taking any particular passage of Scripture as a text, let us endeavour to ascertain what is meant by the words "The Saviour's kingdom." Here is one named as the "Saviour." Who is the Saviour? Even Jesus Christ. Then it is Christ's kingdom, and Christ is the Son of

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God. A kingdom is also mentioned; what is a kingdom? A kingdom is the territory or dominion of a king; so that to a kingdom a king is necessary, otherwise it is not a kingdom. It may be a state or republic, such as the states of America, or the republic of France.

Let me then ask your earnest attention to three things. I want to speak about our relation to Christ's kingdom.

1. Christ's kingdom. What is it?
2. Christ's kingdom. Where is it, or where will it be?
3. Christ's kingdom. When will it be established?

1st What is Christ's kingdom? We must go back to history to trace this. Matthew tells us in the second chapter, that when Jesus was born in Bethlehem of Judæa, there came wise men from the east to worship Him. We are not told who these wise men were, and many have tried to guess, but it does not matter much to us. One thing is perfectly clear, that they were as divinely sent as were the shepherds to whom the angels appeared. But what I want you especially to notice is the very singular inquiry with which they came to Jerusalem. They came saying, "Where is He that is born King of the Jews?" And when Herod heard that, he was troubled, and all Jerusalem with him, and no wonder. To the inhabitants of Jerusalem the possibility that there was about to rise in their midst One who would take the reins of government into His own hands, and raise their nation to the summit of glory and power long foretold by their prophets, was enough to fill with the wildest enthusiasm and excitement. To Herod the news caused greatest alarm, and working on a mind already dark and evil filled him with gloomiest apprehension, which led to the massacre of the innocent children in Bethlehem. How the infant Saviour escaped you well know; the flight to Egypt, and the return to Nazareth, I need not refer to now.

The wise men hailed Jesus as "King." Did that title follow Him in after life? Let us see. When He began His public ministry, Christ everywhere preached the "Kingdom of God." But He is not again spoken of as King by the evangelists till mention is made of His triumphant entry into Jerusalem; which triumphant entry we are told was done in fulfilment of a prophecy concerning Him: "Fear not, daughter of Sion: behold, thy *King cometh*, sitting on an ass's colt." (John xii. 15.) It is clear, however, that Jesus must often have spoken to the Jews of His kingly authority, for this was the final charge they brought against Him: "He said that He himself is Christ, a King." (Luke xxiii. 2.) When Jesus was arrested, he was first taken to the Jewish court. Here they charged Him with blasphemy; on this they could have put Him to death (John xix. 7), but being the time of the passover, they were not allowed by their law to put any man to death (John xviii. 31.); but they would not wait for the close of the passover feast; eager for His blood they hurried Him off to the Roman court, and charged Him there with *treason*, that He sought to make Himself king instead of Cæsar. Now, though not quite in a line with our subject, we cannot help noticing how wonderfully Christ's own words were fulfilled as to what manner of death He should die. Had the Jews put Him to death they would have stoned him, for stoning was the Jewish method of execution. They once attempted to stone Jesus. They stoned Stephen, and left Paul for dead once after him. But crucifixion was the

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Roman method, and Jesus being delivered to the Romans was crucified by them, verifying His own words: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." When Pilate examined Christ, he could find no fault in Him; he was puzzled with the charge of treason, and did not understand the kingship of our Saviour. "Art Thou a king, then?" he asked. Jesus did not deny it, but parried the question with another: "Sayest thou this of thyself, or did others tell thee?" Pilate, anxious to save Him, besought the Jews, "Will ye therefore that I release unto you the King of the Jews?" But they cried, "Away with Him, away with Him! not this man, but Barabbas. Now Barabbas was a robber." See Him then in the hands of the soldiers— a King without a throne. They crown Him, but not with gold, with thorns. A sceptre they gave Him, not a royal sceptre; a reed. They array Him in purple, they bow before Him, they cry, "Hail King of Jews!"—mocking and deriding. See Him again, thus crowned, led by Pilate once more before the people to move them to pity; but no! no pity moves their hearts. "Behold your King!" cries Pilate. "Crucify Him, crucify Him!" cry the frenzied people; "we have no king but Cæsar." See Him again on the cross of shame and sorrow. What means this writing over His head? Why should Pilate be firm now when so weak before? Why should he refuse to alter the superscription that proclaimed in three languages to all the world: "This is Jesus of Nazareth, the King of the Jews." "What I have written, I have written," was his answer to the chief priests when they begged him to alter it. The hand of God was in this also, that a truth should be declared which was a truth indeed; for who can entertain the thought for a moment that Christ could submit to die with a statement in any degree false over His head. God, who makes the wrath of man to praise Him, caused that which was done in ignorance to fulfil His own design and plan. Thus was the title of our Lord proclaimed and publicly made known at His birth; so at His death He is hailed King of the Jews.

Now let us see in what manner Scripture points to Christ as the future King. It was prophesied from the first that Messiah should come. Moses spoke of Christ when he said, "A Prophet the Lord thy God shall raise unto you like unto me; Him shall ye hear." Wonderful how these names, Moses and Christ, are associated; Moses, the leader of God's people of old; Christ, a leader and commander to the people. Moses, the man of God—Christ, the Lamb of God. Wonderful, that the song the ransomed will hereafter sing will be the song of Moses and the Lamb.

To David the promise was given that, in the generations to come, One should succeed him whose throne should be established for ever. The Apostle Peter (Acts ii. 30), when referring to this, declared that David, being a prophet, knew that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. Nothing could be more emphatic.

Other prophets also point to a coming King, and the place of His birth is indicated, as we read in Micah this afternoon. "Out of Bethlehem shall come forth *He that is to be ruler in Israel.*" Isaiah sings in exalted strains, "The government shall be upon His shoulder: His

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name shall be called Wonderful, Counsellor, The Mighty God, The Prince of Peace. Of the increase of His government there shall be no end *upon the throne of David*, and upon His kingdom, to order it and establish it for ever." And ere Christ was born the angel appeared to Mary His Mother, and said His name was to be called Jesus. "He shall be great, and shall be called the Son of the Highest. *The Lord God shall give Him the throne of David His Father.*" So that we have indisputable evidence that Christ was the One of whom all these things were written.

This being so, we are led to ask, What is the meaning of this title? Did Jesus ever reign as King of the Jews? We know He did not. Once it is true there was a plot got up amongst some of His followers to take Him by force and crown Him; but Jesus, being aware of it, got out of the way. Yet the Jews were expecting such a king. Jesus once asked of the Pharisees, What think ye of Christ? or in other words, What is your opinion of the Christ whom you expect? They reply, "He is the son of David;"—meaning that the one they looked for was to be a prince of the royal line of David, who should rule over them. And they were right. Christ did not deny it, but put the matter in another form by asking them, If He were the Son of David, how did David in the spirit call Him Lord? This they could not answer, as they did not understand it, nor can we. The two-fold nature of Christ —God and Man—is beyond our comprehension. The minds of the Pharisees were not prepared to receive such a manifestation of the love of God. We by faith accept and rejoice in it, but can no more understand it than did these Pharisees. If our Lord was not King of the Jews when on earth—we ask again, Has He been King over them since? No; for we all know how unrelenting has been the hatred of the Jewish nation to our Saviour through all the ages past. "We will not have this Man to reign over us," is still their cry. In what way then are we to regard this title: is it an unmeaning phrase, an empty sound? It cannot be. A title, authority, and rule, foretold by inspired prophets, declared by angels, and owned by Christ himself, is not a meaningless thing. If not fulfilled in the past, nor being fulfilled in the present, it points forward to a time when it shall be fulfilled. What then is the Saviour's kingdom? We reply, It is a kingdom not yet established, but will be established: a sovereignty not yet begun, but will be begun when God's ancient and chosen people will rejoice in the presence of their King, and all the glorious things spoken of Zion will be accomplished.

2nd. Where will Christ's kingdom be established?

As we think of this, our minds are naturally drawn to a part of the world that seems ever to have been in the mind of God, chosen and beloved—a land honoured by the footprints of His Son, and endeared to all true believers in Christ as the scene of His life and sufferings; and to a city whose name is as familiar to us as our own. a city over which the heart of our Saviour yearned so much, that He wept over it. Can we fully realise such a spectacle as God in the person of Jesus Christ weeping over a city? No other city in the world can claim such honour but Jerusalem. Beloved Jerusalem must have been indeed dear to Him, who in the days of His humiliation and in the prospect of His

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own sufferings, could be so much moved by the sorrows in store for her as to cause such tears to flow. And shall He not return and restore and make Jerusalem yet the praise of the earth? We are not left in much doubt on this matter; it is clearly shown that at Jerusalem our Saviour will establish His kingdom. The angel said to Mary, "To Him shall be given the throne of David His Father." When we speak of God's throne, we say, that is in heaven. But David's throne was not in heaven. David's throne was in Jerusalem; if Jesus is to possess the throne of David it cannot mean a throne in heaven, but on earth, where David ruled,—even Jerusalem. The prophecies also point to a King, a successor of David, ruling over the house of Israel.

In the second Psalm, after describing the vain resistance of the nations, David says, "He that sitteth in the heavens, shall laugh and have them in derision;" and God's answer to the nations is, "Yet have I set My King upon My holy hill of Zion;" or as it reads in the margin, "Upon Zion the hill of My holiness." David further declares in another Psalm, "When the Lord shall build up Zion, He shall appear in His glory;" and looking forward to that glorious time. The prophet Micah tells us, as in our lesson, that then "The law shall go forth from Zion, and the word of the Lord from Jerusalem." We cannot mistake these names. Zion and Jerusalem are not places in heaven, but on earth, hallowed for past associations, destined yet to be more glorious still; and doubt, as some may, these things must be and will be, and unspeakable blessings shall follow to nations and to individuals, "For the mouth of the Lord of hosts hath spoken it" (Micah i. 1 to 4.)

3rd. When will Christ's kingdom be established?

We can only briefly look at this question, as our time is nearly gone. But ever since our Saviour gave the promise to His disciples that He would return, longing eyes have been looking forward with earnest hope and expectation, but the time has not yet come. "Of that day and hour knoweth no man but My Father only." Still it *will* come, though He tarry and the time seems long. Yet at the appointed hour He will return—of this we are assured. Listen to Peter addressing the men of Israel in the temple. What does he say? "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and He *shall send Jesus Christ*, which before was preached unto you. Whom the heavens must receive *until* the times of restitution of all things." Take notice of that word *until:* it marks a limit; things will not always go on as they are. Yet again, listen to David—words especially referred to by our Saviour, as being uttered by direction of the Spirit—words quoted by the Apostle Peter at Pentecost, and referred to in several of the epistles, therefore of no little importance; they are these: "The Lord said unto my Lord, Sit Thou at My right hand *until* I make Thine enemies Thy footstool."

Christ is now in heaven, seated at the right hand of God, waiting, or as we read in Hebrews, "from henceforth expecting," *until* the time shall come, when His enemies shall be put under His feet, and the power and dominion and rule shall be His alone. The first time He came it was to suffer, the second time it will be to reign; and in the long interval between, His faithful followers are inspired to carry on His

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glorious work, ever looking forward to the "day of His appearing," and ever praying for that time in the words taught by Jesus Himself, repeated from generation to generation: "Thy kingdom come." And there are not wanting many signs in our day that seem to indicate that it cannot now be far off; and when it does come, then will be fulfilled the beautiful words we have loved to sing, "Awake, awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem! Loose thyself from the bands of thy neck. O captive daughter of Zion! shake thyself from the dust, O Jerusalem, thou holy city!" "Then will the glory of the Lord be revealed, and all flesh shall see it together." "And the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Then will be fulfilled the glorious words that are sung from time to time by us, to the music—shall I not say the inspired music?—of Handel: "Hallelujah, for the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever."

No one can presume to say such a thing has been accomplished yet. No, my young friends, we are taught to look forward and to look upward, to rejoice in the prospect of a returning Saviour. For those whose hearts are given to Him now, shall reign with Him then; those who love Him now, then He will own and bless. This is the object of our teaching, that you may be ready to receive Him, for the time is at hand. "He which testifies these things, saith, Surely I come quickly." **Even so, Lord Jesus, come. Amen.** **J. O.**

AN ACROSTIC.

Scripture Questions.	Answers to Scripture Questions.
1. What did Jesus say to the money-changers in the temple?	1. M y house shall be called the house of prayer. (Matt. xxi. 13.)
2. What does Peter say Christians should be ready to give?	2. A n answer to every one that asketh the reason of the hope that is in you. (1 Pet. iii. 15.)
3. What does Paul say Christians should be one to another?	3. B e kindly affectioned with brotherly love. (Rom. xii. 10.)
4. What does Jude say Christians should do?	4. E arnestly contend for the faith which was once delivered to the saints. (Jude i. 3.)
5. What does Paul say Christians should be ready for?	5. R eady for every good work. (Titus iii. 1.)
6. What does John say God is?	6. L ight, and in Him is no darkness at all. (1 John i. 5.)
7. What does Paul say the promises in Christ are?	7. Y ea and Amen. (2 Cor. i. 20.)

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8. What does Paul say the Corinthians were waiting for?	8. C oming of our Lord Jesus Christ. (1 Cor. i. 7.)
9. What does Isaiah say to the people?	9. H ear and your soul shall live. (Isaiah liii. 8.)
10. What does Jeremiah say the people should do?	10. A sk for the old path where is the good way. (Jer. vi. 16.)
11. What did Jesus tell His disciples he was going to do for them?	11. P repare a place for you. (John xiv. 2.)
12. What does Paul say is written?	12. E ye hath not seen, nor ear heard, neither hath entered into the heart of man what God hath prepared for them that love Him. (1 Cor. ii. 9)
13. What did John the Baptist say Jesus was?	13. L amb of God, which taketh away the sin of the world. (John i. 29.)

The initials to the answers give the name of the place where these truths are unfolded—Maberly Chapel. S. J. T.

CORRESPONDENCE.

THE UNPARDONABLE SIN.

DEAR SIR,—Mr. Rotherham's article in your last issue has pleased me much. Do you not think, however, that the "Unpardonable Sin," referred to by him on page 474, was distinctly, as we are told in the Word, *confined* to those who attributed the miracles of our Lord to the power of Satan? *Thus* they blasphemed against the Holy Ghost. I am sure you will see with me how very important it is never to quote a passage apart from its context. Many sensitive, morbid people have lost their reason on this subject, as well as upon the one against which you have so ably contended for so long a period. I do not see how the sin against the Holy Ghost, as committed in our Lord's time, *can* be committed *now*, for the opportunity is over. Some people, I believe, consider it to consist in the final rejection of the love of God in Christ, but *this* can only be by way of accommodation, which is mostly very undesirable. Mr. Rotherham also quotes two passages from the Epistle to the Hebrews, which have positively scared many an earnest timid one by their not recognising the fact that they were addressed to those who, having already left Judaism for Christ, were exposed on all sides to the sin of apostasy. The writer of the Epistle tells such tempted ones, in chapter x. 26, that "if they sin wilfully after," &c., there remaineth *no more*, *i.e.*, no other sacrifice for sins. It was, as far as I understand, a faithful word of warning, but certainly not intended to show them that they had irremediably sinned.

The other passage is in chapter vi. 4-6: "It is impossible to renew them again unto repentance," or

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change of mind. They had changed their mind from Judaism to Christ, If they apostatised *from Him* it *was* impossible to renew them again to another change of mind—they could *only* return from whence they came. It is, I think, most evident that neither of these passages refers to any but those to whom they were addressed.

It is terrible for any in this dispensation of noon-tide grace to believe that they have sinned beyond repentance, i.e., "godly sorrow." The passage in Hebrews, xii. 17, has been perverted in the same way, to the misery of numbers, and what is *far* worse, the great dishonour of our loving Father, whose "mercy endureth for ever."

Yours, dear Sir, very faithfully,
L. E. N.

LITERATURE.

Important Discoveries, among which are the long-lost New and Old Testament and their Prin-cip-i-a. By Joseph C. Addington, of Norfolk, Virgina.

Two hundred and fifty pages of indescribable rubbish.

The Sublime Porte.

THE remarkable essay, with this title, by Major Phillips, which recently appeared in this Journal, may be had of Mr. Stock, price twopence.

Biblical Things not Generally Known. Second Series. Stock.

THIS book is entertaining as well as instructive. Its paragraphs illustrate many a text of Scripture.

The Religious and Social Question. By Isaac Pereire. Translated by Miss Twemlow. Stock.

INTERESTING speculative Essays; but that is all. "The Church," any Church, all Churches will fail to deliver society and nations from the manifold evils which oppress them. That requires the advent of the Divine Deliverer.

Was Jesus of Nazareth the Promised Messiah? By a Layman. London: S. W. Partridge & Co.

THIS sixpenny pamphlet will, if we mistake not, secure a large circle of readers. If quiet unpretending merit, clear, logical thinking, and a pleasant style of writing be commendations, this pamphlet has them. But the subject itself is the great attraction. In these sixty pages the author has managed to present an argument which might have extended to a large volume. There is a deep pathos in the fact that he turned to this subject for his own consolation under a heavy bereavement. The precious little book should be placed by thousands in the hands of city missionaries, and in those of missionaries to the Jews. We hope this hint will not be lost.

ERRATA for RAINBOW current month: page 488, third line from top, for *supper* read *upper*; page 485, eighteenth line from bottom, for *lives* read *love*.

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